

Foundations of Christian spirituality

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**Keen Intelligence
Fervent Heart
Saintly Life**

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Foundations of Christian Spirituality

2009년 5월 7일 초판 발행

2013년 5월 13일 6판 발행

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The eye of the Hurricane

{1.1} This sermon, entitled, “The Eye of the Hurricane” is a message that first revolutionized my life. When I met the Lord 17 years ago, this word completely transformed my life. It is so powerful, that I have entitled it “They Eye of the Hurricane”.

{1.2} The Hectopascal unit measures the atmospheric pressure in the center, called the eye. The pressure within the eye – not the speed of the cyclone’s winds – determines what category a hurricane is classified under: Category 1, 2, 3, 4, & 5 (5 being the most powerful). Hurricane Katrina devastated the southern United States several years ago. I have witnessed a few cyclones while living in America. There is a difference between typhoons in Korea, which cause high winds to blow, and cyclones in the States, where things are sucked into its funnel. Even campers and RVs (recreational vehicles) are hurled into the funnels. Cyclones in America are terrifying – I witnessed a few while living in Iowa.

{1.3} There are many things the Holy Spirit is doing in our midst among many of you right now. Amen? Because this word has completely revolutionized me, I believe that many of you can also be revolutionized as well. Manifestations of the Holy Spirit, which may arise among you, whether through healing, prophecy, or deliverance – the level of these works appearing in you is largely determined by how deeply this word penetrates your heart today and takes hold within you. I have preached before on 1 John that the magnitude of the Holy Spirit’s presence is dependent upon the level of His indwelling within you. Therefore, the degree to which the Holy Spirit is able to overcome within you is outlined within this message.

{1.4} In 1 Kings 19, Elijah, who had just conquered and experienced tremendous triumph, on Mount Carmel, is harshly scolded. Who does this? Jezebel. The spirit of Jezebel is very dangerous. It is a spirit that kills the prophet and his word. Jezebel’s words are hurled like bombs toward Elijah, and he is annihilated and as good as dead. So after he is harassed by Jezebel and is gripped with despair and unable to stand against her, he flees. While he is hiding in a cave at Mt. Horeb, the Lord tells him to come out and makes him stand before Him on the mountain. And there, at Mt. Horeb, the Lord sends a powerful raging fire that burns everything up. And after the fire dies down, Elijah looks, and was God present or not? Choose wisely. Should I pick one of you to answer out loud? He was NOT there, right? Then what goes forth? Then earthquakes come, shaking everything, moving mountains, causing chaos. When it ends, Elijah peers out, and is God present or not? This time, there’s a possibility He’s there ~ choose wisely. Present or not? He was not present. Lastly, what comes? A fierce wind rips through the mountain and blows everything away. Then when the winds die down, Elijah peers out, and was God there or not? It’s the final one ~ choose correctly. He was not there. But then Elijah hears an ever-so-gentle whisper in his ear – a still small voice.

{1.5} In a real hurricane, though the winds may be torrential, there is quietness in the eye of a hurricane. Inside the region where the eye of a hurricane is located is really quiet. So as the Holy Spirit inhabits you today, and the word goes forth and takes hold of you, regardless of what events may oc-

cur around you, you will find quietness within your soul at all times. This quietness comes from purity. Eventually, these messages on Sin, Righteousness, and Judgment will stir within me, and to the extent that it cleanses me, there will be quietness. It is a state of not being affected by any outside influence. So those who experience fluctuations within their hearts, and in that condition try to minister and use spiritual gifts, have a ways to go. There is a lack of maturity. Look at Jesus. Regardless of any temptation or threat that came His way, no matter what hardship, within Him was an ever-present stillness. He always had a quietness about Him. Facing the end of His life, standing before Pilate, He couldn't have been calmer. The amount of fluctuation in a person indicates his level of bondage. Those who minister without cultivating this stillness will face ups and downs in their ministries. They lose accuracy in discernment. When you become anxious, you lose discernment. When you minister, you must have absolutely no wavering. Regardless of whether evil spirits cause chaos, or what wicked person may come, you must possess this stillness. You don't get worked up with them. Prayer is the same. Where does the power of prayer come from? It comes from within the stillness, which comes from the Holy Spirit within each of you. So that kind of person is perfectly aligned in spirit, soul, and body. Those who try to pray in tongues, but their minds are full of confusion and evil thoughts, have not allowed this stillness to take root. They have a long way to go in becoming mature. One characteristic of a person without this stillness is that every half-hour, they're back and forth to the restroom and can't sit still. One who possesses this stillness is able to remain in the presence of God for 12 hours straight. Although it may be somewhat uncomfortable to pinpoint a specific attribute in measuring one's success in ministry, it is not in what a person can display outwardly, but in whether or not they possess a God-given quietness within them. So if these messages of Sin, Righteousness, and Judgment take root in you, it will result in quietness and tremendous peace. God's work stems from a centerpiece of peace. If there is within me confusion, unrest, and worry, I am incapable of carrying out proper ministry. May we continue to go deeper into this quietness. If this message is completed in you, your hearts will enter quietness. There is no reason to be shocked, or anxious, or lose your temper. You must be still.

{1.6} Now let's look at the passage – John 16:4-11. In verses 4-7, John the Baptist is emphasizing the coming of the Holy Spirit following the going (ascension) of Jesus. In verse 8 are the words "He comes". Who is coming? Verse 7 tells us the Helper is coming. This Helper – not Jesus – will come, convicting the world concerning Sin, Righteousness, and Judgment. These three things: concerning Sin, concerning Righteousness, and concerning Judgment, is the core reason for the Holy Spirit's work in all of you. When the Holy Spirit works in you, these three points are the crux of how the Lord ministers to you. So when we focus on the gifts of the Spirit, or His manifestations, without first understanding this message, it causes major problems.

{1.7} So when God's people receive the Holy Spirit, and He takes up residence within me, He makes it painfully clear that it is not about healing, or acts of doing things. If you're fixated on your actions, on what you should or should not do, it means that your faith has not yet entered into the essence

of Christian life. You may think, “Pastor, when you say these things, you sound like a fanatic.” You’re right. What I’m saying is very radical. Everyone, you must also be fanatics. (In 2 Kings 6) Elisha wasn’t doing a single thing in Dothan, but through him powerful events shook all of Palestine. What did Elisha do? He just sat there in Dothan, but was able to hear everything King Aram was saying in his own bedroom. He warned the king of Israel, “Beware that you do not pass this place, for the Syrians are going down there.” And when Israel’s army did as Elisha said, King Aram was greatly troubled, suspecting that there was a spy among his men. Yes, there was a spy. It was Elisha. This is a picture of what a godly life looks like. You are far from the mark if you’re constantly worrying about what to do/what not to do, what to eat/what not to eat, what you are going to do, etc. Everyone, you still have a long way to go if you are still struggling with the mess caused by actions. Let’s say that someone continuously wants to move when God isn’t moving. When a problem arises, instead of waiting to hear God’s voice, s/he wants to take action. That is someone who has not yet entered into the core of Christianity.

{1.8} People face countless incidents in life, but the people of God do not get caught up in those things. Why not? The works that God desires to do, begins from the very areas in which He has already taken care of in my life, therefore, there is no need for upheaval. For those who have been conquered spiritually and have acquired quietness within, their work is not based on actions, but rather, if God, through me, prioritizes and makes clear what is/is not important, and He reveals the purpose for issues that arise, there is no reason for difficulty. Where do all these aspects (of true Christian life) come from? It stems from quietness. When the Holy Spirit shapes these three things within you, you can live this kind of life. Amen? I pray that this kind of life becomes a reality in all of you!

{1.9} Now, let’s move into the main point of the message. First, it says, “regarding sin”. When the Holy Spirit works, the three points (Sin, Righteousness, and Judgment) are not a sequence or progression – it’s not sin first, then righteousness, and last, judgment. When the Holy Spirit is working within you, sometimes He works on sin, and at other times on righteousness, etc., but He continues to stir within you, and you gain knowledge. Nevertheless, the order in which they are written, sin-righteousness-judgment was intentional by the Holy Spirit. You cannot grasp righteousness without first solving the issue of sin. And without understanding righteousness, the power of judgment does not come. Hallelujah? When you comprehend sin, then you can understand righteousness. And when there is understanding of righteousness, the authority of judgment is given to us. So in that regard, there is an intentional ordering of these things.

{1.10} Within each day, the Holy Spirit is constantly convicting me in every action and with every word I speak. Let’s say that someone says these untruths to me: “Pastor Kim, you’re useless, and you’re overweight and ugly.” Upon hearing these untruths, the Holy Spirit starts to move, first addressing my own heart. Let’s say that in the hearing of these critical words, sin is exposed in my life, and through that person’s words, I was able to see sin within me. Then sin is revealed in me, and the Lord causes me to repent. Just as in my sermon on the Beatitudes of delaying judgment, when someone curses me, I

do not immediately respond and curse back. There is a delay in judgment and instead of reacting, I am able to look within my own heart and acknowledge that I have indeed sinned. Then I am able to repent regarding sin. But let's say that what the person says has no basis and has nothing to do with me. Then righteousness moves and I am able to see their hurts, causing God's love to arise. When I am able to see the other person's hurts, the word of righteousness moves within me and enables me to have compassion on them. But if that person's criticisms are spoken under the influence of evil spirits, then the word of judgment arises and with that power, I'm able to destroy those spiritual forces. So these three words are constantly being worked out within me by the Holy Spirit – Sin, Righteousness, and Judgment – in every encounter I have throughout each day. This is the ongoing activity of the Holy Spirit. The message on the Beatitudes didn't come out of nowhere. The Holy Spirit, as He continually worked in my life, has caused me to live this way, and when the Lord speaks His words to me, the Holy Spirit is constantly convicting me in regards to Sin, Righteousness, and Judgment. This isn't merely a stage in life, but rather a constant outworking of the Holy Spirit convicting me of Sin, Righteousness, and Judgment, and His stirring within every pattern of my life each day.

{1.11} Everyone in the world knows that sin is bad. The issue is that they don't understand the seriousness of sin. This is reflected in the Parable of the 10,000 talents. The parable of the 10,000 talents describes a man who is elated because his tremendous debt has just been wiped clean, but no sooner does he step through the doors, he grabs the collar of someone who owes him 300 denarii. Why does he do this? He was just forgiven of 10,000 talents, but he doesn't realize the enormity of his debt. He had gone into debt 10,000 talents – this is an exorbitant, inconceivable amount of money. Therefore, because he owed this great debt, he pleads to the king for forgiveness. However, because he doesn't grasp the magnitude of how great a debt this was, he accosts the man who owed him just 300 denarii. Everyone, as Christians, this is the same. Many of the behaviors we didn't consider to be sin when we were not part of the Church suddenly became sin when we started attending church. So as we grow in our Christian walk, our conflict becomes more severe. However, people who grow in their Christian lives but attend church superficially do not gain much instruction regarding sin.

{1.12} When you live with the Holy Spirit, the nature of the Holy Spirit... Right now, we're talking about Sin. The fact is, if you look at the Holy Spirit's nature, compassion is not one of His characteristics. Listen carefully – let's not make heretical statements. The truth is, compassion is not a characteristic of the Holy Spirit's nature. You may be thinking, "What are you talking about, Pastor? Isn't the Holy Spirit the Comforter?" The Holy Spirit's comfort is conveyed to us from the compassion that flows from the heart of Jesus. The nature of the Holy Spirit is condemnation. He grieves when we sin, and prods us saying, "Hey, I'm sad. I don't like that. I'm withdrawing." It's like a baby. Just as babies completely withdraw when someone wrongs them, the Holy Spirit is so sensitive to sin and filth, that He can only condemn me when I sin. Using the word "condemnation" to describe this is a little awkward, but the Holy Spirit detests sin. People in the world and average churchgoers alike know that sin is bad, but they

are oblivious to the seriousness of sin, or God's suffering because of sin, that it was because of sin that He died for me and forgave me of the tremendous price of my sin. This is revealed through the indwelling work of the Holy Spirit. Hallelujah? Moreover, as believers of God's Word, if we do not fully believe His written Word, it is disobedience, which is considered sin. Amen? This is the work that the Holy Spirit does in you.

{1.13} I've continually been telling you during this conference not to worry, but for those of you in whom the Holy Spirit has not done this work, you don't realize that your worrying - despite being told not to worry - is sin. And even if you do realize it, it's merely a mental recognition of the fact that you worried when told not to. But if the Spirit of Truth comes upon you and you worry despite being told not to, then you get chills down your spine. As soon as a complaint leaves your lips, a chill goes down your spine. The fact that you said something negative about someone makes you shudder. Your spirit cannot just let loose and sin freely. Why not? The Holy Spirit's nature is to immediately react to sin in our lives and convict us. If you don't recognize it in your own life, it's because you are not completely open to the Spirit's work within you to manifest those things in your life. He is constantly and continuously groaning over every sin in every part of our lives.

{1.14} In my own son's life, I regulate every action I see him take, whether spoken or in my own thoughts. If he studies hard, then I tell him, "Son, you've studied so hard. Don't study so hard that you get worn out." I'm regulating. If he listens to his mother and takes care of his younger siblings, I say, "Son, you're such a good boy." That's regulating. But let's say he's not studying and playing games all day. I may not say anything at first, but I'm regulating and thinking in my head, "That's not good." And if this behavior continues, then I intervene verbally: "Stop playing." If he sleeps in, I think, "He's wasting the day with laziness." If he eats too much, I think, "He's going to gain weight." In all these things, I'm regulating and convicting. In the same way, the Holy Spirit is constantly convicting us in every part of our lives. The reason you don't hear is because you don't lend your ear and open yourself up, but God's voice and the Holy Spirit's leading is drowned out by the sounds of the world and the noise of evil.

{1.15} I left off earlier talking about comfort. Comfort is relayed into my life through the Holy Spirit from the nature of Jesus. It comes through the Holy Spirit's regulating of my life. If I am striving to live for God, but I fall short for some reason, the Holy Spirit brings comfort. I've sinned, and He has made me realize my sin, and after I have truly grasped the gravity of my sin, I fall in repentance and cry out - that's when comfort comes. For many people, the problem is that, without truly repenting, they look to man for comfort. There are people who say, "Pastor, though you may preach on other things throughout the week, at least in your Sunday sermons, you should preach comfort." That's absolutely ridiculous. Comfort comes from God - why are you trying to hear it from people? Even if the pastor doesn't tell you that you're good or doing well, if you repent genuinely, the Holy Spirit - the God of creation - will always comfort you, and you can only live by the weight of His comfort.

{1.16} When David sinned with Bathsheba, and the baby was sick, David mourned in fervent repentance for a week, but upon hearing of the baby's death, he immediately arose, knowing that God had forgiven him, put on lotion and ate food. Nobody understood how he could suddenly be fine after his son died. The only way that was possible was through God's instantaneous comfort coming over David. People who look to other people for comfort without the Holy Spirit's work of making them realize their sin and convicting them to genuine repentance – they can do this anytime, however, they miss out on the fullness of comfort from the Lord of creation. Looking for compliments and comfort from people will get you nowhere. You need the comfort and fullness of the Lord of creation – don't look to people for comfort.

So when the Holy Spirit's work of sin and righteousness is being worked out within me, I no longer fall victim to the bondages of others. The Holy Spirit is incessantly convicting sin in my life. When we open ourselves up and are responsive, the Holy Spirit moves subtly throughout my life. Moreover, only when you open yourself up to that outworking of revealing your sin, does God expose the magnitude of His grieving heart over your disobedience to, and rejection of, His Word.

{1.17} When a child breaks a cup, he wouldn't get reprimanded if it was an accident, but surprised, he looks to his mom to gauge the seriousness of his offense. And just as the child's understanding of how serious his offenses and their repercussions are develops as he matures, if you open yourself up and continually allow the Holy Spirit to do His work of revealing and convicting your sin, you will see the level of grief your sin causes God, and the depth of your sin when you disobey His Word. Apostle Paul, at the height of his Christian walk, saw the depth of his sin and realized that he was the chief of sinners. The words "chief of sinners" do not come from a state of humility. After allowing the Holy Spirit to continually work in revealing his sin and convicting him throughout his entire Christian life, at the peak of his Christian life, the depth and gravity of his sin and how grievous it was in God's sight was revealed to him.

{1.18} You cannot easily fall back into sin after you've fully experienced the heart of a father when his child sins. Isn't the work of the cross like that? The work of the cross can be illustrated this way. There was a good son who fell into peer pressure and began doing bad things with his friends. His father scolds him and tells him not to do those things. So the son reverts back to being good again, but after a time, he is found carousing with his old friends again. This time, the father needs to use the rod, but when he looks at his son's legs, he's afraid he might break them. But if he doesn't use the rod, his son would continue on that path. So he raises the rod, and with great force, hits his own legs. Blood spatters from the father's legs, and the son falls to his knees pleading for forgiveness, swearing he will never do it again. So the son becomes good again, and continues to live an upright life for a long time. Nevertheless, he gets ensnared with the same old friends, and attempting to sneak out one night, he creeps through the courtyard. But his father was in the courtyard washing his legs, and the moment he sees the scars on his father's legs, he is reminded that those scars were there because of him, and he

abandons that sin.

{1.19} The greater the Holy Spirit's conviction of sin in your life, the greater you come to know God's purposes, His will, and His grief. Sin persists in your life because you only sense a slight dislike from the Holy Spirit. Repentance from a heart of legalism is on the level of mere reflection over your sin. However, repentance from a heart of anticipating love is pure anguish. The level of pain God feels when His love is betrayed is immeasurable. When I sin despite God's love for me, but then I turn back in repentance in anticipation of that love, His statement, "I still love you," instantly infuses new life in me. This kind of person simply cannot sin easily.

{1.20} So if God convicts us of our disobedience to His Word, we come to know the severity and the measure of God's sorrow and deep groaning over our sin. This is how He makes us understand sin. Furthermore, you may ask, "I know how my disobedience to the Word brings grief to God, but what about those things that are not in Scripture?" If the Holy Spirit indwells you, He will speak to you regarding those areas as well. Let's say you went to play billiards. It doesn't say in Scriptures that those who play pool must fast 100 days. It also doesn't say that those who go bowling will break their fingers. Right? Then it's allowed, right? Then by all means, do those things. Until when? Until God convicts you that it is sin. Smoking cigarettes is not addressed in Scriptures as being sin or that if you smoke, you'll die of lung cancer. By all means, smoke all you want. Until when? Until you are convicted that it is sin.

When I met the Lord, I was heavily into billiards. See, I was somewhat of a billiards prodigy. I never lost any money playing three-cushions. I have somewhat of an obsessive personality, so when I get into something, I get consumed by it. I was playing billiards through the night, and within just a few months, I was scoring in the 400s. I was really good. So after having met the Lord, I went out with my friends to play pool. I was getting ready to shoot, and at that moment, I felt as if someone grabbed my cue. I looked behind me, and no one was there. I got ready to shoot again, and I felt a tug again. I looked back, and when I didn't see anyone, I realized that it was the Holy Spirit telling me He didn't like it. He was convicting this as sin within me. Up to this point, it wasn't sin – how is billiards sinful? But from then on, I stopped playing pool. Even in bowling, my average was 200. I owned three bowling balls, and I had a signature move. But sometime after that, I went bowling. I went to throw the ball, and it fell behind me. This happened three times in a row. It wasn't as if I had no strength in my hand, but for some reason, the ball kept falling to the floor. And I realized again, that the Holy Spirit doesn't like it. It's not written in Scriptures that you're bad if you bowl. Of course I wasn't into smoking or drinking even before coming to the Lord, as I hate the smell of smoke, and I feel like I'm going to die when I drink. So in this way, although it is not explicitly written in Scriptures, when you reject His leading and disobey His will, the Holy Spirit will convict you of sin in all areas of your life.

{1.21} In EVERY area of my life, moment by moment, the Lord is convicting me of sin in every margin. This is why I say the Holy Spirit is a spirit of conviction. This is my own expression. He is ex-

tremely sensitive in response to the things he dislikes in my life. This is very important. So you have to realize these things very sensitively. You must also react sensitively to the stirring of the Holy Spirit and open yourselves up those things. As you live out your life, this isn't just an occasional thing.

{1.22} So if you persist in opening yourself up to the Holy Spirit, accepting His convictions regarding your sin, aspects of your character will keep changing. As you do that, you will become so delicate and pure. I'll share a few things from my own life in how the Holy Spirit's words have convicted me. One time, there was a guest speaker at our church, and as I was listening, I began picking my nose. Soon, I had a booger on my finger, so I flicked it. At once, the Holy Spirit said, "Go pick it up." How in the world was I supposed to know where it landed? So though I never do this, I cleaned the entire church that day. There's bound to be people here who have done the same thing, sticking their boogers or chewed gum under the desk. You have to repent a lot about that! The Holy Spirit doesn't like that. That's not all. I've talked about this before, but one time, I was walking to church from my house. As I passed by a park, I noticed litter on the ground, but I kept walking. But suddenly the Holy Spirit says, "Stop. Back up." So I obeyed. Then He said, "Pick it up." I wasn't the one who put it there – why should I pick it up?! "When there is filth, it should end with you. If others are exposed to filthiness because you didn't do anything about it, you've sinned." So though it seemed unfair, I picked up the trash.

You have to continually accept the Holy Spirit's convictions about things that damage beauty in this world, as well as the things He detests. When He continues that work in you, you cannot help but become more beautiful in spirit. When I say these things, please don't say things like, "That pastor's words are excessively spiritual." Living with the Holy Spirit is a concrete reality. Here is a situation in my life as a pastor. When a church member's child catches a cold, I didn't cause it, however, the Holy Spirit convicts me of not praying enough for the child and causes me to repent. It's the mother's fault that the child is sick, but it becomes my responsibility. When a child trips and breaks a glass jar, the adult who put it there in the first place is at fault. The adult isn't the one who caused the child to fall and break it, but as one becomes an adult and matures, anything that corrupts beauty in the course of this world becomes sin to me. God knows that if one person changes, that has a direct influence on the balance of beauty in the world.

{1.23} It is imperative that you continue receiving conviction over sin. In every situation every-day, if you don't constantly depend on the Holy Spirit or respond to Him, He will continue to convict that as sin. This is the beautiful labor of the Holy Spirit. You must be very perceptive in responding to the Holy Spirit. In my life, when I met the Lord, He made me cry for 7 months straight after understanding sin. Without knowing why, I wept for 7 months. I know my parents are present here, but when I was young, I was very bad. I was really tough. One time, I hurt my arm and had to get 360 stitches without any anesthesia. I didn't let out a single cry, and the doctor was appalled, exclaiming he had never seen anyone like me. I was really tough. I don't know if it's because I was athletic, but my body was very hard and firm. I began martial arts training at age 5, and I was brought up to think that I could kill someone

with just one hit, so I never hit anyone haphazardly. My temperament is to finish things off. When I was at my peak physically, if the space was big enough, I had the nerve to fight 10 at a time. I was evil and obstinate. But, when the Holy Spirit touched me and taught me about sin, I became extremely soft. Despite how wicked I was in the past, the Holy Spirit began convicting in ways that people in this world wouldn't understand and I was completely revolutionized. I've been completely transformed from the person I used to be. This is vital. "Regarding sin." So in regards to sin, how do we die to sin? Does the Holy Spirit only convict us of sin? Yes, He only convicts us.

{1.24} Simply put, dying to sin is equivalent to dying to myself. In my Romans series, I talk about the 3-S doctrine. Satan, through the Secular, hooks the Self. Everyone in the world is being manipulated by Satan in this way. Satan, using the Secular world as bait, is hooking the Self, and this has become the lifestyle of the world today. Does Satan die? He cannot die until the White Throne Judgment. So that is the reasoning behind the casting out of spirits. Like I always say, casting out demons does not kill them, but changing their location. You have to remember that. This is a very important point in casting of spirits. Satan does not die until the day of the White Throne Judgment. Then is the world destructible? It is, but it won't be destroyed until the end of the world. Therefore, what needs to die? Self needs to die. If the Self dies, I won't be baited by anything this world has to offer. If "I" die, there is complete death. If "I" die, I die to sin. Have you ever seen anyone who has been buried in a cemetery sin? If "I" die, I die not only to sin, but to what else? If I die to sin, I die to the Law, which convicts me of sin. To understand sin, is death to my Self. There is a continual dying to Self. Hallelujah? Through the dying to Self, I become disconnected from sin. And a person who is disconnected from sin is dead to the condemnation that comes from the Law. Hallelujah? Therefore, coming to understand the properties of sin is the basic principle of dying to sin.

{1.25} Let's look at these properties and principles of dying to sin. For those who have heard my Romans sermons, there will probably be a lot of overlap. But, even though I may be speaking on Romans, I ask that you listen. There is continual renewal through the hearing of the Word. The 3S doctrine is very important. We can't do a single thing without the death of Self. For example, there has not been a single instance where a eunuch has committed a sexual offense. Why not? Because a eunuch is dead to his manhood, he cannot commit immoral deeds, and where there is no immoral sin, there is no condemnation of immorality. In the same way, as a eunuch is dead as a man, if I am dead to sin, I am completely dead to the influence of sin, as well as to the condemnation of sin according to the Law. This is the beginning and end in spirituality. Dying to my self is the Alpha and Omega.

{1.26} What grieves God in our spiritual lives is that so many people think, as in ethics and philosophy, the indwelling of the Holy Spirit takes us through a purification process. This is not true. When we encounter God, there is a fundamental change in our nature, as water is changed into wine. It is not a change in temperature, from cold water into lukewarm water. When God comes upon you, you will be fundamentally revolutionized. Heaven is not meant for a wicked person who has become a little less

wicked. Heavenly life is when a wicked person has completely been revolutionized and has become a saint. Amen. As I said in the Ephesians sermons, that is God's predestination.

{1.27} So, the Holy Spirit convicts regarding Sin. When the Holy Spirit comes and convicts us regarding sin, we are dead to sin, as in Romans 6. When the Holy Spirit comes, He continues to convict us of sin, telling us, "That's bad. You've sinned. That's displeasing to God." If you think that it is okay to miss Sunday worship, then you are not dead to sin. But if you are dead to sin, the Holy Spirit convicts you in regards to observing the Lord's Day. He brings conviction. When you are dead to sin, you are no longer associated with sin, therefore, the Holy Spirit continues to convict in this manner. Why would the Holy Spirit work if you are still associated with sin? As soon as sin enters a saint, the Holy Spirit immediately steps in and convicts. Hallelujah? Therefore, since we are people no longer associated with sin, this is how the Holy Spirit works. You have to continually practice accepting the Holy Spirit's revelations of sin in your life, and continue to instantly deny yourself in the areas that displease God.

{1.28} The Lord spoke through Isaiah that He is the fullness of all things in the universe. There is nothing in this world that can separate us from God. Amen. However, the one thing that can separate us from God is sin. There is never any instance recorded in Scripture of God being afraid. However, there is one thing God does fear. He is afraid when we fall into sin and harden our hearts. Why should the Creator God be afraid? Because when you sin, you become separated from Him. When a child is separated from the parent, the parent becomes afraid. My prayer room can be locked from inside. One day, when my eldest son was little, he locked himself in my prayer room and couldn't open the door. He became scared and started to cry. What would you have done if you were in my shoes? Would you calmly call the locksmith and say, "My son is locked in the room. Would you please come and open it?" If that were the case, that parent does not truly love their son. He was crying and screaming. So what did I do? I grabbed a hammer and broke down the door. It is painful when a father is separated from his son even for a moment. It is the same with God. It is agonizing for Him to be separated from you because of your sin. I plead with you to be ever sensitive to sin. Amen? Amen. Under candlelight, we can't really see how dirty we are. But under a searchlight, we can see right away how dirty we are. But even more, under an electronic microscope, you'll be disgusted by how dirty you are. That's how precisely and closely God sees our sin, and our own eyes must be opened to that level of precision regarding our sin.

{1.29} You must receive this in faith. According to Calvin, we have become righteous, changing our status. Wesley takes it further with the principle of sanctification. We are holy saints. What is "Christian Perfection"? It is a person who can respond perfectly to the love of God. But Paul takes it even further. In 2 Corinthians 5:21, Paul says that Jesus became (a lump of) sin, and I became (a lump of) righteousness. After removing a nail from this lump, it leaves no trace of it having been there. That's how pure it is. This is the level of purity God intends for us. You might ask, "Pastor, who can live like you?" It's not a question of who can live like me or not, but rather this is the degree of purity God intends for us to attain...until you become lumps of righteousness. This may sound strange to you because you don't

quite understand what living with God truly is. Let the Holy Spirit do His work freely without hindering Him and see what happens. This level of conviction is possible and happens. How can someone who is completely dead engage in sin? Is there anyone among us who loves the AIDS virus and would open yourself up to receive it willingly? I personally don't want even a hint of this virus near me. In the same way, a person who is completely filled by the Spirit of God and completely living under His reign cannot withstand even the smallest invasion of sin in their lives. Please believe that you are dead to sin. When you accept this in faith, you receive power to be dead to sin.

{1.30} I mentioned Calvin earlier. When one attains righteousness, there is a shift in status. Therefore, one can live a life befitting his/her new status. For example, it is near impossible to train and groom a beggar to act and live like a prince and tell him he will be crowned prince once he lives like one. However, if you crown the beggar as prince first, it is easy for him to then live and act like a prince. Do you know what I'm talking about? If you acknowledge and proclaim that you are indeed dead to sin, that you are completely disassociated from sin, then you will receive the power necessary to live apart from sin. So in all God's work, He changes the status first and then does the rest. You have to believe this. You are completely dead to sin. When Jesus died on the cross, He resolutely put an end to all sin. But there are those who still allow sin to enter their lives. As the Holy Spirit continues His work of convicting us of sin, we must listen and grieve with the Holy Spirit, allowing the work of cutting away sin to constantly arise in our lives. Amen? Hallelujah. Therefore, a person who continuously experiences this work of conviction in their lives cannot easily commit sin.

{1.31} What does Romans say regarding being dead to sin? Our old self has died. Yes, our old self has died. Before you met God and were saved, there was no conflict, because your old self lived for yourself. You did as you pleased, and lived however you wanted. Worldly people do not have this conflict. But when you encounter God, a new self is formed within me. Now there is conflict. So if you don't have any conflict regarding sin in your life, it means you are still full of the old self.

{1.32} Sin is the byproduct of the old self. Sin is food and sustenance for the old self. This new self ~ does it feed on sin? It has absolutely nothing to do with sin. The new self only feeds on God's grace and the things of God. The old self loves sin. Although the old self is not sin itself, however it has exceptional power to draw sin in. As a magnet's pull sucks in only metal, the old self has extraordinary power to pull in sin. Should the old self in you live or die? The old self must die daily. Hallelujah? This is why when someone who is full of the old self tries to resist sin, the more toilsome life becomes. If someone is struggling to live with God, this means he is toiling to resist and conquer over sin in his life. What does toiling to resist sin mean? It means that you are living in the pain of not being able to completely cut off sin in your life.

{1.33} Do you remember the movie, Roots? Kunta Kinte was captured and sold into slavery. Every time he tries to escape, he suffers extreme pain. To keep him from running away, he gets his toes

cut off, and is maimed. The more he struggled to be liberated from his life of slavery, the more suffering he endured. Most people who haven't done this work of cutting off the old self, continue a life of sin and compromise, enchanted by the world, even in their Christian lives. This is the majority. In Ezra, there is a revival. The Israelites, who had married foreign wives, were told to put away their wives and children, because they were unclean. What event takes place? They put them away. This is an impossible thing for a normal person to do. Irrespective of what race your child is, how can a parent abandon his child? If the child pleads with the father, saying, "Father, why don't you love me?" the father would not be able to go through with it and would tearfully take his child back into his home. In this way, most people live in a state of compromise. But this is only possible because revival comes.

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{1.34} A tree, when it is just a sapling, you can easily pull it out and uproot it. But if you let it grow into a big tree, chopping it down with an axe is difficult. You'd have to use a saw to cut it down. When the Holy Spirit convicts our sin, we need to respond by continually rejecting it and cutting it out of our lives. But if we neglect it and allow it to flourish, we will ultimately have no other choice but to just live with it. This is the characteristic of sin. In this way, you must continually cut it out, in order for sin not to take root in your life and grow into a full-grown tree. The more sin enters our lives, the more effort it takes to cut it out. You must constantly work to keep sin from entering and taking root in your lives.

{1.35} There comes a point, when sin has taken root and infiltrated your life, where you just can't shake off the old self no matter how hard you try, and it becomes a permanent fixture in your life. I shared a story of a chick that tried desperately to escape from its coop at first. Time and time again, it tried and failed each time. Later on, even when the fence has been taken away, it no longer tries to flee. Why? That has become its way of life. There are probably people here who are the same way. No matter how hard you try to rid yourself of sin and the old self, if you try and try and continue experience failure, you begin to think, "This must be the way it's supposed to be," and you give up. I'm not just talking about a couple people here. Because of repeated failure in breaking through, there are those who give up on prayer, on seeking blessing, and go as far as making Sunday service attendance their only endeavor.

{1.36} If you take it a step further, the sinful old self develops a trait of enjoying sin. The Book of Romans calls lives that are lived by the flesh, the law of death. "Death" does not mean dying, but rather a life lived like a fugitive. A fugitive's life is full of misery, running away even when they see a postman's cap. This is the law of death. When you receive Jesus, your life should be marked by freedom and inspiration, but those in the law of death live in misery and torment. Even in the life of a believer, if the old self prospers, he loses joy. He eventually develops a character that delights in sin. People don't realize that serving the church and being involved in various ministries doesn't mean anything. When the old self flourishes, it doesn't necessarily stop a person from doing the things that look like works of faith.

People might say, “But he was so active and fervent in his Christian life. How could this happen?” Yes, it can happen. I witnessed this when I was attending a large church, the children’s choir director, who was a single female, ran off with a married man. The church was turned upside-down because of this. Many wondered how this could be possible. This is very possible. Irrespective of how involved someone is, or what ministries s/he is a part of, if sin takes hold and spreads in a person’s life, no sin is impossible through that life.

{1.37} So how do we destroy this sin? We must destroy our Self. We can look at many different scriptures, but I want to focus on one passage. Romans 8:13 says, “For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.” We have to know whom “you” is referring to. “You” does not mean those who are not saved. In Romans 8:1-2, Paul is speaking of those whom the Spirit of life has set free in Christ Jesus from the law of sin and death. Particularly, in Romans 8, Paul is not talking about those who have just been saved, or recent converts, but those who have been sanctified. Even those who have been sanctified, if they live by the flesh, will surely die. Isn’t that frightening? So if any of you here today forsake your life and ally yourself with the world, there is no way you can please the Holy Spirit or experience His great work. Try to go one month without praying. You will simply die. Therefore, we need to be humble. Even though “you” may be talking about a sanctified person, if he abandons his spirit and continually rejects the convictions of the Holy Spirit, he will become hardened.

{1.38} Why do we become hardened? It is very simple: it’s the bond of sin. You may not be guilty of flagrant sin, however, if you continuously slay the Holy Spirit’s ongoing convictions of filth in your life, you will become hardened. You will simply become hardened, no longer shedding tears, or feeling any compassion for someone who is suffering, losing all passion for souls, no longer able to catch the wave of God’s workings, becoming completely desensitized. What is the reason? It’s very simple: the bond of sin. You may not have thieved, defrauded, or committed sexually immoral sins, but it’s because you’ve stopped listening to the Holy Spirit’s convictions that you become hardened. You become rigid. There is a certain type of melon in Korea called dog-dung melon, which grows from seeds found in dog dung after a dog has eaten melons. This type of melon is terrible compared to the melons you’re used to eating. When something or someone is left to grow on its own, it is bound to fail. Pear trees are the same way. If you leave it to grow on its own, it will not produce good fruit. But if you continue to prune and cultivate it, taking very good care of it, it will bear big, juicy, delicious fruit. This can only happen if there is continued pruning and tending to. In the same way, a person should not be left alone. After being set free from sin and the law of death, a person can become complete, only when there is continued pruning through the conviction of the Holy Spirit in their lives. There must be continual conviction within our lives by the Holy Spirit, lest we become like dog-dung melons.

{1.39} Simply put, living according to the flesh is living in direct opposition to the Spirit. The spirit is opposite to the flesh. For example, wanting to watch TV is of the flesh. The Holy Spirit will invari-

ably come and oppose it. Likewise, if I want to pray, the flesh will oppose it and make you want to sleep in. The desires of the flesh and the desires of the Spirit are enemies. The two opposing sides will surely battle against each other within you. How long will this battle last? The desires of the flesh will undoubtedly battle the desires of the Spirit, until you have attained the level of good soil. Anything that opposes the Spirit is flesh. The majority of you experience this conflict within your lives on a regular basis. When you go to pray, you have thoughts of not wanting to bow down and pray. You must overcome those thoughts right there and just pray. If you continue to overcome those fleshly thoughts and desires, you reach a state of Rest. In this state of Rest, there is no longer conflict or difficulty in obeying the will of God.

{1.40} Let me give you an example. Let's say there is a Siberian tiger in the little room over there. We give our dear sister Heather a knife, and put her in the room, telling her to live with the tiger. What do you think Heather would do? Do you think that, because she is an animal lover, she'll put down her knife, bow down to the tiger, and offer her feet, saying, "Please eat me starting at the feet"? By no means! She would take the knife and start swinging frantically. If she impales the tiger's throat, would she then stop to bandage it up? No, she would finish it off, stabbing the tiger repeatedly. This is how fierce the battle between flesh and spirit is. One of them will surely die; it is merely a question of which one. The chance that the two could coexist is 0%. Likewise, the chance that both flesh and spirit can both live within you is 0%. Therefore, you will triumph, if you snatch up and obey the Holy Spirit's convictions over sin in every area of your life, in this battle between flesh and Spirit. If you do not, the flesh will absolutely prevail in your life.

{1.41} Sin exists all around us, all the time. Just as the Holy Spirit is alive and working at all times, so is sin. Sin can penetrate you, even during this worship service. David, because of his laziness, upon waking from his slumber, his sleepy eyes fell upon Bathsheba. Sin can penetrate at any time, therefore, we must always be on guard.

{1.42} No one should ever have the arrogance to think they are above sin. You have to always be humble, acknowledging that you could fall into sin at any moment. When is this humility possible? When you have made it a lifestyle to receive every conviction of the Holy Spirit regarding sin in your life. You can't cut that off for even a moment – you have to always be open to it. You have to constantly examine whether you're responding to the Holy Spirit's movement in every area of your life and ministry. If there is no longer movement, there's something wrong. When the Holy Spirit moves, only then do you move. This must be ongoing training in our lives. Is this difficult for you? It is very easy. If it is difficult, then you have not completely opened up to the Holy Spirit. It would be heartbreaking if a mother and child had difficulty loving each other. Why is it easy? The baby looks to the mother to meet her every need, whether she's hungry or needs her diaper changed. Because she makes the baby's life so easy, living with her mother equates happiness. It should be the same with the Holy Spirit. It is only difficult when we have not acclimated to His day-to-day convictions and workings in our lives. Begin living a life

completely immersed in the Holy Spirit's ministry and convictions today.

{1.43} Sin is not only around us at all times, it is constantly on the move. Sin does not remain static. Why is AIDS such a scary disease? It obliterates the immune system. When the immune system is destroyed, the body is rendered defenseless and no longer responsive to other illnesses. When sin infiltrates, it paralyzes the Holy Spirit's work of conviction in your life, and is able to move freely within you. When this happens, there is no limit to what sin can do in your life – sin is living and active. You must always be conscious of the presence of sin and constantly listen to the voice of the Holy Spirit, doing the work of completely cutting sin out of your life.

{1.44} Sin not only exists and is actively at work, it is constantly coming toward you. Someone who covets does not steal for lack of opportunity – whether the owner of what he covets is stronger, or the timing is wrong. However, when the opportunity arises, he will close in and take out of his covetous heart. During the L.A. riots in the United States, there was a lawyer who looted a TV from an electronics store. Why? The riots gave him opportunity. Committing sin when given the opportunity indicates the absence of the Holy Spirit's conviction in my life, but rather the influence of sin. You sin because you're a sinner – you're not a sinner because you sin. There is tremendous suffering associated with every stage of cutting sin out of your life. Those who are not living under constant direction of the Holy Spirit's convictions feel bad after reacting to sin. If you leave these people to themselves, they are fully capable of stealing out of their covetousness, and a lustful brother who may not be able to act on his desires, is capable of raping a woman if the chance arises. Likewise, a person who has let hatred fester long enough is capable of murder. You must have a humble, correct attitude in regard to sin. It is chilling to see what sin can do when unleashed within a person. One who is faithful to God is accurate in his knowledge of sin. Knowing sin accurately is being faithful to God. You must be clear in this connection. If you listen sensitively to the convictions of the Holy Spirit, there is no way sin can take hold of you. Hallelujah! May you listen to the Holy Spirit's convictions of sin in your life.

{1.45} Romans 8:13b states: "If by the Spirit you put to death the deeds of the body, you will live." Kill the deeds of the flesh with deeds of the Spirit. The Apostle Paul did not just say, "put the body to death," but rather "put to death the deeds of the body," pointing out every single act that takes place within my life. As I mentioned before, the Holy Spirit reacts to every deed, speaking words of conviction against sin. Please listen carefully. Is there anything wrong with watching TV? Try listening intently to the voice of the Spirit while you are watching TV, especially when you're watching an unwholesome show. Listen carefully to what He is saying. If you can't hear Him, there's something wrong. Try going a week without prayer, and then listen for the Holy Spirit. The Holy Spirit is constantly speaking, in every case and deed, but the question is whether or not we are able to hear and move according to what He is saying. These promptings occur everyday. And if, in these daily convictions, I choose to follow the Spirit's leading again and again, I will eventually enter into Rest, in which the battle between flesh and Spirit is over. Of course, we can't say that the flesh is completely dead, but it's equivalent to pressing

down on its neck. When it tries to rise, you break its neck.

{1.46} There are many North Korean spies working in South Korea. During President Young S. Kim's administration, there were reportedly in excess of 1,000 spies in this country. But these 1,000 spies didn't raise chaos or make any trouble. Why not? Because of the power of the South Korean government. They knew that if they were to attack with weapons, they themselves would be strewn with bullet holes, like a beehive. When I continually follow the convictions of the Holy Spirit, the sin that used to control my old flesh is rendered powerless, because I am pressing down on its neck. Living a life under the guidance of the Holy Spirit raises the bar of my spiritual life. There is no limit to what the Holy Spirit can do in the life of someone like this. There is freedom when you live your life this way.

{1.47} Keep opening yourself up to the Holy Spirit. There is a critical problem that I face. That is repeated, habitual sin. You don't know how much this type of sin grieves the Holy Spirit. If someone is unable to repent, it means that he has stopped being responsive to the Holy Spirit's ongoing convictions of sin in his life. The Bible calls that being hardened. Though I haven't measured how many years he has repeatedly rejected the voice of the Holy Spirit, he is in a state of no longer being able to hear the Holy Spirit. Strictly speaking, it is possible for any worldly person to hear the voice of the Holy Spirit and turn in repentance. Spiritually speaking, if the flesh is bound up in your character, it can be loosed with relative ease. However, if there is ongoing habitual sin, you are bound up in the spiritual realm. This is spiritually speaking. I am speaking out of experience. If I continually reject the promptings of the Holy Spirit and keep on sinning habitually, I not only become bound within me, my relationship with God also becomes bound. You must loosen it in the spiritual realm if you want to be loosed from it. Not responding to the Holy Spirit can be this frightening.

{1.48} Secondly, regarding Righteousness. John 16:10 states, "Concerning righteousness, because I go to the Father, and you will see me no longer." In one word, righteousness is Jesus Christ. "I go to the Father" is the understanding of Jesus' life in its entirety, called "Kerygma." The extent in which sin is condemned and forsaken in my life, within the spiritual framework, Jesus becomes more real to me. It's like this: The moment I encounter Jesus, I realize the magnitude of my sin and how hopeless my life is on my own. If I were to just give up there, it would be the end of me. However, God extends His hand toward me, forgiving me of that great sin and welcoming me into His love. This is a distinguishing characteristic of one who has encountered God. This is the reason everyone gathered here has become children of God ~ through repentance. First, we see our sin and are hopeless, but then we hear the loving voice of the Father say, "I love you. I forgive you." Therefore, when we continually practice responding to the Spirit's convictions and giving it up, the Lord pours into us the righteousness of Jesus and ultimately reigns over our lives.

{1.49} It's like this: if you continue going to church, even though you lead a life of sin and compromise, because you are continually hearing God's word, your mind begins to understand Jesus.

You gain spiritual knowledge and understanding. However, if you continue a lifestyle of sinfulness, no matter how much your mind may understand, your heart will not. If I were to ask any of you, “Who is Jesus?” you would be able to rattle off: “Jesus died for my sins, bearing my sins on the cross, shedding His blood, and after three days, He came back to life.” But, the question is whether your heart agrees with this response as well. If your heart truly agrees with and acknowledges what your mind knows, you are on the path to becoming an incredible person of God. Frankly, if people’s hearts truly responded to Jesus in this way, they would be living utterly different lives. But because people are entangled in sin and have not come free of it, the same Jesus they have come to understand in their minds is not beating in their hearts. Power comes not from the mind, but from the heart. The reason you don’t have works in your life is because you are trying to live merely by the understanding of your mind. But if your heart is moved, it immediately comes through in your actions. “Righteousness” is a very simple thing. It is the shifting from a conceptual knowledge of Jesus in your mind, to a living tangible Jesus in your heart. This is righteousness. If the problem of sin is continually worked out in your life, your heart naturally responds to the life that Jesus lived, and the words that Jesus spoke. Love is the same way. If you haven’t continuously resolved the problem of sin in your life, God’s love remains abstract. This is the reason why people try to live in their own strength. In their love for their spouse, their children, friends, there is a limit. When circumstances arise or change, they immediately give up. But God’s love surpasses all of man’s reason and rationality and enables you to fulfill His will, causing you to depend on Him. To those who have continually worked out the problem of sin in their lives and abide in God’s Spirit, are given a deep understanding of Jesus. It is very simple. The Jesus that you know in your head becomes known down in your heart. This is the result of resolving the problem of sin

{1.50} Characteristics of Jesus that particularly stand out are service and forgiveness. If you have understanding that has gone from head to heart, when someone curses you, you train yourself to respond automatically in forgiveness and acceptance. And the characteristic of a vessel that God uses is cleanness and purity. Without purity, a vessel cannot be used. This is the work of the Holy Spirit who causes us to realize our sin. When the Spirit’s work of conviction takes place, righteousness also arises, and the most important result of the work of righteousness is forgiveness and understanding. The vessel God uses must be pure, and at the same time, large. Being a large vessel does not mean being a hotshot. Being a large vessel means that as you continually live with God and see His greatness, He will repeatedly place you amidst various people who differ from you and may curse and oppose you, whom you will have to continuously to accept. And through these encounters and experiences, I grow into a bigger vessel as I become more accepting. If I do not accept and embrace those who oppose and ridicule me, I shrink as a vessel. Understanding sin makes us pure vessels, and to the degree that sin is worked out in my life, righteousness grows within my heart, enabling me to embrace others. If you have the heart of Jesus Christ, you will become a very large vessel. If you respond in Jesus’ righteousness, you will be able to embrace many people, becoming a vessel that can accept and embrace anyone. This

is the knowledge of Jesus moving from the head to the heart. You live in tears. You live by acceptance and compassion. This is Righteousness.

{1.51} Lastly, regarding Judgment. In Judgment, sin has been dealt with, by being sensitive, and responding obediently, to the Spirit's convictions, causing Righteousness to rise up within you. A life within which Righteousness rises, can be summed up as a life of grace. The life of grace is lived not by head knowledge of Jesus, but through knowing Jesus in your heart. It's no longer my own effort, but grace is living under God's reign and provision. Therefore, in light of Romans 6 and 7, living by grace is dying to the Law. As I mentioned earlier, if the Self dies, you die to sin, as well as to the law that condemns you of sin. Satan gains momentum because, when I sin, he condemns me according to the law. He accuses me with the law by saying, "See, you sinned. You're not a child of God." Satan uses the law to condemn. Therefore, living by grace means that you are dead to the condemnation that comes from the law. The law no longer condemns you, and Satan no longer has influence over me.

{1.52} Rationally speaking, one who has been filled with the Spirit of the Creator God cannot be affiliated with other spirits. However, despite this, there are so many people who are unable to swallow God's grace, and are completely under Satan's control. Why is this? They are living without the conviction of sin and righteousness in their lives. After my conversion, I experienced so much distress every time I read the Bible. Luke 10:19 says, "Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you." But in my life, this was not a reality – I was constantly being attacked by evil spirits, and failing to overcome sin in my life. Was this word false? Furthermore, in Colossians 2:15, it states, "He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him." But in my life, instead of disarming my enemies, I was the one being disarmed and powerless. These discrepancies between Scripture and my life tormented me. Even further, 1 John 5:18 says, "We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him." The evil one does not touch him? This seemed so inconceivable, and I questioned the veracity of Scripture. Was what I was reading false? But the Spirit led me to understand the Lord, teaching me to die to sin and to respond to righteousness, taking me to a place of Rest, where evil spirits no longer have any influence on me, causing me to realize that THIS is what Scripture was talking about.

{1.53} "Concerning judgment, because the ruler of this world is judged." If you continue to walk in the Holy Spirit, being cleansed, and as Jesus causes you to become a bigger vessel that accepts others, and as you enter a place of Rest by overcoming in your battle against flesh and spirit, evil spirits will no longer have any power over you. Your dependence on God becomes immediate. Why? Because you are dead to the law. There is a concept in Romans of "Beyond the law." In the past, the aim was to keep from breaking the law. But now, murder is no longer the act of killing someone, but mere hatred toward another person is considered murder. "Beyond the law," means I am subject to a new law. Jesus did not come to abolish the law, but He has come to complete it. For those living under grace, the law that I

am subject to is a new one, over and beyond the old law. In Romans 7, Paul praises the law as holy. This is not referring to the law based on commandments, but rather a new law. Romans 7:14 says, “For we know that the law is spiritual but I am of the flesh, sold under sin.”

{1.54} What does Apostle Paul mean by “the law is spiritual”? He is referring to the new law, being beyond the law. For Paul, the commandment, “Thou shalt not commit murder” is not kept by not killing someone; you are guilty of murder if you have hatred toward someone. You are not guilty of rape or adultery when you’ve committed the actual crime, but you are convicted when you even look at someone lustfully. This is the new law. Romans 7:8 says, “But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.” What does it mean for sin to seize an opportunity? It means, that if there is even a moment that I don’t receive the convicting work of the Holy Spirit, sin immediately takes that opportunity in me. It seizes the opportunity. Sin is very dangerous. Even if sin does seize an opportunity in us, it is only by God’s grace extended to us, and his restitution through mercy, that we are able to live. Strictly speaking, if sin takes hold and begins its work in us, it can take us to some forbidding places.

{1.55} Let’s look at Paul, who didn’t allow sin to seize any opportunity in his life. “But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness.” “Through the commandment,” is referring to those in whom sin has taken an opportunity, and who still remain in the flesh. The commandment is of no use to this person. Why not? The law only serves to condemn – it has no power to overcome sin. “Commandment” here refers to the function of law for one within whom sin has taken opportunity. However, for those who continually receive the conviction of the Holy Spirit and remain open to Him, the law is always beyond the law. Out of their motivation of wanting to exceed merely following the law, they live receiving guidance from the Lord. This is a totally different dimension. There is a huge disparity between the life of someone living under the guidance of the Holy Spirit and one who isn’t. Even the application of a commandment is different. For one who has been sanctified, “commandment” always means “beyond the law.” Sin is confirmed even in the motivation. I sin not only when I strike someone, but I sin when I have not demonstrated righteousness or goodness to that person. I am guilty of sin not only when I damage beauty, but even when I don’t make it more beautiful.

{1.56} Let’s wrap things up. Regarding Sin: In every situation in our lives, the Holy Spirit is constantly checking and convicting case by case, according to His will. When you do not accept the Holy Spirit’s convictions, sin infiltrates. In addition, the farther along you are in your faith, though others may not consider it sinful, the Holy Spirit continues to convict as sin the areas where you are limiting His movement. For those walking alongside the Holy Spirit, the issue of sin is not relative. It is absolute! What does this mean? I can not think that because this person sinned 9 times, and I sinned 8 times, that I am righteous. I am to live according to the insight and perspective that God reveals to me of who I truly am in His presence.

{1.57} In living each day, the convictions of Sin, Righteousness, and Judgment take place countless times in our lives. This is the core ministry of the Holy Spirit. This becomes a reality in our lives when the Holy Spirit dwells within us. Living a sanctified life means that sin is trampled and you are no longer in conflict with sin. This is the distinctive of one who has entered Rest. I pray that in your life, Sin is resolved, Righteousness is resolved, that you become a large vessel who accepts and understands others, and that you trample underfoot Satan's influence in your life, adhering to a law that is beyond the law, becoming a perfect saint, no longer limiting the Holy Spirit, revealing the full glory and majesty of heaven. This is the life God calls all believers to. Sanctification is preordained. Cling to the Word, releasing all that is sinful, and may the righteousness in your mind take hold in your heart. May you be elevated, becoming a powerful saint, so that in regard to Judgment, the king of this world would have absolutely no influence over you.

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Foundations of
Christian spirituality

The Lord's prayer Lecture #1

{1.1} The Lord's Prayer is recorded in two places in Scripture, but we will start by focusing on the one in Luke 11. Luke 11:1 says, "Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.'" The teaching of the Lord's Prayer was not initiated by Jesus, but the disciples approached Jesus. This is a surprising fact. Why? The Jews at the time had countless other prayers, but the disciples were asking to learn yet another prayer.

{1.2} At the time of Jesus, there were many who claimed to be the Messiah. There were also a surge of revivals in the many faith communities at that time, such as John the Baptist's group, the Pharisees, Essenes, Qumran, etc. This verse states that John the Baptist also taught his own disciples a prayer. Each group's prayer was unique and had its own statement of beliefs and mission within the prayer. The group that had a huge impact in Palestine in that time was that of John the Baptist. The trademark of John's group of followers was a life of abstinence and restraint, which was the substance of his group's prayer. What was the trademark of Jesus and his followers? He embraced tax collectors and prostitutes, and he ate and drank freely. This was in stark contrast to John the Baptist's community. So the point of what the disciples were trying to do was to have a prayer that identified and distinguished their community in what they believed, as John's prayer did for his group.

{1.3} What am I talking about here? The Lord's Prayer is not a simple prayer lifting up our needs and wants to the Lord. But, the Lord's Prayer encapsulates all of Jesus' theology, and the implications of His professions of the Kingdom of God. That is why I entitled this Lord's Prayer lecture, "Prayer is a Total Approach." Prayer is not just the words coming out of one's mouth, nor is it merely making requests to God. Rather, prayer is the measure of my faith wrapped up in one statement to God. That is why a person who has not experienced deep fellowship with God doesn't have powerful prayers.

{1.4} The rabbinic Apocryphal writings in the Old Testament times state that when a pure sacrifice has been given to the Lord, fire comes down from heaven. There were no lighters in the tabernacle. And the smoke that rose from there rose straight up to the sky, unaffected by any winds. Likewise, prayers from a pure spirit also rise like a holy burnt offering to God, powerfully, unshaken by Satan's efforts.

{1.5} This Lord's Prayer is a summary of all of Jesus' teachings and ministry. Prayer is not repetition, nor is it drawing out things from God. Rather, prayer is meeting God with your thoughts, and whatever thoughts are not aligned with Him, you forsake. This is prayer. You forsake and forsake and forsake, until you have nothing left to forsake. Then you will have the power of 100% answered prayer, which is the biblical standard for prayer. Jesus said, "Ask whatever you wish, and it will be done for you." Within me is no longer any of my own purposes, plans, or methods. Only a life that has been completely abandoned through continual prayer, with nothing else left to abandon, and the prayer that makes me one with the Lord. This is the power of the Lord's Prayer. Though you may be praying without ceasing, there are a number of reasons why you are not receiving answers to your prayers. First, prayers having

nothing to do with the Lord's purposes: if your prayers are being answered maybe every 10 years or so, that is an indication that your spiritual life is corrupted. The Bible's standard of answered prayer is 100%. The secret to this being possible is in praying according to God's purpose and will. The Lord's Prayer is the summary of all of Jesus' teachings and ministry, and the summary of this entire ministry is God's will and intent.

{1.6} You can immediately tell the depth of a person's faith in the way they pray. It's not a question of their eloquence or the words they use, but when they pray, there is either an anointing, or an absence of anointing. Simply, the importance does not lie in answered prayer, but my prayer contains my entire faith. Rabbis pray for two hours each day, repenting and crying out, culminating in the one phrase, "Lord, I love you." In order to utter those simple words, they repent and cry out for two hours. Prayer is not answered because of the quantity of words we use. Prayer can shake the throne of God with just one word. This is not about words, but about the power in the prayer that is offered to God.

{1.7} First, what we realize through Luke is that the Lord's Prayer is the summary of all of Jesus' teachings and ministry. This is the realization of God's will and purpose. Therefore, prayer is not mere repetition or making demands, but it is my entire faith being collected up to pierce God at the core.

{1.8} The Lord's Prayer is also recorded in Matthew and is part of what Jesus preached during the Sermon on the Mount, beginning in Matthew 5. There are five segments in the Sermon on the Mount, and the Lord's prayer is right in the center of them.

{1.9} The first segment in the Sermon on the Mount is the Beatitudes, which is a message dealing with the identity of a Christian.

{1.10} Matthew 5:17-48 states that motive is important in faith. Irony is used to teach that process, rather than results, is important. Introducing the new law, Jesus states that you are guilty of murder not only by the act of killing, but if you have hatred toward another. And you are not guilty of adultery or immorality only through the act of sexual sin, but when you lust. As you grow deeper in faith, sin is committed not only when it is acted out, but you are guilty at intent. This lifestyle is not difficult for us at all. Why not? A life of faith where motive is grounds for being guilty of sin cannot be manifested by my own effort or strength, but only by the empowering of the Holy Spirit.

{1.11} Matthew 6:1-18 is the Lord's Prayer, coupled with words on fasting. This passage speaks on how a person with identity intact, along with the standard of sin based on motives, lives out their Christian life.

{1.12} Matthew 6:19-7:12, says that when this lifestyle is lived out, it produces the fruit of not loving this world. A person with identity, but is living a life immersed in this world, is not God's will. It is never God's will for a believer to be hurt by the world, or to despair.

{1.13} Lastly, Matthew 7:13-20 speaks on the house built on sand.

{1.14} Therefore, prayer is not repetition, but it is taking this identity and motive, breaking apart from and being distinct from this world. Like a house built on a rock, one who possesses a solid house of faith, prays.

{1.15} The intent of the Lord's Prayer in Luke and Matthew are the same. The Lord's Prayer is the focal point of Jesus Christ's teaching and God's kingdom and all the lives of His people. It is the summation of the entire Christian life. A life of prayer is the summary of God's kingdom and His heart, where it softens within me and while I am in the flesh, I am still able to shake the throne of God. Therefore, I need to embrace all of God's kingdom and His heart with my identity, and putting my Christian life's core at the motive, rather than at the result, my life and actions need to contrast those of the world. And like the house built on a rock, I need a faith that is solid and eternal, that I may go before the Lord and lift up powerful prayers. The prayers of this type of person is so powerful, that it causes Satan to tremble in fear.

{1.16} This is praying the entire kingdom of God. There are people who pray 10 hours a day, or even 20 hours a day, but if the direction of the prayers is heading in the wrong direction, that amount of prayer in the wrong direction can destroy a person's character. The length of prayer is not what is important, but whether or not you are praying correctly. Extended prayers, if they are correct, would be beneficial, right? If your prayers are on the right track, it's easy to pray for longer periods of time. It's when you pray for long periods of time without direction that your own will is moving, rather than the spirit. That is why a person's character can become corrupted. The Lord's Prayer provides a precise direction in establishing God's kingdom, and expands it. If the kingdom of God is not in my soul, my prayers have no meaning. I can lift up my desires and needs, but my prayers would not be for the glory of God.

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Foundations of
Christian spirituality

The Lord's prayer Lecture #2

{2.1} Matthew 6:9-13 is the entire Lord's Prayer that Jesus taught, but why does He emphasize verses 14 and 15? Because the power of prayer comes from the power of forgiveness. As He taught the Lord's Prayer, He put a stamp on it, saying that in order to tap into its power, you must forgive.

{2.2} Within your own faith, if you are holding bitterness and hatred toward another, I ask that you abandon any desire for answered prayer. This is cardinal. Anyone ministering while harboring bitterness or hatred is heading toward being deceived. You can't do anything while harboring hatred. Without first releasing that hatred, you must not minister or pray.

{2.3} An essential aspect of growing in spirituality, is becoming one who does not get hurt. No matter what kind of attack comes, you must not hate, but be able to have pity and compassion on the attacker. We can do nothing other than love. If you hold a grudge against someone and it turns into spite, anger, and hatred, you must loose those things.

{2.4} As we pray each day, we need to continually tell the Lord those things that have hurt or scarred us, that we become like a watered garden. We must become a beautiful soul, which neither receives nor gives hurt. Those who have no wounds can have boundless courage. It's not because you have something, nor is it pride, but simply courage. There must not be any hurt or spirit of hatred in us in any way, because any hint of it finishes us. What we bind on earth, we bind in heaven.

{2.5} We must also not be bound in any way in our relationships with others. What if someone binds me? Though I may not hate someone, that person may have hatred toward me. In that case, pray, "Lord, please loose me. Have compassion on me." What can we do? However, we must not be the cause of binding someone else, or feelings of hatred or bitterness due to our wrongdoing.

{2.6} Before we get into the main message, if we summarize the entire passage, the Lord's Prayer is a prayer from our heart to the heart of God.

{2.8} We've already said that prayer is not drawing my own demands out of God, but meeting God with all of my own thoughts, and if there are any differences, it's the ongoing abandoning of those disparities between God's thoughts and my own. When we reach a point where we have nothing else to abandon, only then can we access the power of, "Ask whatever you wish and it will be done for you (John 15:7)."

{2.9} Prayer is meant to be answered 100% of the time. Why is this not a reality? To the extent that we don't experience answered prayer in our lives reveals that our prayers are still self-centered and full of our own will. Does this mean God doesn't love us? No. Self-centered prayer, as it states in Proverbs, though I may think my thoughts are correct, those thoughts are produced from our own limitations. But God sees that it is the way of death, and therefore cannot answer those prayers. In these cases, I guess you could say that unanswered prayer is indeed answered prayer.

{2.10} 1 John 5:14 states that asking for A and receiving A is the most spiritual and best prayer. That is the prayer of those who are in alignment with God. When this happens, we are able to acknowledge that God answered our prayers and give thanks, and are able to live with the excitement of living under His shadow, blessings, and mercy.

{2.11} When I stop trying to draw my own demands from God, and I continuously meet with God and forsake my own things, I become one in heart with God. Frankly, these people don't pray, "Lord, grant me this!" type of prayers. Why not? Because their hearts are always in alignment with God. Even their thoughts become meditations that are lifted up to the presence of God. If all intolerable thoughts have been vanquished in my core, then I become ready to receive and accept the things of God.

{2.12} That is why we should not pray tantrum prayers. "Lord, if You don't do this, I'm going to starve!" There are people who always beg when they pray. That is not what fasting is for.

{2.13} There are also those who fast in order to find the will of God. Though He has compassion on them, this is also not a good reason for fasting. You may think this is extreme, but the will of God is immediately available about 99% of the time. Why does this not work in my life? Because I live according to my will.

{2.14} Blessed are the pure in heart. This person has no other motive than God. This is being pure in heart. Therefore, this person is able to always choose the things of God in the midst of thousands and tens of thousands of option. "Blessed are the pure in heart, for they shall see God," is why the outline of the Lord's Prayer is the shifting from self-centered prayer to God-centered prayer.

{2.15} This, then, is how you should pray. The Lord's Prayer is a prayer taught by our Lord and King, a royal decree. The reading of a royal decree must be precise. The order of the Lord's Prayer must be followed as it was given. Even in repenting through the Lord's Prayer, you must repent in the same order.

{2.16} The Lord's Prayer is the shift from self-centered prayer to God-centered prayer. Despite the tremendous influence of Hellenism in Matthew's time, the ideology of the Lord's Prayer is essentially Hebrew and Israeli. The overall flow of Hellenism is to move after knowing. Simply, Hellenism is the world. The world says, "I need to know before I move." "If I can't see it, I can't believe it." Though that might sound intelligent, it is foolishness. You have to bear in mind that there is far more that we cannot see than what our eyes can perceive.

{2.17} Therefore, the Hebraic or Israelite method is not having to know before moving, but believing what God says, moving, and in the midst of moving, receiving revelation. The Hellenistic approach may seem much more refined, and the Hebraic method may seem reckless. If told to move from his native country, the Hellenistic person would take out a map and take into account what each land has to offer, etc. This seems so much more sophisticated. But, these reckless Israelites, when told to leave,

they just leave. However, this is the way God's people live.

{2.18} Why is this the case? As an example, let's say I'm playing a game of Go (Badook), and I'm on the same team as Chang Ho Lee. All I have to do is place my pieces according to where Chang Ho Lee tells me to place them. Who will win? It's no contest. Hellenism lives according to a person's own epistemology, but Hebraism lives according to God's acknowledgement, and God's standard. Therefore, faith is the only way of accepting this.

{2.19} Prayer is the same way. A person living in a Hellenistic culture will continue to pray self-centered prayers. If you become affected and contaminated by this world, your prayers will soon turn into "me" centered prayers. Why? Praying from within those limitations is our entire perspective.

{2.20} A person who is full of the world's thought processes will fight to figure out a way through a blocked road. A person full of the world will live each day according to his own epistemology. However, a person who lives according to God's ways and the life God gives will have clear understanding of God's will in the midst of trials, adversity and roadblocks. So although living according to your own epistemology may seem sophisticated, the seemingly reckless approach of living by the Hebraic approach is God's standard. I am a people who lives before God, and though I am worthless, I am able to overcome my worthlessness because He chooses to use me.

{2.21} Living a God-centered life means gaining understanding when you go in faith. So a God-centered life is not living according to my own epistemology, but a life of eating the Word, repenting, submitting, bowing down and receiving revelation. God's people cannot live apart from this paradigm.

{2.22} This is order. If you spread cyanide all over a room, who could live? Dying is order.

{2.23} Even up to 400 years ago, humanity was uncivilized. People did not travel far, because they believed the earth was flat, and that they would fall off the face of the earth. Why did people hold this notion? For 1500 years, people were misled by Aristotle's mistaken theory. But then Copernicus appeared. Then followed Galileo, Kepler, and Newton. They discovered that the earth was spherical. Then geocentricism (the theory that the earth is the center of the universe) was overturned with the discovery that the planets rotated around the sun. It was after these discoveries that humanity began to advance. If our faith is self-based, and earth-based, we will be limited to a primitive life of scuttling about on the ground level of the Christian life.

{2.24} Just as mankind began to advance with the shift from earth-centeredness to sun-centeredness, if I shift from self-centeredness to God-centeredness, my faith will rise to God's realm, and I will be able to see the earth spinning.

{2.25} There are four visions in Ezekiel. The ox represents the sacrifice of the cross, the lion represents courage, the human, love, the eagle, multi-vision. When an eagle soars, it is able to see in

multiple directions at the same time. Christian life is the same way: if self-centeredness is completely dead and becomes solely God-centered, you can also experience this multi-vision.

{2.26} How can a church see with multi-vision? Jesus said that he who believes will be given more than what he already has. Every believer's calling, is to do more than what God has given them. Therefore, you can't merely think, "I just have to cook well," or "I only have to wash dishes well." How can all works be done through one person? I must die and become God-centered.

{2.27} We must become one with God's thoughts. Amos 3:3 says, "Do two walk together, unless they have agreed to meet?" Likewise, if two people have contradicting thoughts, they can't go down the same path together. In order to do so, one of the two needs to eradicate his own thought. When we are in God's company, whose thoughts need to be eliminated?

{2.28} Our thoughts must die everyday in order to abide with God.

{2.29} In Amos 3:7, what is the blessing God gives to His people? "For the Lord GOD does nothing without revealing His secret to His servants and prophets." "His secret" comes from the word "sod," which means, the Lord's chamber. To those whose thoughts are completely aligned with God's, He calls His servant. And God's servant priests are able to enter His chambers. When both enter His chambers together, it's done.

{2.30} What would a person's growth look like if they came before the Lord, killing their own will to align it with God's, each day? Those who are aligned with God's will are not caught up with issues of actions, but live completely focused on God's thoughts and will.

{2.31} This person is consumed with knowing God more. "Oh, this would make God so happy!" "Would this sadden God?" "Would He be pleased with this?" If it makes God happy, it makes me happy, and if it makes Him sad, I leave it behind.

{2.32} So what can I do to receive the blessing of access into His chambers, His sod? Growth comes with dying daily to self-centeredness, and, in order to know God's will, understanding Him more deeply and forsaking myself in constant obedience.

{2.33} The phases of spiritual growth, upon believing in Jesus, you start with the slave phase, then the servant phase, the son phase, the friend phase, the bride phase. In these phases, recognition from God does not come from deeds, but from obedience. Living in God is not a matter of deeds, but of knowing Him more. All of my energy must be spilled into knowing God more in my life.

{2.34} This labor of spiritual breakthrough is very important. The deeper the foundation of a building is, the better. The depth of a building's foundation determines its sturdiness. In the same way, the foundation of spirituality is dying to self and digging deeper into God. The more I die, the stronger my spiritual foundation.

{2.35} A person whose self-centeredness has died and lives a God-centered life has no reason to be shaken, though trials of many kinds may come. Always asking, “What’s God’s will?” is a trademark of one who is living God-centered. A self-centered person, when facing suffering, trials and adversity, immediately reacts with his own thinking, but a God-centered person is able to keep an eternal perspective, even if the suffering may end in physical death.

{2.36} The evidence of salvation is the fruit of eternal life. If you make the shift to God-centeredness, you will immediately see eternal life, and though fear of death may come, it will not be overpowering.

{2.37} One who constantly dies to self and shifts to God-centeredness. John 8:29 And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him. This is saying that, because I always do things that are pleasing to God, He is always with me; I am always like Him.

{2.38} I mentioned this in the John lectures, but the three persons in the Trinity are of the same nature, therefore are always in sync. In the same way, if I am one who is consumed with what the Lord delights in, I will also be in sync with the Trinity. I will be used to bring encouragement. I will be used to love and to give grace. Love and grace move together. This is the same.

{2.39} 1 John 1:9 says, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” “To confess” is homologeo. If I want to become God-centered, there needs to be the ongoing work of dying to myself. It is agreeing to live a life of daily following the word of God. Though it may be tough, and I may be tired, if the Lord says to me, “Your life is to be lived for Me, and to live for Me, you must read the word and repent and bow down, but that’s not happening in your life,” you must be able to respond in repentance, “Lord, You’re right. You are my life, but I don’t bow down because of my depravity. Please forgive me.” This is agreeing with the Lord.

{2.40} This confession needs to occur daily. I must not look at myself through my own eyes, but through God’s eyes to see myself accurately.

{2.41} God is constantly speaking to you regarding your life – it’s just that you are not listening to His word or to the voice of the Holy Spirit. Whether it’s through listening directly to God’s voice, or through the Bible, or through sermons, or through another person, there are numerous routes through which God is speaking to you in every moment of your life. When you hear it, you must acknowledge it. If you keep acknowledging, your way of thinking, as well as your perspective, will no longer be your own, but it will become the Lord’s, as you become emptied.

{2.42} It is the same with prayer. Prayer moves God, who created the world. An imprudent letter written to a king or president could be punishable by death. It’s the same. It’s not about being eloquent, but whether you are filled with the power of God within you to be able to move Him in prayer. It

becomes clear when you shift from self-centeredness to God-centeredness. You must continue to hear and acknowledge God's word. And the work of breaking myself before God must continue to occur.

{2.43} This work must continue for a time. When something unexpected occurs, if you are able to instantly respond, "Lord, what is it?" then it shows that this work has been going on in your life. The more God-centered you become, the more peace you will experience. If you are completely God-centered, then regardless of what happens, you will not be moved.

{2.44} Jesus said that when someone dies, they are asleep. This is the core of who Jesus is. Though the torrential winds blew, He doesn't raise His voice. Lazarus was raised from the dead. Do you think Jesus exclaimed, "Ah! He's alive!!"? He says, "Unbind him and let him go." The more God-centered you become, no matter what may occur in this world, you will be able see from His perspective, and think His thoughts, and be able to see what God's desires and will.

{2.45} The biggest framework of the Lord's Prayer is the shift from self-centeredness to God-centeredness. If this doesn't occur, prayer itself loses meaning in your life. If your prayers are not set in the right direction, it is not only destructive to your character, but you also become stronger in your own will. My stubborn will intensifies. In the same way, even though someone begins his Christian walk, conforming to God-centeredness is slow going, as this process may seem very frustrating and may not be visibly fruitful.

{2.46} The fundamental principle is the same. When you look at a cross, it can be an addition sign, or a multiplication sign. Multiplication progresses more rapidly, however, it may not seem that way in the beginning, when you consider: $1+1=2$ vs. $1 \times 1=1$. So at first, you may feel like you're incurring loss. But soon, it becomes similar: $2+2=4$, and $2 \times 2=4$. Let's go to 3: $3+3=6$ and $3 \times 3=9$; $4+4=8$ and $4 \times 4=16$. Now it's not even close. If a Christian looks at the cross and thinks, "Jesus, your cross is supposed to be an addition sign, but why is there no profit in my life?" that thought process is depraved. Instead, if you say, "Lord, I will take up your cross and carry it," then it becomes multiplication in my life.

{2.47} A Christian who lives out a self-centered faith may feel like they are maturing, when challenges within their limits arise, and they deal with them and overcome. However, they stop there. If their limit is exceeded, they face despair, oppression, or take a nosedive. But the distinction of one who lives a God-centered life is that though they may not seem to be experiencing any breakthrough in the beginning, and may look to be struggling, a work begins, accelerates, and holds. Later, it becomes no contest.

{2.48} When I say you have to continually die to yourself, I keep hearing, "I don't have time," or "I'm too busy." However, this is making Heaven a reality. By no means is it a waste of time. The key is dying to self. It's about the direction you're heading.

{2.49} Homologeo. You must keep acknowledging and following what the Lord is speaking

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The Lord's prayer Lecture #3

{3.1} Our Father, who art in heaven. The passage today is dealing with Daddy, not Father. The term “Daddy” is used by offspring. And heir is able to use this term of endearment because of his title as a descendant.

{3.2} Why don't you receive answer to prayer? Why don't you have assurance of answered prayer? You don't receive because you don't answer, or you pray for lustful gain, regardless, there are countless reasons for unanswered prayer. If you collect all of these different reasons and capture the root of it all, it's because you had lost your relationship as God's heir. The greatest root of unbelief is uncertainty in life. Not being able to believe that I am God's child, is the root of unbelief.

{3.3} The Father that you are calling upon is the Creator of heaven and earth, the Lord of lords, who holds all things, and has unlimited control over all things. Because we call Him Father, our prayers are answered out of His richness. A person who experiences suffering due to deficient resources, limited power, and limited wisdom, is not a child of God. Living within boundaries is not the life of a child of God. To have or not have, has nothing to do with me. To be without means I'm not yet using it because God's timing has not yet come, therefore it's not a matter of whether I have or have not. It's a matter of whether or not it's God's will, not based on my ability.

{3.4} Prayer is the same way. As much as I call the Creator God “Father”, and as much as I acknowledge my sonship to Him, the words, “Ask whatever you wish and it will be done for you,” is a covenant the Creator God has made. A creational covenant. This covenant is an unchangeable vow made by the Creator of heaven and earth.

{3.5} Why is this unbelievable? Because to me, God is not my Daddy, but a distant uncle. The reason I don't receive answered prayer is because I don't have assurance that God is my Father.

{3.6} Father. I am His heir, and He hears everything I say. This is a matter of relationship. I have to firmly believe that the kingdom of God belongs to me. What is the most significant evidence that a person has truly grasped this fact? Greed disappears. They realize this world is meaningless. Also, they learn how to give abundantly. So why do frivolous conflicts still exist? You must reach into the deepest part of your soul and elimination any disbelief that God the ruler of the universe is my Father. You must uproot the inability to believe God's word due to denial, and the truth that I am God the Father's child and He is my Father must be deeply rooted in my faith.

{3.7} “Assurance of salvation” is different from having “received salvation.” Assurance of salvation means that there is ample evidence of salvation in my life. The leaders of the Old Testament had the promise of salvation, but they lacked the proof of salvation. It's written in Hebrews 11:39-40 [These were all commended for their faith, yet none of them received what had been promised, since God had planned something better for us so that only together with us would they be made perfect.] Old Testament forerunners receive their evidence through New Testament believers. When they see your faith

being perfected, they are able to confirm, “Yes! What the Lord said is true!”

{3.8} Although the Old Testament ancestors receive confirmation through us, we must received assurance ourselves. 2 Corinthians 13:5a says, “Examine yourselves, to see whether you are in the faith. Test yourselves.” The Holy Spirit does this work of confirmation within me. If the confirming work of the Holy Spirit is worked out in you, you would be able to die for the Lord today. The person in whom there is no confirmation gives up on dying for the Lord, but lives to fulfill his own desires, heightening his chances of denying God. That is why I say that this kind of people have an idealistic notion of faith. These people believe they are going to heaven, but because they do not have evidence, they won’t know until they die. This is the same principle by which the Old Testament ancestors received their confirmation.

{3.9} Right now, with assurance, eternity has begun, and if you were to die right now, you have complete faith that you will meet again in heaven. With the assurance of salvation, God has adopted a sinner like me, bestowing on me the position of heir, allowing me to call him, “Abba, Father!” We firmly believe that with the name of the holy God comes His abundance, which He has given us. If you do not have assurance of salvation, the word, “father” is meaningless.

{3.10} If I possess assurance of salvation and am convinced of my sonship and position as heir, when I call out, “Father,” it tugs at my heart. For a person who has a right relationship with God, the single term, “Father,” causes anointing oil to flow in my heart. This arises because God acknowledges me, and I believe in, and am convinced of, Him as my Father.

{3.11} Hebrews 2:11 says, “For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers.” Although we have no right to be able to call Him “Father,” or Jesus, “Brother,” we see God’s love for us, which caused Him to kill His own Son, and we’re able to realize just how deeply He loves us.

{3.13} Why do I lack confidence in this? This is because my physical nature is that strong, and the general flow of my entire faith is filled with legalism. Therefore, if we don’t have assurance in this, there is no need to do anything else. We must do whatever it takes, wrestling in repentance, removing the physical nature, in order to take hold of the evidence that God is my Father. Then, when you call out, “Father!” anointing oil will come, bringing forth the thrill of being His child and being able to call Him Father. This is where answer to prayer ends.

{3.14} When you have confirmation that He is your Father, the authority to rule over all of creation and the universe lies in your grasp. Therefore, greed cannot be part of this kind of person.

{3.15} All of creation belongs to God, so bragging or pride or covetousness cannot arise in the giving or use of it.

{3.16} Practically, “richness” does mean having lot of things at your disposal and enjoying abun-

dantly. Richness in living with the Lord means that in the entire life that He has given me, He does not give hardness of heart or poverty.

{3.17} Just as when sunlight goes through a prism, a brilliant, colorful rainbow appears, when God's powerful and glorious light pierces through me, my life becomes a brilliant and colorful rainbow as well. This is a characteristic of one who calls God "Father." But someone without that confirmation will not have abundance, no matter how much they may own. That person will be as poor as he is rich. A person who has anything without God can only become poor. Why? Because it does not belong to them. And they know it does not belong to them. That is why they are always anxious. However, those who call God "Father," no matter what they may or may not have, they are always in abundance.

{3.18} When we say, "Our Father in heaven," in the Lord's Prayer, we receive answers through our relationship to Him as our Father. You must be clear on this. If you have any remaining "Man in heaven," in you, I hope you will resolve it today.

{3.19} Our Father, who art in heaven. The correct translation is not "heaven," but "heavens." The original Greek is Uranoi. You have to know the cosmology of that era, which believed that there were three heavens. One is Uranos, in the singular form, the first level, refers to earth's heaven. Second is meta-uranos, referring to the universe. Third is paradise, the third heaven. Paradise, meta-uranos, and uranos, all combine to form uranoi. God is transcendent in throughout the universe. Thy will be done on earth as it is in heaven, is the singular form of heaven. So is there anything wrong with heaven? God's heavenly will should also be done where? Thy will be done on earth. Therefore the Lord's Prayer is the work of heaven-izing earth; the state of earth ascending to become heaven.

{3.20} Almighty, all-knowing God! This is not to be spoken merely with our lips, but as our nature is continually being broken and transformed through the Lord's Prayer to be more God-centered, the embodiment of our God, who is in the heavens, arises. When I become broken and my fleshly nature changes, starting the shift from earthly to heavenly, my prayers embody the omnipresent God, transcending time and space.

{3.21} In your prayers, God will cause you to pray for someone you don't even know. But your prayers will be specific to their heartaches and needs, and you will know what to pray for. This is a characteristic of someone who has embodied the workings of the omnipresent God.

{3.22} What does "Our Father, who art in the heavens" teach us? God is showing us that He possesses the qualifications as the Creator of the heavens and the earth. He is a transcendent God, but at the same time One who indwells, therefore satisfying the qualifications of Creator God.

{3.23} The reason why all of us are able to receive salvation is because He is transcendent. When you are being washed away in a flood, only someone who is outside of the situation is able to save, not someone who is also being carried downstream. Likewise, a god who is not transcendent cannot

save us. Study of religion distinguishes Islam's Allah, and the popular Deism in 18th century England as having transcendent gods. The rest fall under pantheism. Though our savior needs to be transcendent, that is not the only requirement. The mere fact that he is outside of the flood does not bring about salvation. He needs to be afloat in a boat, or throw me a life jacket. He must be both transcendent and immanent. Islam's Allah is transcendent, but does not indwell; therefore there is no salvation. He does not hold the qualification of Creator God.

{3.24} However, our Yahweh God transcends the universe, but at the same time enters our existence and knows how many hairs are on our head, and is the only One who holds all of the requirements to save us and qualifies as Jehovah Creator God. Christianity is the only way in this world.

{3.25} All of the gods in the world fall under one of two categories: "Al" and "El." "Al" is synonymous with Baal, and "El" is synonymous with El Shaddai, Elohim, Yahweh. The characteristics of "Al" are as follows: only blesses, does not curse, does not command, does not require moral perfection, and remains within the temple. It is a god made by human hands, and is at the mercy of time and space. However, the God in whom you place your faith is "El."

{3.26} When you call upon God the Father, He is a transcendent Father, yet at the same time an immanent God. This is the profession of our faith. When that God indwells us, the same power and authority over the universe and nations is placed into our hands. That is why 95% of Nobel Prize winners believe in the Bible, and the most powerful nations in the world are Christian nations. If you don't possess this confirmation of salvation, even if you call on Father God, you will experience the work of "Al," not of "El."

{3.27} Look at the plight of a nation like Korea, where Christianity has taken a fall. No matter how much the church calls on Jehovah, they only experience "Al," so they lock God up in the sanctuary. At church, they get excited, making lots of noise, and church buildings keep getting bigger, but they are making no impact on the world. But in any generation, if "El" begins a great work, the church that He is working through creates worldwide pandemonium. Why? You cannot confine "El" within the walls of a sanctuary.

{3.28} Even the Pharisees thought they were invincible and couldn't be destroyed, because Herod's temple was so magnificent, and locked God up within the temple. But in Luke 21:6, Jesus said, "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down." This prophecy was fulfilled in AD 70 through the Roman general Titus. God dealt swiftly with the Pharisees, who locked Him up in the temple and cultivated the work of "Al."

{3.29} Through this generation of believers have come many professions of faith, but though they seem to be calling Father God, it is Baal, not Yahweh whom they are calling to. This type of Christian is happy, regardless of whether it's from Buddha, a shrine, or wherever, as long as he receives his bless-

ing. They just happen to use the name of Jehovah rather than another name, and the bible they happen to believe in is the Holy Bible. But, for the guarantee of blessings, they would turn, even fortunetellers.

{3.30} Prayer, when you come with the confidence that you are calling on the Creator of heaven and earth, who is both transcendent and immanent, but is also your Father in the heavens, the almighty God who controls the entire universe and reigns over all peoples, moves and works through your prayers. Therefore, He makes the sun stand still through the prayer, “Sun, stand still.”

{3.31} Uranos (heavens). The One whose presence fills the entire universe is there, no matter where I go. This is immanence. But, His presence is simultaneously within me as well. If the work of the indwelling God is properly worked out in your life, the Holy Spirit’s immanence and the indwelling Holy Spirit within me continually become one in the same.

{3.32} The stronger the nature of self, although the immanent Holy Spirit’s workings may appear, if the purifying work of the indwelling Spirit does not occur within me, the indwelling Spirit’s grace does not last in my life. This is why you must continue the work of repentance in order to become pure and holy, so that the Holy Spirit within you becomes one with the ever-present Holy Spirit. Scripture states that the omnipresent Holy Spirit whose presence fills the universe, is not present in just one place: the depraved person’s heart.

{3.33} The characteristic of a believer in whom the “El” Jehovah resides, and at the same time indwelled by the Holy Spirit, is pureness and holiness. If both pureness and holiness are not there, the simultaneous immanence and indwelling is not fulfilled. So where does power come from? It comes from immanence and indwelling becoming one.

{3.34} Our Father, who art in the heavens. He fills the entire universe. He transcends space, and at the same time, enters history, knowing the number of hairs on our head to become a considerate God. Therefore, He possesses the qualifications of Creator God. When we come before Him with the confirmation of salvation and call on Him as Father, the power of the ruler of all tribes, nations, and all of creation, becomes ours. When this kind of believer prays, the universe moves.

{3.35} Reeds Howells, during WWII, bound Hitler through the prayers of his intercessory team, and pulled WWII to victory.

{3.36} In your Christian walk, you have to hold onto the true “El” God, repent from what the indwelling Holy Spirit speaks from within me, and become pure and holy, so that you become a solid believer who is able to draw out the workings of the immanent Holy Spirit, wherever you go in this world.

{3.37} When you get on your knees and pray, “Our Father, who art in the heavens,” the indwelling Holy Spirit already fills me from within, while the immanent Holy Spirit overwhelms me. True prayer is where heaven is opened up.

{3.38} David Brainerd had terminal tuberculosis, but during a blizzard, he prayed for his father-in-law Jonathan Edwards, while coughing up blood. The presence of God was so thick in the woods where he prayed, that the snow melted all around him, and there wasn't a single deer that came near.

{3.39} St. Francis of Assisi, while praying through the night, muttered only, "Oh, Lord!" But the presence of God was so strong when he prayed, that nobody was able to disrupt him. This is the very picture of the believer in whom the immanent Holy Spirit and indwelling Holy Spirit has come together as one, taking grasp of the confirmation of "El" Jehovah Father God, who enters within me with the qualification of Creator God.

{3.40} Then, when "Our Father, who art in the heavens," is loosed, and I am broken through the Lord's Prayer, and my center moves toward God's center, the very Father in heaven prevails over the entire universe is authenticated, and only then is the embodiment of God's omnipresence established.

{3.41} When you pray for any part of the world, you come to know what God's specific will is for that place.

{3.42} Therefore, if you are earth, the moving of this earth heavenward is the work of "Our Father, who art in the heavens," in the Lord's Prayer. Just as in the parable of the sowing of seeds, the road, the rocky soil, the thorny soil are all worked out to become good soil, if my spirit becomes heavenward, and God's thoughts and my thoughts become one, then the passage, "Ask whatever you wish and it will be done for you," becomes established in your life. This is the power of the Lord's Prayer.

{3.43} As I am continually broken again and again, and my core moves toward God's core, and I become more and more pure and holy, the qualified Creator God moves within you and calls you to move nations and the world through your prayers.

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Foundations of
Christian spirituality

The Lord's prayer Lecture #4

{4.1} Hallowed by Thy name. “Name” is God’s name, and Jehovah’s name. “Hallowed by the name of Jehovah,” means that only His name is to be lifted up. If His name is to be lifted up, my name needs to simultaneously be brought down to the ground. A name is the meaning of a person’s being and of what he possesses. Lifting the name of God means that my name is dying. Consequently, in my prayer life, the work of the Lord’s Prayer is the dying of my methods, my reputation, my authority, my control, and my possessions.

{4.2} Why is there no power in prayer? Because the Godward direction has been lost. If my center moves toward God’s center, you can request without limit. Because that doesn’t work, we live according my own plans, my methods, my control, my reputation, and my profit. As long as these things do not die, the fact is that our prayers have little to no connection with God. As long as my own nature and will is alive, the nourishment that comes from God cannot enter my life.

{4.3} The Father is not lacking in resources. The reason I experience problems in resources is because I have not been confirmed, and I continue to live according to my name and benefit.

{4.4} The essence of exalting God’s name is not merely lifting Him up and giving Him majesty. When I die, God is naturally exalted. Exalting my name and at the same time exalting God is idolatry. That is a self-idol within me, not God.

{4.5} Habakkuk cast a decisive blow. One who judges from himself is evil. If my standard of judgment is myself, I have made myself god and am evil. An evil person cannot exalt God. Therefore, as long as my name is not dead, it is impossible for me to exalt God.

{4.6} We cannot live a hypocritical faith. That was the life of a Pharisee. They stood in the public square in their big clothes, praying eloquent prayers with their big voices, but did not rid themselves of all of their greed and prestige. Though you pray that God’s name be exalted, you simultaneously exalt yourself and sit in the high places in the sanctuary, having a haughty attitude, and lifting yourself up. Exalting God while exalting yourself is merely acts-based, hypocritical, and self-worship.

{4.7} Why is dying to self such a big deal in our Christian life? It is a very big deal. You must pray daily that your name falls to the ground and only God’s name be exalted, and continue to abandon your own gain, your own reputation, your own methods, your own plans that you live with. If you get in the practice of receiving God’s will in your life, through that training, your Christian life will become one where, with God’s indwelling, you will be able to immediately choose the path God opens for you. The Bible says that this is required of all people. This was the way God intended for people to live, but we haven’t been able to because of the fall of man.

{4.8} If you look at Galatians, Paul says, “For am I now seeking the approval of man, or of God? Or am I trying to please man?” and pours out his rebuke against the false teachers who were living to please man.

{4.9} it is impossible for the people of God to exalt themselves and please man. You must see this as an issue of pride. If a person is unable to abandon and let go of himself, it is impossible for that person to truly pray. Through prayer, God is sanctified, and God being sanctified means that I am sanctified. A life of prayer that seeks sanctification apart from God is not what God desires, and is of no benefit to you.

{4.10} Therefore, you must not attempt to rid yourself of even the slightest bit of self-exaltation in your life on your own. When others praise you, at first, you must learn to fear man's praise, and later, you must become unaffected by it. Ministry begins only after you have completely eradicated yourself of self-consciousness, and your spiritual condition has become one that is able to exalt only God. When God alone is exalted, and I die to myself, and God's name alone is lifted up, and I have committed to live only by His will, prayer is the approval of that mindset. This person does not pray, "Lord, give me this... Please give me that," kinds of shoddy prayers. The origin of life is based in humility. In the original language, the term "fold" appears. This implies that life does not start on majestic peaks, but rather in the valley. In Philippians, when Jesus lowered Himself, submitting to the point of death, He was exalted above every name, and God made all people to bend their knees to His name.

{4.11} When we talk about praying, we say we bow down. The door to the Church of Nativity in Jerusalem, built where they believe Jesus was born, is very low, so you cannot enter without bowing down. A person who does not bow down in God's presence cannot live. The Colorado River flows downward, continuously digging deeper into the ground as it flows. There are countless smaller streams that feed into it, and the Grand Canyon was formed through this ongoing process. The Colorado River has become a vast river, which currently feeds over 30 million people in California. If my name continues to die, and I keep abandoning and casting myself down for the Lord, throngs of lives will attach their lifelines to you. As it is written in Luke, a river of life will burst forth from within me.

{4.12} When God uses His people, he first lowers them. He does not use them while they hold onto their arrogance. It took Moses 40 years to become humble, Paul took 17 years, Peter took 3 years, and David took 7-8 years. We must continue to become lower. You have to keep in mind that life flows out from humility.

{4.13} Therefore one must not work to maintain his own dignity or honor. Many people do not think much about the fact that, in their pursuit of grasping human dignity, they are putting God to shame. Fact is, "dignity" is a form of unbelief. Because of dignity, a person will do their best to pay another person back, while stealing from God. In order to keep their dignity, a person will keep their promise to another person, while they do not hold to their times of worship or prayer to God. A person who lives to keep their dignity in this way abounds in their potential to live for their own glory. Our own human dignity must continue to die.

{4.14} The name of the Lord is considered holy. Let's look at the issue of holiness. If my honor,

my possessions, my methods, and my plans are continuously being put to death, just as in Philippians, the name of the Lord is naturally exalted when there is submission to the point of death. Also, in John, glorifying the Lord through my life is only possible when I do not live according to my own will, knowing I can do nothing on my own. If I do nothing in my own strength and continue to successfully abandon my things, the Lord's name is naturally exalted through my life.

{4.15} I must exalt the Lord, but how? He must be hallowed. Within the spiritual order, as I die to myself, the acknowledgement of God's holiness must arise through my life. God is holy – why does He need acknowledgement of His holiness? When I die to myself, I receive guidance by this acknowledgement, and therefore, God's holiness is manifest in my life. Conversely, if you become filthy, the Lord becomes filthy in the eyes of unbelievers.

{4.16} Therefore, the issue of 'holiness' is actually an issue of 'me.' When I become holy, the Lord is hallowed.

{4.17} The difficulty in theology is that it is impossible to master God, but in academia, you must master it. This causes confusion. Theology is actually the study of humans. In Exodus 3, God states, "I AM WHO I AM." An eternal state of the present. So the question arises: How can we know a God who exists on His own? God joins me when I die to myself and become transformed, purging all of my human sinfulness and contradictions and abandon them. In the gospel of John, God unceasingly pursues us. Receiving this God who unceasingly pursues us is the most important decision of our lives. This is the Johannine gospel. Theology is realizing the depravity of man. Likewise, the issue of holiness is ultimately not an issue of God.

{4.18} If my name is dead, the Lord counts me as holy, which first means "set apart." I desire for the Father's name to be set apart. In order for the Father's name to be set apart, I must accept the Lord's set-apart reign. Among these three people, only one of them is my daughter. Would I treat all three the same? Among the three, only my daughter would be under my rule. This daughter is set apart as mine, and I am recognized as her father. It's the same thing. If you continue to die to yourself again and again, you become set apart under His rule as God's child, simultaneously, He is acknowledged as the Lord. Jesus said, "By this all people will know that you are my disciples, if you have love for one another (John 13:35)." In the same vein, if we love one another, the world will see and acknowledge us as God's children.

{4.19} The power of prayer and answers to prayer are not for everyone, but for those God sets apart. If you look at James, it says that the prayers of a righteous man are powerful and effective. Anyone can pray. But not everyone experiences answers to prayer. Not everyone can influence the God who reigns over national and world history. This is the responsibility of one who has been set apart by God to receive this governance.

{4.20} Reign over me that my life would be set apart. Keep God as the only focus. Keep God as priority. How embarrassing if, in your prayer life, instead of taking care to keep God as priority, you spend that time asking God for things. 1 John clearly states that those who keep God's commandments and lives according to His pleasing will are to pray (1 John 3:21-22).

{4.21} In Genesis you find Jacob lying in bed, on the brink of death. But when Joseph enters, he musters the strength to sit up and bless him. His other sons were all sources of anguish and stress, but Joseph was Jacob's joy. That is why he gains strength enough to sit up.

{4.22} John 8:29 states, "And He who sent me is with me. He has not left me alone, for I always do the things that are pleasing to Him." The dynamics of the Trinity moves with me, and becoming God's pleasure, instant answers to prayers will arise when I pray. Just like in Luke 3:21-22, the heavens will open, and the Holy Spirit will descend. Instead, when we live according to our own will, daily exalting our own name, living not for God's glory, but for my own, but calling out to Him only to make requests for things, God remains in a state of anger. The state of anger is His turning His face away from us, no longer facing us.

{4.23} Therefore, take care to keep God as the single focus. God alone is my everything. Because of God, I can endure loss. Because of God, I can endure pain. Because of God, I can endure persecution. God's very heart becomes my heart. When God is sad, I experience sadness. When God is joyful, I rejoice. When He is angry, I become angry. No matter how much I may love the world, if God hates it, I hate it. This is the characteristic of one who is set apart by God's governance, and one who exalts only God. This is the power of these people's prayers. God instantly comes down.

{4.24} Secondly, to hallow God means that I belong to God. "Sanctuary" means "a set apart, sacred place." Saints are a people set apart. A minister is one who is set apart to do God's work. A relic is an item that has been set apart. Anything holy unequivocally belongs to God. Therefore, you belong to God. 1 Corinthians 1:2 states, "To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints..." Holy people are called to be saints. Church consists of church members and saints. Though they may attend church, they are not children of God. We must become saints! Why? Because we belong to God.

{4.25} As your name becomes lower and you continually let go, there a blessing that you come to realize: "Ah! I belong to God!"

{4.26} A prince and a beggar switched clothes and went out into the street. Though the beggar became prince, wearing the prince's clothes, and carrying his royal scepter or insignia, he has no connection with the king and has no concept of what it means to be the son of a king. Why not? The beggar's disposition is still intact. The Israelites, after their exodus from Egypt into the wilderness, could not shake their slavery mentality, even though God sealed them as His children, and they never lived with

the self-esteem and authority of being God's children.

{4.27} When you've abandoned and abandoned yourself, there is a powerful blessing that comes to you. One is God's set apart reign in your life, and the other is the realization that you are God's. If you grasp this identity alone, defeating this world becomes inevitable, not to mention answers to prayer. Because you belong to God, all you have to do is receive the key to heaven and open it. Who would He give the key to? He only gives the key to those who belong to Him. He does not give the key to one who is not His. The ongoing work of eradicating my honor is this critical. Dying, throwing away my name, casting down the glory of my name, is not merely a simple concept or understanding. It is the power to move the material Creator God.

{4.28} God is almighty and created the universe, but unless He is also my Father, I reap no benefit. If He is the next door neighbor, it is of no use to me. Esau didn't possess his identity as firstborn, and sold his birthright for a bowl of lentil stew. The life of saints is similar. Because they don't know they belong to God, they fall into the world, selling off their identity as a royal child of God. This is grounds for outrageous remorse and the beating of our chest, but instead of that, we beat our chest and weep over trivial things, like losing a bit of money. You who have forsaken Creator God! We need to truly repent. We must not forsake Creator God! I must forsake myself. If I don't relinquish myself, I relinquish Creator God.

{4.29} "Hallowed" means God reigns over my life, and I am living with God as my single focus. And I belong to God.

{4.30} Let's review today's message. "Hallowed by Your name" isn't something that comes to us, but when the glory and honor of my own name is cast down to the ground, and I relinquish myself, God is hallowed. When God's will is completely established, and I die to myself, the outworking of prayer is the movement of God. Praying, means that my own will and anything that is apart from God is being relinquished, and God's glory is made to move through a person who has completed this abandoning process. That is why, not for our own glory, but for God's glory, we must eat the word, and repent, and obey, and bow down and receive revelation. This is the paradigm of a saint.

{4.31} The holiness of God's name is directly connected to me. So when God sets me apart, and I live with God as my single focus, I receive His holy reign over me. Through these select people who are under His holy rule does God answer prayers, moving Korea, the world history and national history in power.

{4.32} The second blessing is the realization that I belong to God. It is standing rightly as heirs. Long ago, there was a person in India, who traveled the earth in search for gold. He wasted his life, not having found any, and returned home and died as a beggar. But when his son dug a grave in front of their home to bury his father, he discovered a goldmine. When you continue to die, again and again,

you come to realize who you really are. You realize that you have a goldmine within you. You thought you were nothing, but then you realize that you are God's, and within that relationship, you can uncover fullness and perfection. You must believe that within you are immeasurable treasures.

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Foundations of
Christian spirituality

The Lord's prayer Lecture #5

{5.1} Our Father, who art in the heavens. If this word is embodied in my life, and I am broken again and again, I transcend all time and space, and God's works become a present reality within me. This isn't some even that happens only to spiritual saints, but rather the embodiment of the evidence of salvation, the substantiation of visions answered, and the evidence of answered prayer in people's lives through intercessory prayer. This is the expression of God's omnipresence. God cannot bestow His work on people in whom this has not been accomplished.

{5.3} God has revealed all of his earthly works to His servant prophets, and causes those servant prophets to pray. Therefore, the fact that the God in us is the same God who moves the world and national history, is a tremendous thing.

{5.4} If these things are not embodied within your life, and you do not know the workings of God who transcends time and space, prayer is impossible. God cannot use this type of person. God reveals where He is working and causes His people to pray. Those people need to catch and embody these things and work them out in prayer and petition. God's omnipresence is played out through a substantial prayer life. If my child is in the face of danger, and I blindly pray, not knowing any details, my child will surely get hurt. However, if God in His omnipresence causes me to pray in my reality, and I pray in tongues and do spiritual battle, even though my child may encounter a bully, he will be able to pass by unharmed. If a church member, while praying for her husband, encounters spiritual battle and intercedes on his behalf, and ends up loosing the strongholds that were causing division and opposition at work, this is embodiment. A person who doesn't know these things can't avoid suffering defeat.

{5.5} The God who moves within our hearts holds the perfect terms of creation. He moves the universe, and the history of the world and nations. Hence, all things become possible through prayer. It's the same in the lives of the characters in the Bible. The entire nation of Palestine trembled at the prayers of Elijah and Elisha. Even King Jehoshaphat, who didn't have very much faith, wept over the dying Elisha, calling him, "The chariots and horsemen of Israel." Though Israel had warriors numbering in the thousands and tens of thousands, they could not stand up to the lone Elisha. The God who was within Elisha was the very God who moved all of Palestine and did wondrous things.

{5.6} In Alvin Toffler's Third Wave era, the one who had the most information was the winner. But in the Fourth Wave, the question of, "Who has the correct information?" commands victory. There is a lot of information on the internet, but not a lot of correct information. But those who live in God's omnipresence somehow attain necessary information, and when scanning a bookshelf, important things stand out to them. Those who live in the Lord do not incur much loss in spiritual energy.

{5.7} Our Father who art in the heavens, hallowed be Your name. If the Lord's name is to become holy, there is a spiritual order in which, my name must fall to the ground. If my name falls to the ground, even if I don't want it, the Lord's name will be raised. My name must continuously fall to the ground, raising only the Lord's name, and we must be humble. The world strives to become higher.

However, God’s method for moving the world comes from lowly places, not from high places.

{5.8} To hallow God’s name, my name must continue to die in order for His name to be holy, but practically, when my possessions, my methods, my plans all continually die, that very power is holiness. If I am not holy, the Lord cannot be hallowed through me. Holiness is God’s distinct reign. Those who continue to make their name low, lifting up the Lord’s name, have God’s distinct reign. First class spirituality is a person who remains at the center of God’s distinct reign. The power of a righteous person’s petitions is great. God gives special acknowledgment to the prayers of those who eliminate their name and raise His name.

{5.9} This is where the power to halt all of the universe came from, when Joshua prayed for the sun to stay still. When Hezekiah prayed in tears to God, an extraordinary miracle occurred, where his shadow went back 10 degrees. This is similar to the halting of the universe.

{5.10} Hallowed be Your name. A definite faith that I belong to God comes to those whose name is brought low and God’s name is lifted up. One who is buried in darkness and influenced by the world has no understanding of their existence. I live by my own standards, therefore I don’t know who I am. If a saint has possessions but does not know who he is, that’s a curse. But if I empty myself of all of those things, denying my own glory and entering God’s glory, I realize that I am God’s and come to understand that I belong to Him.

{5.11} If you dress a beggar in prince’s clothing and put him in a palace, he will still behave like a beggar. Because he doesn’t know his identity, he doesn’t know how to access his authority, and he is left to crack walnuts with this royal scepter.

{5.12} Thirdly, “Thy kingdom come.” Come refers to expansion. Today, may God’s kingdom be enlarged. This must be in your prayers daily. Just as my name must die for God’s name to be lifted up, in order for God’s kingdom to expand, this fleshly world must die. You must never strive to rule over people. The Lord came to this world not to rule over people, but to serve. It’s about serving, not about ruling over people. When Jesus came to this earth, He had power to overcome evil spirits, natural forces and creation, however he never overcame people.

{5.13} If you misunderstand leadership, you could mistake it as charismatic leadership. Control is often mistaken with charisma. Charisma means gifted leadership. Charismatic leadership means people are being led within the presence and guidance of the Holy Spirit. It is the same as the role of a servant. We must never strive to rule over people. We must not make our own empires.

{5.14} In generations that experienced corruption of the Church, arose phenomena where God was locked up in the temple. Caiaphas ministered to 5 million Israelites, but he locked God up in the temple and went about using his position in church and politics for his own gain, ultimately killing Jesus. When Jesus – when God is locked up, the Church becomes an institution. The Church is life, not an

institution. The Church should be able to die for one life, not one life die for the Church. It is very easy to make a human empire. However, it is not so easy to make God's kingdom with the fullness of true service, meekness, humility, peace and glory. Furthermore, making God's kingdom while living in this world, in the midst of the forces of darkness, is even more difficult. This is why we keep talking about dying.

{5.15} In the Romans lectures, I talked about the 3-S configuration: Satan, Secular, Self. Even now, Satan is hard at work making the secular, human world. Man's world and Satan's world are synonymous. In the 3-S doctrine, Satan uses the world as bait to fish for man. Therefore, Self must die in order for man's world to be destroyed.

{5.16} Habakkuk states that man's world is an enterprise that will surely be destroyed. Hence, there is nobody foolish enough to invest in something that will die tomorrow. When the Church becomes life, the saints receive blessing, but through a church that has become an institution can only come the curse of unbelief. The early church believers believed the Word as is. Simply reading Scriptures became kerygma, and because they heard the word through revelation, they cried out and wept, and reading the Word became revival. If I rule the church, it will break. If the Church is full of vitality, full of anointing oil, and full of fire, it will not become an institution. So there will not be a draining of life, but will be powerful. The characteristic of this kind of church is that one saint does not die for the church, but rather the church dies for the saint. Because the church dies for the saint, the saint is able to serve the church.

{5.17} Thy Kingdom come. There are three meanings. First is, "Be my King." When my empire shatters and God's kingdom is expanded, the assurance that God is my King arises. Our very lives are lived out by using the resources of our King, and maintaining that relationship with Him. If my empire stands, two kingdoms will exist within me. One is God's kingdom, and the other is mine. There cannot be peace in a land with two governments. If my kingdom is destroyed, God's kingdom will be established, and He will naturally become that kingdom's King, and my King. Be my King. In 1 John, the antichrist is one who denies Jesus as Christ. From the Church's aspect, Jesus is King, and His kingship must be proclaimed, and He must reign over the Church with Kingly authority. Then His power will be revealed through the Church. This is only possible through a Church that has been raised to life, not an institution, but this does not occur because the Church has become an institution rather than a life. Because the Lord has not become my King, but my slave. When God doesn't answer prayers, many people threaten and curse Him, abandoning the Creator God. A life lived before the presence of the Lord and King cannot demand his own gain and agendas.

{5.18} For to me to live is Christ, and to die is gain. Just as Paul professed in Philippians, He is King, so whether I live or die is not a big issue. Whether I have or have not, is not an issue. All things are under His reign, and all belong to Him. If it's mine and it's gone, that may be a problem, but if it wasn't

mine to begin with, there is no issue. The reason it's a problem is because I have the mentality that it's mine. There's a problem when I have not, because Jesus is not my king, but I am my own king. When we have not, the only person in the entire universe who would have issue is God. A disciple has no possessions or agendas of his own. In Hebrews 11, Abraham, though he had much wealth, lived in tents. If you look at Genesis, Abraham's spiritual growth was very slow. He was 130 years old when he offered Isaac and was approved by God. Abraham had strong hopes. He longed for a son. He waited until he couldn't wait any longer, and had Ishmael. Those who hold onto their own hopes, try as they may, they can't mature quickly in their faith. Be my King. I must not have any of my own possessions, my own plans, or my own hopes. In John's gospel, Jesus says, "I do not speak on my own authority," seven times.

{5.19} Secondly, "Thy kingdom come" means "reign over me." Since He is my King, it is fitting that He should reign over me. I must relinquish my own will, and especially my own efforts. When learning how to pray, in the first stage, you put forth effort. But at some point, when you receive God's reign over your life, you come to realize that there is nothing within your spiritual life that is accomplished by your efforts. Relinquishing your effort means relinquishing human success. You have to give up the "I can do it" mentality. This is of the world. Without giving up your desire for success, you are bound by your own limitations. In prayer, the characteristic of not praying with your own effort is the Spirit of God indwelling you and praying through you. If I enter the Blue House (President's home), and I am recognized as the President's son, I am ushered out of the office and taken directly to the President. Likewise, if I am approved through the blood of Jesus, the Holy Spirit instantly takes control of my prayers. Because we have not embodied the power of the blood, our prayers are daily squandered on foreigners. If my forgiveness of sins is confirmed, the Holy Spirit immediately takes command of my prayers and causes me to pray in the presence of God's inner sanctuary. Prayer, worship, the Word, and all of life come from the holy of holies. This is because the invitation has been issued by the King. God must be King, He must reign over me, and I must continually abandon my own effort. Consequently, another word for "grace" would be "reign in me." Grace is the receiving of God's reign in love and mercy.

{5.20} Thirdly, "Thy kingdom come" means, "Cause me to obey unconditionally." Those who receive Jesus Christ as King and are ruled by Him, constantly focus on even 1% disobedience. Even if they are good 99% of the time, the moment they rebel 1%, they die on the spot. This is not obedience out of fear, but if I know that God is my King and He reigns over me, living a life of holiness before God becomes my nature. It's not conditional obedience, but absolute, immediate obedience. For a worldly person, the sight of God brings fear and trembling. However, if He reigns over me, and I have unconditional obedience to Him, the distinction I have with God as my King, is that He brings peace. Therefore, Colossians 3:15 states, "And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful." King Jesus reigns in peace.

{5.21} In Romans, God's kingdom is described as righteousness, peace, and happiness. Therefore, if God's kingdom does not come, there is no overflow of righteousness, peace, or happiness. Be-

cause of humanization, we experience frowning and discontent. If man tries to reign, legalism occurs. Practically, the dying of my empire must not only happen at church, but also in the family, in corporations, at the office. In all things, my empire must crumble and God's kingdom must be established. Nothing is my own. There is nothing I do. Instead of trying to rule over people, if you try to serve them and move them through prayer, people will change and peace and happiness will burst forth from within.

{5.22} Be my King! Reign over me! Cause me to stand before you in absolute obedience! We must counter our polluted thoughts and instincts in establishing institutions. Our desire to make institutions reveals our low level. If you leave a child in a city, he will walk about 3-4km in about an hour. But if you leave him in an open field, he will be immobile. Children experience fear when there are no boundaries. The younger you are, the more institutions and boundaries you need. The more mature you become, the need for boundaries and institutions lessens. God's kingdom is a perfect kingdom. God's kingdom is vast. So you cannot place boundaries there. One might make the mistake of thinking that a church without boundaries is not a very mature church. This is not the case. A church that is really mature has no boundaries. The early church had not boundaries. In the midst of praying, if they heard, "Philip, go to Samaria," he went there in obedience and brought revival in Samaria. If they heard, "Send Peter and Silas," then they sent them. If you move and send to where the Holy Spirit reigns, God's kingdom expands. At that time, the Church in Jerusalem numbered at 80,000 members. The higher the spiritual level of a church, the less institution they have, and it becomes a church where only lives move about. Daily, my empire must crumble, and I must pray that God's kingdom would be expanded, confess that He is my King, and commit to absolute obedience. Then will our prayers rise to God's level of perfection.

ANBI / All Nations Bible Institute

Foundations of
Christian spirituality

The Lord's prayer Lecture #6

The main flow of the entire Lord's Prayer is my center shifting to God's center. The most fundamental issue in our Christian faith is the issue of direction. The Lord's Prayer is a very important Biblical lecture. Why? Its message establishes the most important foundation in spirituality.

{6.1} You have to wrestle with these messages on The Lord's Prayer and the Beatitudes, until you have completely embodied it. You must rid your Christian life of worldly people, worldly timing, misguided direction, and systems established on people's wrong teachings.

{6.2} God's people do not get hung up on the issue of works. Originally, the essence of faith is when you're not doing anything, you feel the presence of God and are always filled with Him, therefore, whether you do or not do, is not the issue. This distinguishes a spiritual person. If God does not move, even if it's the end of the world, you don't move. But if God says, "Move," you don't discriminate between water or fire.

{6.3} Where do believers who live in this world lose much of their energy? God must move, but because they try to move in their own strength, they experience exhaustion. If you move strictly when God tells you to move, you will not experience spiritual loss. And your body will also be less tired.

{6.4} When it was believed that the Earth was the center of the solar system, humanity was primitive, but when they discovered that the sun was the center and the planets rotated around it, humanity became civilized. Likewise, if we live with self at the center, our faith is primitive, but if we become God-centered, our faith will become one with multi-vision. We must go toward God-centeredness.

{6.5} Everyday, I pray, "Our Father, who art in the heavens," with my Bible open. Though I call upon God in heaven who fills the universe, and I should testify that He is my Father from a state of being filled by His presence, if I did not live that way the day before, He points it out. "You sure didn't live like you had a God yesterday, let alone a Father in heaven. More like stranger-God," which causes me to repent.

{6.6} Through this process, God in heaven who fills the universe becomes embodied within me. In all things, God causes us to pray. So the power of God who transcends this city becomes actualized within me.

{6.7} In my Christian life, the past, present, and future all need to be actualized within me. If it doesn't, my faith becomes abstract. All the works of the Father in heavens need to be a present and practical working out in my daily relationship with God.

{6.8} Prayer is the same. God works through us. You must continually believe that God in all authority, who is able to move nations and the world, is moving you, and that you are instantly able to pray powerful prayers.

{6.9} Our Father, who art in the heavens, hallowed be Your name. For God's name to be lifted

up, my name must automatically die.

{6.10} God's name is in itself holy, but as I become more holy, my life testifies to the world of God's holiness. Therefore, as my name dies, the power that appears is the set-apart reign, and my prayers become prayers that God acknowledges.

{6.11} We said that we belong to God after that. We established that anything negative in my existence is rooted in unbelief. When I know that I am a child of God, and that I belong to Him, that becomes the source through which I am able to draw from the fullness and bounty of the Lord.

{6.12} Hallowed be Your name. Thy kingdom come. For God's kingdom to be established, my kingdom must die. As Jesus said to Peter, "Get behind me Satan! For you are not setting your mind on the things of God, but on the things of man," the things of man and of Satan are the same. Therefore, in the Romans series, Satan uses the Secular to fish for Self (3-S doctrine). When my Self dies, man's kingdom dies, as does Satan's kingdom. That is how the kingdom of God is established.

{6.13} The Church is life. Church is not an organization. The Church must die for the sake of one life, a person does not die for the sake of the Church. God does not kill in order to accomplish His works. The only person who has the right to die is Jesus Christ. His death is the only death that has significance.

{6.14} To let my family die for the sake of my business? This is not God's method. God's method is to give life to the family, as well as to your work. It is written that fathers must not lead their children carelessly. People must be moved through prayer, and you must wait on God's timing. You must not carelessly say, "You should do this that."

{6.15} Church is not a place to make pastor's people, but rather God's people.

{6.16} A perfect Church is one that is under God's reign. When the Holy Spirit reigns, the Church is filled with life.

{6.17} We've established that prayer is the summary of God's kingdom. Prayer is the collected sum of my entire faith. Whether God listens to a person's prayer, or has no other choice but to disregard it, is tied to the person's purity and cleanness. This work is played out in people who have a clear and firm understanding of God's kingdom. So just as when a pure sacrifice is offered, fire comes down from heaven, and the smoke goes directly upward to heaven, according to the Jewish rabbinical writings, my prayers can go directly up and shake the throne of God, unhindered by Satan's attempts to interfere. We also established that the power of prayer reaches beyond national and global history, to the power that rules the universe. I am talking about the power of proclamation rising, like when Joshua commanded the sun to stand still, and it did.

{6.18} Now, Thy will be done on earth as it is in heaven. Before, we addressed Our Father who art in the heavens. I said that heavens is in the plural form. Uranos. I also said that we have to under-

stand the geocentricism of Aristotle's day of the first level: Urano, second: meta-urano, third: paradise, and thus God's presence in all places. God who fills the universe. The "heaven" in Thy will be done on earth as it is in heaven, is singular. This heaven refers to paradise. This symbolizes the indwelling of God. Therefore the issue is in this present land.

{6.19} The work of heaven-izing earth. That is the Lord's Prayer. There are four types in the parable of the soil: the road, the rocky soil, the thorny soil, and the good soil. Taking a bulldozer and tilling the land just one time will not produce good soil. In order to produce good soil, one must take a shovel and till it daily, locating and taking away the rocks, fertilizing it, etc.

{6.20} The road. As if a roller flattened it, the road is so hard that seeds cannot penetrate. This kind of soil is very hard to till. There are so many people who, in their faith, they are so full of worldly philosophies and live according to their own ethics. There is no room for any seed to go in.

{6.21} The rocky soil. The seeds have been sown, however, the roots are not able to go deep, so when tribulation or persecution come, they fall away. They received the word with gladness, but as soon as tribulation comes, they fall. So these people need to pick out the rocks in their lives. Whatever storm, adversity, or tribulation may come, they must continually become a soil that does not fall.

{6.23} The thorny soil. The seeds have been sown and the roots go deep, and they grow well. What is the problem? Other seeds were mixed in, so because of riches, fleshly, and worldly temptations, the strength of God's wheat is blocked. That is why when two different seeds are sown, it must all be thrown out. Only God's seeds must be sown.

{6.24} You must become good soil that is so humble that it succumbs to, and accepts, even the smallest seed. Mark 4:27 states, "Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how." This is the level where you no longer have to strive in your faith. In the past, it was a struggle to pray even 10 minutes, not knowing what to pray for next, but now, you blink and 4 hours have passed. In the past, when a car cut you off, you became angry and cursed and felt better only when you went ahead to cut that car off. But now though you may encounter enemies who despise you and want to kill you, you have the power to forgive them. On good soil grow vast trees on which all kinds of birds perch, and within whose shade all kinds of birds dwell. Becoming good soil is faith's principle of blessing. The heaven-izing of earth. There is no issue with heaven. Earth must become able to receive the things of heaven.

{6.25} The key to success for those in this age is not the acquisition of a lot of information, but rather in acquiring correct information. There is countless information on the internet, and there is a surplus of books, and we live in a flood of information. Therefore, we need the power of filtering. We must not listen directly to the sounds of this world, but rather we must filter the sounds of this world through God. When we turn off the world's noise, and turn off demon noise, we are able to hear the

voice of the Holy Spirit within us.

{6.27} Hebrews 12:2 states, “looking to Jesus, the founder and perfecter of our faith...” When we look to the basis for all things, the original Base and Founder, the foundations of our souls is built. Therefore, in the same vein, Paul states that though many surround him and strike at him, he would not be afraid. This shows that we can do nothing in the flesh. It is a measure of faith that the God who truly holds all of life, knows me. The world is an entity that is here today and disappears tomorrow ~ of what shall I be afraid?

{6.28} There must be a clear standard in the life of faith. As time goes on, the world must become more and more absurd. The sky must become more vast. Daily, the soil on the road, the rocky soil, and the thorny soil must be plowed.

{6.29} Hearing the voice of the Holy Spirit is basic in our faith. As a newborn baby is able to catch the nuances of his mother’s voice at 10 days old, it is unreasonable that we can’t hear the voice of the Lord who is in us. I said this in the Ephesians lectures, but a person whose life is centered around God is able to hear His voice. Revelation is unlocked in a person whose motivation is God. Therefore, people who are not centered on God, hear only their own noise, not God’s voice.

{6.30} Why is there no power of Scripture in your life? It is because you hear the Word as logos. If the Word passes through revelation, what do you hear it as? You hear it as rhema.

{6.31} There is actual power when you take all 66 books of the Bible and hear it as rhema in all circumstances. Through all my boundaries in life, the Word must become new. This is where the works of faith come from.

{6.32} Practically, it is the same in your workplaces, as well as in raising your children. In all my situations in life, I must hear the Word of God as revelation.

{6.33} Revelation is the absolute source of life.

{6.35} The source is heaven. This means you have to keep listening to the sounds of heaven.

{6.36} Our Christian lives are not the end, but a means. The end is already there. Anything that denies the end is deception. “You’re going to fail,” “It’s not going to work,” “You’re done for.” What is important? Our focus is in taking step after step, knowing that the end has been written. I said that this is existential faith. It is not believing in what you already have or know or hold onto, but rather receiving the word of God as is. This is why it is important to listen to the sounds of heaven.

{6.37} You can tell what a person is listening to by what they say. In some cases, you can discern a person’s spirit through spiritual discernment, but in most cases, you can know what spirits are controlling them by exchanging just a few words with them.

{6.38} In prayer, there are prayers that I speak, but listening prayer can be more important at times. When we are young, we only speak. “Father, give me!” Eventually, there is nothing more to say, because even without listening, we buy it. Why do we lack power in prayer? Because, instead of listening to God’s voice, we just repeat the same thing over and over by ourselves.

{6.40} In order to speak heaven’s language, you must listen to heaven’s sounds. In order to speak with heaven’s authority, you must listen to heaven’s authority.

{6.41} If you listen to something and leave it alone, it becomes personified within you. You must continue to rid yourself of those things. Through prayer, you must continue to block earthly sounds.

{6.42} The authority of a person who listens to heaven’s sounds and speaks heaven’s language is beyond imagination. If you look at Luke 3:21, heaven is opened through prayer. In this passage, Jesus was being baptized when heaven opened up and the Holy Spirit became embodied (somatico) and descended. This is a routine life of prayer, yet why is it not realized in our lives? Because we have become earth. There is nothing wrong with heaven. If I become heaven and take hold of heaven, there is instant power. Essence takes hold of essence.

{6.43} In 1 Corinthians 2, the Spirit of God searches even the deep things of God. And the Holy Spirit knows the circumstances of man. Therefore, the Holy Spirit who knows, synchronizes the circumstances of man and of God. If I’m not in sync, I am not listening to the Holy Spirit’s sighs, and am not opening up to His reign over me, but because I live according to my own will, He cannot harmonize my heart with God’s heart. However, if I relinquish my things and accept the things of heaven, saying, “Yes, the things of heaven are right. I will live according to heaven’s ways,” then the Holy Spirit will constantly bring God and me together. That is why in Romans 8:26, it states, that the Spirit helps us in our weakness by interceding for us with groanings too deep for words. The Holy Spirit aids us in our weakness when we try but fail in living heavenward lives, or try to hear the sounds of heaven but can’t, or try to be transformed by heavenly thoughts, but can’t break through this earth.

{6.44} However, because we fail to recognize the Holy Spirit’s instructions, we continue to listen to earthly sounds, and because we listen to worldly noise, we reject the sighs of the Holy Spirit within us. What is that? This is grieving the Holy Spirit. If He shuts down because of grief, you become an obstruction to Him. Then you become one who is completely closed off from the Holy Spirit’s voice, who no longer has the desire to repent, and who no longer possesses the resolve to live a heavenward life. This is a life that has been annihilated. It may take a long time, but you must get to a place where you can hear the Holy Spirit’s sighs. The power of prayer arises when earth has become heavenly. If you daily listen to heaven’s sounds, tilling the soil of your heart from the road, rocks, and weeds into good soil that receives God’s seeds, and flourishing day after day, the immeasurable power to move national and world history must move from within you. That is why you must daily receive His kingdom’s will. Thy will be done on earth as it is in heaven. The problem does not lie in heaven. So those people who

are resentful toward God have a long way to go. When a problem arises, we need to know how to look to ourselves.

{6.45} God is called unchanging. This means He is supremely good and cannot change. Therefore there is nothing wrong with heaven. No matter what the circumstance, we will experience true peace if we believe that everything God brings into my life is supremely good.

{6.46} A true saint is one who can see the invisible. A true saint is one who travels the impossible path. If we do not look through Jesus' perspective, we cannot see the invisible. Therefore, saints must look through God's eyes. We must daily embrace God's will.

{6.47} Prayer does not go from earth to heaven, but it comes from heaven and is worked out on earth. Therefore, if I go up with my thoughts and they do not align with God's thoughts, I have no choice but to let go of my thoughts. Prayer is God's will coming down and being realized in me. That is why we must receive prayer in order to pray.

{6.48} The Old Testament (Proverbs 28:9) states that prayer apart from the law is an abomination. Prayer apart from God's word is abominable. Why? My prayers are heaven's fulfillment, not earth's fulfillment. Therefore, the prayers of one who cannot hear the sound of heaven, is not prayer.

{6.49} I must eliminate my hopes, my purpose, my plans, my gain, my methods, daily doing away with my experiences, and when I pray depending solely on God's will, then will I experience 100% answer to prayer. Repenting for even one instance of failed prayer arises from that point. God has given us the ability to sense loss, so we must repent for breaking God's heart.

{6.50} This agrees with the principle of God seeking us out. To seek out God disqualifies him from being Creator God and makes him but an idol. What is the qualification of Creator God? Though He is transcendent, he has entered our history and has counted the hairs on our heads. He has sought after us. I don't seek after God and find salvation in my own strength, but He seeks after me and grants me the gift of salvation. He is the Creator God. Prayer also is not something that I go and give to God, but prayer is the things of God coming down to me.

{6.51} Why is there so much failed prayer? Failed prayer increases because instead of receiving the things of God, I pray for so many things according to my own will. This must be embodied in my life. If it is not of heaven, I must boldly eliminate it from my lips completely.

{6.52} When you lift up your hands, as the God who reigns over national and world history moves you, saints should pray looking toward heaven, as in Luke 3. Beloved saints! I desire that you hear the sound of heaven. We must forsake all our own hope, our agendas, our methods, our experiences. When I move from a self-centered life to a God-centered life, my faith will go from a primitive faith to a faith that is powerful and fills the heavens, like when an eagle soars and looks with multi-vision.

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Foundations of
Christian spirituality

The Lord's prayer Summary

1. Introduction

People of this world act after knowing, influenced by Hellenism, while Christians act by faith without knowing first, which is Hebraistic. Christians do first as God says by faith, even though they do not understand and cannot see the results, but later they will get to know why: faith comes first. (eg. Abraham left his hometown as God said, without knowing where to go.) In a way, the Hellenistic way looks much better and wiser than the Hebraistic one. Living by faith and God-centeredly, which is the way a Christian lives, looks silly and absurd. But there are even more of what is invisible and unknown than what is visible and known, while God knows everything. In a word, the Christian way is based on the level of God, not the human limitations. For example, let's say that a person has difficulty in his business. If he has lived in this world without God for a long time, he would struggle to ease the difficulty, paying attention to the problem alone, not knowing there is another way out or a better way God has prepared. Likewise, we can not see the reasons of our sufferings or hardship when we are self-centered, then we can not overcome our obstacles. The way of God-centered lives is, in short, "Eat the word, Repent, Obey, and Pray"; then we receive messages from God, which is revelation. There is no other way to live except by praying. Think of how small and restricted the world had been under the geocentric theory, the earth-centered, until the heliocentric theory, the idea of a sun-centred, was established. Likewise, there is a great deal of difference between God-centered lives and self-centered lives. And once we have known what God wants, we should obey. That is, to live a God-centered life, we should continually die to ourselves on the cross: laying down our will, plans, ways, etc. Otherwise, to say it bluntly, we are going to force God the Creator to do as we want. Then, what is self-dying? It is that we say "you are 100 percent right. I want to do as you say" to God, laying down ourselves when he says. The Lord's Prayer shows us what such a God-centered prayer is like.

Praying is not just reciting or repeating our needs: it's offering of our life of faith itself. That is why our prayer is not powerful if we do not have deep relationship with God. In the Old Testament days, pure sacrifices were accepted by God, and the fire came down from heaven; the smoke of such burnt offerings wasn't shaken at all even by a strong wind. Just like that, any evil spirits can not disrupt the prayers that are offered by pure spirits. Do you know why Satan hates our tongue prayers? God only understands them, so Satan can not block them. And prayers in tongues, by the the Holy Spirit who knows everything and let our spirits pray the urgent needs, are responded 100 percent by God. By the way, Satan hates more the prayers in our languages if our spirits are pure and are straightly connected to God; Satan understands the prayers but can not disrupt or block them. Keeping laying down our own things, praying, we are filled with God's will, and our prayers are accepted 100 percent. God does not answer our prayers if they do not agree with God's will. For this reason, when we hear a person's prayers, we can see how deep and right his faith is. Even a word of a faithful and sincere prayer can shake God's throne (impress God's heart).

In Luke, the disciples' asking Jesus to teach them to pray catches our attention.(Luke 11:1) In

those times, it seems some leaders like John the baptist taught their disciples or communities prayers that integrate their ideas about religious life. And the Lord's Prayer is the essence of Jesus' ministries and teachings. It implies what the Kingdom of God is like. In Matthew, the Lord's Prayer is located in the middle of the Sermon on the Mount begun with the Beatitudes from the chapter 5. (The Beatitudes, I will teach you later again, says about what Christians should be like.) From verse 17 to verse 48, we can see what the motive for Christian life should be. And from the following chapter six, we can see what the Christians' acts should be like and that we shouldn't love worldly lives. The Lord's Prayer shows us the way to go in our prayers: we should pray God-centeredly, not self-centeredly. Praying should be done by the will of God, not by ours. Keeping on praying self-centeredly brings about the destruction of character. How hard and long we pray, without being God-centered, it is no good. God knows that self-centered prayers are from the limitations of human and leads us to death, so does not answer them, which is His love.

One more thing that we should pay attention to is that Jesus taught about forgiveness right after teaching how to pray (Matthew 6:14,15). Without forgiving others, we cannot also be accepted by God, which means our prayers can not be answered at all. So we should desperately take care of our feelings like anger and hatred when we are hurt, crying our hearts out to God (we call it spiritual vomiting).

2-1. 'Our Father in heaven'

'Father' here is 'Abba'. A son, heir of his father's property, calls his father 'Abba' with intimacy and confidence about the relationship with his father. One of the reasons we cannot be answered by God or are not confident that God will answer us is that we lost the relationship of God the Father and his heir. The root of all disbelief is that we actually do not believe we are children of the Almighty God, who has everything and can do everything, even though we are calling him 'father' with our lips. Actually we are supposed to be answered by him because we call him 'father'. If we believe the truth with confidence, all that belongs to God is all ours; we are neither supposed to be greedy, nor proud as though what we have was gotten by our own effort. Those whose father is God live in abundance regardless of what they have at the moment. Without God as our father, we cannot live in abundance no matter how much we have. That is, the children of God have no human limitation such as ability, materials and wisdom. Whether we have money or not at the moment does not matter when we are in God. Whether it's God's time or not does matter. Whether it's God's will or not does matter. It's not just word play. Make sure that we live with the Almighty God and we are his heirs. "If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. (John 15:7)" This is God's covenant: his strong will that he will fulfill his words. Do you not believe his words? Won't you still believe he is our father? Those who believe he is their father are not greedy and pleased to do more favors for others because what God has is all theirs. Those who have no confirmation of salvation are likely to have disbelief

about God the Father; I don't mean that they are not saved. "Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test? (2 Corinthians 13:5)" Then how is our faith confirmed in us? It might look complicated, but in a word, the Holy Spirit helps in us; helps us believe that God saved us, sinners who are not worthy at all, and made us his children. Those who have confirmation of their faith do not hesitate to lose their lives for Jesus. Our abstract and superficial belief, however, leads us to abandon Jesus for their own good after all. If we have no confirmation of that God redeemed us and made us his children, the word "Abba" does not make sense. As we have a right relationship with God, based on the faith, and recognize him as our father with confidence, even calling him "Abba" is really touching. Hebrews 2:11 says "Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters." Our Father in heaven sacrificed everything to give us life, crucifying his only son. Jesus knows the Father's love toward us who are not worthy, so he is not ashamed to call us his family. The love is beyond our understanding. We cannot help being overwhelmed by his wonderful love. But we are not so impressed by calling God "Father". How can it be? Our sinful nature and religious life based on the laws keep us from realizing the love. Then we should repent until our spirits are pure enough to accept his love deeply.

The original word in Greek for 'our Father in heaven' is 'our Father in heavens': plural form for heaven. There were three types of heaven at that time: sky, universe, and paradise. "Our Father in heavens" refers to the God who is everywhere. Our Father is really Almighty God who transcends time and space. We can experience the Almighty God through our prayers as much as our spirits are purified. For example, while praying, God lets us pray for someone who we do not know at all, and we can pray for him in the same way he feels as if we were in his situations. It's because our God is pluripresent, transcending time and space. And he is also immanent. Any other gods cannot satisfy both, so they are unable to save us. Only our God the Creator can save us; he transcends time and space unlike pantheistic gods, at the same time he is immanent unlike Allah. He is present and indwells in us; If we do not keep our souls purified through repentance, the Holy Spirit who dwells in us does not work.

2-2. 'Hallowed be your name'

A "name" stands for what a person is. In order to raise the name of our God, we should lower our own name: through prayer, we should lay down our own things like our honor, power, possession, and plan. And all our deficiency results from that we won't give up our own things. If we try to honor God without dying to ourselves, it's no more than an idol worship: self-imposed worship. In Habakkuk, we've learned guilty men are those whose own strength is their god (Hab 1:11), and who act on their own judgment (Hab 1:7). As such people cannot honor God, so we cannot honor him without dying to ourselves. It would be hypocritical of us to try to honor God, not humbling ourselves; the Pharisees did so. So once again, the way of a christian life is to lay down our things and accept God's. Adam's life, before he sinned,

was like that. In a sense, “life” results from “modesty”: we cannot live without prostrating ourselves before God (praying). For this reason, God might give us sufferings, so that we can be humble and carry out our missions. (eg. Moses) We should not work for our own honor, trying not to lose our face; actually we do not much care about saving God’s face. Even Jesus humbled himself and obeyed God completely, following his will, and honored him alone (Philippians 2:1–8). In the John, Jesus said repeatedly that he could do nothing by himself. God is most holy; his holiness is never influenced depending on our praise. But his holiness is shown to others through us and he is glorified when we die to ourselves, like Jesus did.

‘Being holy’ means ‘being separated’. Let’s say here are three girls; one of them is my daughter. Then, will I treat them all the same? No! I, of course, give my daughter a special treatment as her father. God’s making us separated is like that. Our laying down our own things leads us to be under God’s special reign. Actually every prayer is not the same. The prayers of the righteous, those who humble themselves and are being reigned particularly by God, are powerful and effective. Suppose you have a son, who is idle and don’t obey you. He won’t even listen to you. One day, if he asks you for something he wants, how would you feel or what would you do? Jesus said, “The one who sent me is with me; he has not left me alone, for I always do what pleases him.(John 8:29)”. God is pleased to listen to those who please him.

‘Being holy’ also means ‘belonging to God’. You know the story “Prince and the Pauper”. The pauper doesn’t belong to the world of the prince, so his life even in the palace is not far from his previous life. Israelites couldn’t live as God’s people in the wilderness even after out of Egypt. They didn’t recognize God who brought them out of Egypt is their Father and they were still used to their previous slavery life. Esau sold Jacob his birthright just for the lentil stew, saying “What good is the birthright to me?” If we realize who we are, heirs of God, we are not supposed to love worldly lives or to be absorbed in earthly things. We are not likely to realize it. It’s because we are trying to live for ourselves. Continually dying to ourselves, we get to realize who we are; we belong to God and he is our Father. With this identity, we can overcome the world.

In brief, if we lower our own name, the name of God is hallowed itself; consequently, God himself works and our prayers are effective.

2-3. “Your kingdom come”

It means “the Kingdom of God expanded”: our own kindgom should be collapsed. The kingdom God alone reigns! Church should be reigned only by God, not by pastors, elders, or someones else. Otherwise, church is bound to be ridiculed and criticized by the world. None of us except God is not supposed to reign anyone. Jesus subdued all evil spirits, nature, any other things, but not men. He rather told us that he had come to serve, not to be served. We pastors should be careful not to make our own kingdom, leading people with our own way, plan, etc. All we have to do is make God’s people, not ours.

History shows us many churches would lock God up in the temple when they were corrupted. It's because they ruled over the church for themselves. What was the result? For example, Caiaphas the high priest chose to kill Jesus not to lose his own kingdom. Church is life, not just an organization, which easily sacrifices its members for its own good. Church should not leave a soul die for it, but church should be willing to die for a soul. (The church should grow people to maturity that they would die for Christ; it should never compromise the truth with religious value that lets people stumbled over) Church which is hardened as an organization cannot sacrifice itself for a soul, and can never found the kingdom of God. An earthly kingdom is not difficult to found, but it takes some time to build the Kingdom of God, which costs our service, obedience, and any other devotions that this world cannot practice. That is why we should die to ourselves every day. Peter rebuked Jesus, saying "Never, Lord! This shall never happen to you!", when Jesus predicted his death. Then what did Jesus respond? He said to Peter, "Get behind me, Satan! You do not have in mind the things of God, but the things of men." Here, we can see that human kingdom, which consists of human concerns and human ways of thinking, is like Satan's. We should pray so that our own kingdom can be collapsed and we can be reigned by the Holy Spirit.

"Your kingdom come" implies "be my king". Imagine a country which has two presidents who have utterly different ideas. There must always be wars and confusion. We're going to control God as we want if he is not our King. In our own kingdom - what I have is my own and I am a king to control all of that - we are supposed to be full of cares and worries because we ourselves should work. But in the kingdom of God, he is our King, and we are in peace because we know God himself works for us. As Paul said "For to me, to live is Christ and to die is gain(Philippians 1:21)", it does not matter if we do not have something. If God is our King, we are supposed to admit that everything belongs to him and be reigned by him alone. Disciples are those who don't have their own possession, plans, and desire. Abraham was very rich, but he lived in a tent like a stranger in a foreign country, looking forward to the foundations, whose architect and builder is God (Hebrews 11:9,10). He recognized all he had was God's. But in the Genesis, we can see his faith hadn't been completely recognized by God until he offered Isaac as a sacrifice when he was over 130 years old. What took him so long? He had his own strong desire. Second, it implies "reign me"; because he is our King. We should give up our own effort, on the base of that we can try to make something by our own hand. I do not mean not to try; it's wrong to think we can make something by our own power and effort. Such thought is derived from this world. Without giving up this thought, we are bound to live in a human limitation. The same applies to our prayer life. We should pray that the Holy Spirit dominates our soul and leads us to pray in the holy of holies with God's presence. Living under God's grace also means the same, reigned by God's love and mercy. Fathers at home should not discipline their children with their own will and plan. Bosses should not operate their companies; they themselves work, but actually God himself runs their businesses. If we let God reign our lives, there is nothing to worry about. Third, it implies "let me obey you 100 percent". God's people mind their one percent disobedience even though their obedience is 99 percent perfect. If God is our King, we try to be

more faithful and pure before him.

The Kingdom of God is totally different from that of our own. Colossians 3:15 says “Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.” The kingdom of God is “righteousness and peace and joy in the Holy Spirit” (Romans 14:17).

2-4. “Your will be done on earth as it is in heaven”

“Heaven” here is a singular form in Greek: paradise which stands for God’s presence. Are there any problems in the heaven? No, the problems are in this earth. This Lord’s Prayer helps us have the mind that can receive the things above. In the parable of the sower, have in your mind that how the seed grew depending on where it fell: along the path, on the rocky ground, among thorns, and on good soil. Even though we dig into the ground with a fork lift, we cannot make the rocky ground or the path or thorns into good soil in a day; we have to plow the land every day. Those who have the mind like the path are filled with human thoughts and philosophy based on this world that keep the word of God from being planted. Those who have like the rocky ground receive the word of God with pleasure but easily stumble over hardships or difficulties. Actually, a right life of faith is likely to lead us to hardships, because we are supposed to have some time to get rid of all kinds of evil in us and let Jesus, who is our life, live in us. The thorns refer to another seed, that is, our greed and desire for the worldly things which prevent the word of God from bearing fruits. Good soil, however, cannot resist even a tiny seed, accept it, and produces a crop, yielding a hundred, sixty, or thirty times what was sown; those who have the mind like good soil are humble. Mark 4:27 says “Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how”. Good soil doesn’t take much energy to produce a crop. If our mind is like that, the word of God which is sown in us bears fruits before we are aware of it.

In order to have the mind like good soil that can receive the things in heaven, we should try to keep listening to the voice of God, not that of this world. We are living in a deluge of information; it is crucial to have accurate information, not to have much. Who can have accurate information; those who can filter what they hear in God. When we block out the noise (words) of this world, we can hear the voice of the Holy Spirit. Let us suppose, for example, that you were informed someone in your community had spoken ill of you. It would be common to respond with anger or something. But if you heard it through the Holy Spirit, you would think it was the wrong information or something. And though he had really spoken ill of you, it wouldn’t matter to you if God doesn’t judge you unlike he did. As even a baby can recognize his mother, we can recognize the Holy Spirit who is in us when we keep our mind fixed on God, not on the world. “Let us fix our eyes on Jesus, the author and perfecter of our faith (Hebrews 12:2)”, and then we can say with confidence “I will not fear though tens of thousands assail me on every side (Psalms 3:6)”. We are not supposed to be shaken by the stream of this world when our life is God-centric; we live a life based on the messages(revelation) from God who knows everything. It is natural for us to hear God’s voice as even a baby hears his mother’s. It’s not mystic in the least. Why do we fail

to hear him, then? I repeat that we are not God-centered, but self-centered, and our mind is fixed on earthly things. We also tend to only speak about what we need without listening to God. That's why we still have no power in our prayer, even though God is all ready to open the heaven and grant all our requests. And we are generally bound to speak what we heard; when we hear the voice of God, we speak what he says or what belongs to him. Therefore, let's make sure that we hear as much as we speak while praying. We should be able to listen to God's words spoken to us. 1 Corinthians 2:10-11 says "these are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God. For who knows a person's thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God". And Romans 8:26-27 says, "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God". Only the Holy Spirit knows the heart of God the Father, and knows everything about us as well. When we want to live as God's will but cannot do, he helps us with our weakness. He, however, cannot mediate between our mind and God's mind when we keep living as our will and way, and ignoring his groans. In other words, the Holy Spirit is the Comforter and Counselor who is with us, but when we focus our mind on the things on earth, we cannot hear his groanings. Ephesians 4:30 says "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption". If we keep on ignoring his groanings, indulging in things of this world for a long time, we won't be able to hear the voice of the Holy Spirit and repent at all in the end. That is the blasphemy against the Holy Spirit which shall not and cannot be forgiven; speaking against the Holy Spirit (Matthew 12:31-32).

In summary, to let God's will be done on earth as it is in heaven, we should listen to the words from heaven (voice of God). If our prayers are not answered, we should examine ourselves, not holding them against God; no mistakes or faults on his side. Don't forget that 'prayer' is not just conveying our will or needs, but receiving God's will and letting it done on earth. For this, we should continually lay down our own things like our will, plan, purpose, etc, which are surely supposed to lead us to death.

2-5. "Give us today our daily bread"

We should ask for bread to live a God-centric life ; not for several days or so, but for a day. God told the Israelites to go out and gather a day's portion every day when he gave them Manna and quails in the desert. God is almighty and his ways are truly effective. But why does he command such a thing that we may think is very inefficient? He wants us to live each day, walking with him, which means totally relying on him. We should find ourselves in God all the time; if we cannot feel him, we are supposed to feel afraid of going out into the world. If we do not receive what we need from God every day, we can't help living on our own, which leads us to death in the end.

What is 'bread'? It refers to 'spiritual bread'. "Man shall not live on bread alone, but on every

word that comes from the mouth of God.” (Matthew 4:4) We should eat the word of God everyday; We shouldn't eat what we want, but every word. We should let our souls imprinted and occupied with his word, or we are likely to be confused about the word of God depending on our situations. Our spirits need daily bread; the word of God. If we stand firm on the right truth, the Holy Spirit can work more powerfully.

Here, I'd also like to share other bread which I have experienced spiritually. First, the work of God is bread we should ask for. In John 4 :34, “My food,” said Jesus, “is to do the will of him who sent me and to finish his work. Those who live a life based on heaven, the work of God is rewarded with their inheritance. Those who live a life based on earth, however , just receive their wages for their trouble. You may ask how we can know whether we are working as heritors or workers. If we are doing God's work as heitors, we are bound to be happy and pleased, filled with the Holy Spirit as we work. As I taught you in 1 Corinthians 12, the Spiritual gifts are not ours, so we should always ask God's permission before using them. We should ask for them as our daily bread. The same applies to when we work at our workplaces, do our business, bring up our children, etc. We should always ask for the abilities that we need in all areas we work so that what belongs to God reveals through us. If we do so, other people get to be blessed through us.

Second, there is bread of tears we should ask for everyday. Psalm 80: 5 says “You have fed them with the bread of tears; you have made them drink tears by the bowlful”. There are tears we are going to shed, praying for our people, churches, families, etc. If our spirit is healthy, living in God's grace, we are easily moved to tears. The tear before God is quite different from other tears by sorrow or pain.

Third, as Nehemiah said, “Do not grieve, for the joy of the Lord is your strength”, joy of the Lord is our daily bread we should ask for. We are told not to worry in many parts of the bible ; told about 365 times. In order not to worry, we should rejoice and delight in the Lord all the time regardless of our circumstances; rejoicing in the Lord is our practical strength. We have devoted ourselves to God the Creator, and all we are isn't ours, but his. So, how can't we rejoice? Think about how the martyrs were like when they died a martyr for Jesus. They were willing to die for Jesus. If we worry about our personal problems, we should check if our belief is on Baal, not on God the Lord. If we cannot rejoice in certain circumstances, we should repent of our sinful nature submitting to worries. Don't forget it's God the Creator who we are living with.

Fourth, we should ask for meaning of life as our daily bread. We should realize who we are and the obvious reason we live; the purpose of God the Creator. We should respond his calling clearly and declare 'God works through me' everyday.

2-6. “Forgive us our debts, as we also have forgiven our debtors”

To paraphrase this, it is “Forgive us as many debts of ours as we have forgiven others”. We can

see how crucial to forgive others. I've already taught you in Matthew 6:14-15; "For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins." If we hate someone, any of our prayers cannot be answered by God. We are like the servant who owed his master ten thousand talents (that is, millions of dollars) but was not able to pay. (Matthew 18:21-35) Like him, we were forgiven, so have no right to hate anyone. 1 John 2:11 says, "But anyone who hates a brother or sister is in the darkness and walks around in the darkness. They do not know where they are going, because the darkness has blinded them". Under the darkness, what can we do? Can we minister someone while we hate another? If we think we can, we are fooling ourselves. The capacity to forgive is the power of prayer; the more capacity to forgive, the deeper the relationship with God. Those who have deep relationship with God are more answered by him. We Christians are supposed to serve those who can't afford to pay back. Likewise, we should forgive those who we cannot help hating. We Christians must live on fruits from the tree of life, not on those of the tree of the knowledge of good and evil. In other words, we mustn't judge others, focusing who is right or wrong. Instead, we must forgive and accept them. We all have weak points. Nevertheless, God does not focus on them, and wants to reinforce our strong points instead so that our weak points won't be seen. The congregation of churches that live on the tree of life keep their eyes on God, feel sorry about their weak points and try to grow. The churches that live on the tree of the knowledge of good and evil, however, are full of self-righteousness and will perish in the end. Therefore, this prayer indicates that the restoration of relations is necessary. And through prayer, we can increase capacity to forgive.

2-7. "Lead us not into temptation"

'Temptation' here means 'trap'. It's not like 'test' or 'temptation' which we are able to overcome somehow. Being trapped results in perishment. So we must pray that we won't be trapped. In order not to be trapped, we need to have spiritual discernment. If we continually lay down our own things, our spiritual sight will be widened, and then we will be able to see how God works in the world; we can see how evil spirits work in a person's relations in groups he belongs to, and discern Satan's strategies against him. For example, there is a person who does not have a right relationship with God, but his circumstances including his business are getting better. Then we can discern it is a Satan's tactic which keeps him from having a chance to repent and restore the relationship with God. Satan knows the path of our life very well, and tries to trap here and there. On our paths we must pray there will be anointing of God, which means the works of the Holy Spirit. Next, we also need spiritual discernment about people. I cannot stress enough how important this is. Who to meet considerably influences on our success and failure in our life. The thought of this world like the Enlightenment or the Rationalism basically thinks humans are great, stressing the human possibilities and having positive thinking on human nature. This leads to the thought that Humans are equal. In some way, it sounds good. But it's a

Satan's tactic. Humans really are not equal. Let me give an extreme example. Are your wife and other's equal? My wife is the only one in the whole world. Each of humans is matchless, not equal. For God, one person is more than the whole universe. Jesus would surely have come to die for even one person. Rationalism of this world has come into churches, and made them do active trainings based on human possibilities. The bible says "humans, as they are, have no hope", but "God loves them". So whoever meets God is bound to be surprised at how evil he himself is and moved by how much God loves him. In brief, When we look at a person, we should look at him with the perspective from God; what we should view from a person is not his appearance, but his inner side and how God works in him. Third, we need spiritual discernment about places ; where we should go, or shouldn't. Don't even think of going where the evil spirits are working. Ask God; "Are you pleased with this place?" "Do you want me to go there?" If we need to go to somewhere unfamiliar, we should make sure that God is with us and fills us with his Spirit so that we won't be influenced by its delicate but deadly spirits working. Finally, we need spiritual discernment about time ; when to move or when not to move. If we act when God doesn't work, we will fail. We should act in God's time (Kairos) which means his chance; when he moves, we should not hesitate. These discernments are not so-called gifts that we are given for nothing. The point is, once again, to lay down our own things continually, so that our spiritual perspective from God will be opened.

2-8. "Deliver us from the evil one"

It's about spiritual warfare against evil ones. Our life of faith is like the spiritual warfare. Through prayer, we should ask the authority and power of God the Creator to win the war every day. We should pray that it will be done in our life as God says, "I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you (Luke 10:19). Colossians 2:15 says, "And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross". And 1 John 5 :18 says "We know that anyone born of God does not continue to sin; the One who was born of God keeps them safe, and the evil one cannot harm them". We should ask not only for the power and authority to disarm the evil ones, but also for his protection that they cannot touch us.

ANBI / All Nations Bible Institute

Foundations of
Christian spirituality

The Beatitudes Lecture #1

Matthew 5:1-12

[Beatitudes: Introduction + The Poor in Spirit]

{1.1} I have entitled this message, The Secret of a Happy Person. The Beatitudes say, “Blessed are the poor in spirit,” but if you look at the original language, a better word might be “happy are the poor in spirit.” In the original Greek, the sentence order goes this way: “The kingdom of heaven belongs to this kind of person: the happy, who are poor in spirit.” But in translating the text, it comes out as “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” So today’s sermon title is, The Secret of a Happy Person – what must one do to be happy? We must not live our Christian lives without happiness, right? No matter what anyone says, we should first be happy. For instance, Yulbang Church is a great church. But despite all the blessings and training that is available through this church, if you are not happy here, and become increasingly miserable, then something is wrong. Of course, happiness is not referring to being physically satisfied, but apart from that, one of the reasons behind our faith is a desire to be happy, right? Is there anyone here who is uneasy because they have happiness in their walk with God? We need to experience joy in our Christian lives. If you do not have joy, then that means there is something wrong in your faith. Your face should be radiant. Doing our Christian life correctly is evidenced by happiness. So I want each of you to be able to find out the secret of happiness through this series on the Beatitudes.

{1.2} There are three things we must look at as an introduction to the Beatitudes. First, Matthew 5:1 states, “Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.” Jesus sees throngs of people who had gathered. But Jesus does not start speaking until his disciples enter the scene. Jesus’ focus was not on the throngs, but on his disciples. This was at the peak of Jesus’ fame in Jerusalem. The words of all 66 books of the Bible are meaningless to anyone who is not a disciple. Of course, becoming a disciple is not an overnight occurrence, but in continually coming to church to eat the word, there is a realization that the Christian faith is not about merely going back and forth attending church, and having the mindset that I, too, must become a true disciple. We are all running on this path in that direction. There is not a single word in Scripture meant for one who is not a disciple. No blessing given within the 66 books of the Bible can be received by one who is not a disciple. No authority or power from within the 66 books of the Bible can be grasped by a non-disciple. Scriptures can have no relationship with a non-disciple. This is very important.

{1.3} The word of God should be personified through our lives, and we should experience immeasurable joy and happiness, but instead, it is very distant and has no part of the lives of a Christian these days – it’s like reading a comic book. One elder recently made this comment: “At my previous church, I just had to work to make a lot of money. But at Yulbang, not only do I have to work to make money, I am required to grow in spirituality!” In many churches, the members who make the most money are the best. Pastors love church members who give the most. However, in my eyes, it is not the biggest giver, but the best church member is one who correctly cultivates their spiritual lives. They can be dirt poor, but if they properly cultivate their spirituality, they are the best – of course, how could God not bless someone like that? The problem is that people do things halfheartedly. If you’re going to

study, study passionately. When playing, play hard. But the problem is, that people dawdle when they work, and dawdle when they play. When I was young, when I played, I really played hard. I'm not saying that that was good. A student should study hard while he is a student. The problem is a halfhearted Christian. When you start your faith walk, you should go at it full-speed. When you pray, you shouldn't stop until God answers that prayer. Don't do anything halfheartedly. I spoke at a church planting service, and made the statement, how is it that we serve the Creator God, but a worldly company runs better than the church? It doesn't make sense. The church needs to run at the level of the Creator God.

{1.5} So the first important detail is that God is speaking to His disciples. One who is not a disciple cannot understand the words in the Bible. So I pray that all of you will be true disciples who are able to receive all 66 books of the Bible, committing to wholly submit to the absolute word of God, trusting that God has the best purpose for my life. Resolving to do everything for God, whether it is working and making money, or studying, in whatever I do, to do it for God. How could God not take responsibility over this kind of life? The problem lies in making God an accessory in my life and lifestyle. Through this conference, you must completely forsake any part of your life that makes God an accessory. God is not an accessory. God must be my all, my everything. The longer I live my Christian life, I am left saying, "God, I can't live without You," and I become more sincere each passing year. This is the normal outcome. God needs to be the very essence of my life, not an accessory that I can easily live without. You need to have a relationship where you become worried when God is not in your sight, and when you don't feel Him, you should become anxious – a life that becomes hopeless without His presence and light. But the instant you step out of darkness and feel His presence of His light, you experience joy and strength. You have to be like a crazy person. When you're with Him, you're filled with joy, and miserable when you're apart – you need this kind of hunger for God. Let's say you have traversed a desert for an entire day. At the end of one day in the desert, your desire for water is not to quench your thirst, but a necessity for survival. In the same way, the deeper you fellowship with God, He is no longer an accessory, but believing in Him becomes the very essence of your existence, and a matter of life and death.

{1.7} For example, let's say that Hannah over here had an earring that she really liked. If she were to lose it, would she be upset to the point of committing suicide? If it is missing, she would feel bad, but she would get over it, right? But let's say that Hannah was deeply in love with someone, but he broke up with her and left. He was Hannah's everything, and she had given her life to him. She worked hard and put him through school, and spared nothing for him. And when he completed his studies and became a lawyer, they were to be married. But upon becoming a lawyer, he left Hannah for another wealthy woman. Then what would happen to Hannah? She could contemplate suicide, because he was her everything. Of course, because she is a believer, she may not go through with it, but many people in this world these situations could very well end in suicide. God must not be in the same category as an earring, where you are slightly miffed when it goes missing. Wanting to die when you lose someone to whom you had given your life and heart, having no desire to live without God – that is a true disciple.

{1.8} Not being able to sense God should be unbearable, and not feeling the presence of God should make you anxious. Going without prayer should bring about a tension within your heart. There may be some who may try to reason with me, saying, “But pastor, my life is so busy and hard, and I have so much going on.” But there is nobody who has a busier schedule than Jesus. If you are busier than Jesus, or if your spirituality exceeds that of Jesus, then you are exempt from praying. Other than that, everyone must pray. Please don’t bring up situational excuses. When you live with God, circumstances cannot be an excuse. Let’s be true disciples.

{1.9} The second introductory point is the matter of tense. Blessed are the poor in spirit, for theirs is the kingdom of heaven. The entire Beatitudes is written in present participle and past tense. The Beatitudes’ concept of time is important to us. The spirit of Beatitudes is not something that is realized in heaven, or after death, and it is not something that you have to wait until the end of your life to experience. The essence of the Beatitudes is one you must attain and enjoy in the present. If you look at Scriptures, everything God has given us, is written in the past tense. Even the blessings in Ephesians, are not something to look forward to receiving, but already given us. We already possess it. God begins a work by first providing every blessing, power, and authority necessary for the work. The essence of Beatitudes is already within you. That heart comes from God through the Holy Spirit, and takes shape within you. But why is it not evident in your life? That is due to the numerous shackles that are tying you up spiritually, the areas in your character that have been distorted, the soot of this world, along with my own thoughts and methods, which inhibit and obstruct the manifestation of this essence of the Beatitudes. God has already provided everything necessary to be able to live with Him.

{1.11} Think about the excitement of the day you received salvation. Do you remember that on that very day, all of the elements of the Beatitudes that we are looking at today, were instilled into our lives? I can’t tell you how overwhelmed I get when I think back to 1997, when I met the Lord. I went to a prayer mountain and prayed all night. After meeting the Lord, I came out that next morning, and it was as if all the surrounding trees were stretching upward in worship to God, the birds were singing, and the world couldn’t be more beautiful. When the Lord indwelt my heart, He perfected all those things within me. Those who have the thrill of salvation probably remember the exact moment they encountered God. It is a shame, if your love for God rivals the love you have for your spouse. There is only one, unique love for God. This love cannot be changed, no matter who comes my way, and cannot be rivaled by anything. So if there are some who have not experienced this level of love, does it mean they haven’t received that kind of love? They have received it. However, they aren’t able to uncover that love, due to the corruption within their heart.

{1.13} Everything God has given us is in the present tense. You have it all. You may ask, “Pastor, what is the difference in receiving it later, versus already having it?” The difference is vast. If it is a matter of receiving as you go, the potential for missing something along the way is great. Let’s say that brother John has promised to give me million dollars if I go to the media room. But on my way there, David gets

greedy and kills me, or another person sets a trap for me, so I die before I get it. Or I get there, and John has spent it. There are many variables to going and receiving. But if you have already been given it, and God tells you to go buy a lot for the church, then you just take it and obey. The choice to obey is mine, but I already have what was promised. Thus, there is a huge difference between already having, and going to get it. God has called you all to be princes and princesses. There is a stark difference between someone who becomes a prince over time, and one who lives like a prince because of his previously established identity. These are very different scenarios. In God's economy, He has already provided everything we need before He begins. I merely have to bring it forth from within me. This most assuredly is the way it is. The reason something does not work, is due to my own lack of faith, or inability to reveal these things through my life. The essence of the Beatitudes has already been given to us. We are learning how to bring these things forth in our lives.

{1.14} From a philosophical perspective, the theological view of anthropology is that human nature is inherently evil. There is none righteous, no, not one. That is correct, however, though the worldly anthropological view is evil, the God who indwells us brings forth the doctrine of innate goodness. Because I possess within me all that is good, my work is to get rid of all the evil within me, producing only good from my life. Fundamentally, we are innately evil. But if God enters man, good comes out of him. Spiritual formation is the work of bringing forth the good in our lives. Is there a big difference between these two perspectives? One difference is that I have a covenant within me. It will surely happen. There is no covenant in receiving as I go along. There is a huge chance of it not happening, so it is a 50:50 chance. The second reason why this perspective is important is that because I already possess it, the core of my faith rests in the relationship between God and me. If it is about picking it up as I go, there are too many variables along the way. Therefore, my relationship with God becomes central when it is about bringing forth what I already possess. I can no longer blame any circumstance or person. Because it is already within me, it is due to my own wickedness, weakness, corruption, ignorance that I cannot reveal it. The focus becomes solely me. The essence of the Beatitudes is formed from start to finish, within my relationship with God. Scriptures do not talk about environment or circumstances regarding our Christian life. How I cultivate my relationship with God determines whether or not this will occur, not outside influences or circumstances. I already possess every treasure within me.

{1.15} Thirdly, what do I need to realize in the essence of the Beatitudes? I must realize that it is not about giving my best effort. This applies not only to the Beatitudes, but through all areas of faith. If I make things happen in my own strength, it will be impossible. From start to finish, the Holy Spirit will do it. So your job is to recognize that it is already in you, and to open up to whatever the Holy Spirit wants to reveal. Then what does it mean that it is not I who do it? I'm learning how to not do things, continually giving up and letting go, repeatedly laying things down, not doing anything, not moving, and doing only what God tells me to do.

{1.17} Being in an environment completely drenched in reason and rationality, and attending

church for a moment, is a problem for believers. The educational system trains with reason and rationality, as does the workplace – it is everywhere. Consequently, I am in a state of extreme sensitivity to my own thinking and methods. So trying to extinguish that and adjust to become sensitive to God’s leading is extremely difficult. The reason it is easy for our lay ministers is because they live at church. So does this mean everyone needs to come live at church? Then the words, “shine as lights in the world,” would not be fitting. We are not called to be lights to the church. A light to the church is not useful.

{1.18} If we take the perspective of shining as lights in the world, while living in this world, we must not live according to the world’s mindset of reason and rationality, but train ourselves to live for God. This is the spiritual principle of osmosis. Osmotic pressure causes a solvent from a weaker concentration to be pulled into the stronger concentration side. It is not the moving of the stronger concentration into the weaker, but the weaker concentration is pulled into the stronger. As my godly concentration increases, as I fold my reason and rationality, my methods and plans, through the essence of the Beatitudes, if the godly concentration becomes stronger than that of the world, no matter where I go in the world, I am able to filter the worldly things and draw in only the good. This is spiritual osmosis. Therefore, you must learn what the Holy Spirit is doing, while continually building up the heart of the Beatitudes in your life. This is the most important element in your Christian life.

{1.19} Thus in building up a heart of Beatitudes, I must go through a time of finding release in the message of John 16, regarding sin, righteousness, and judgment. This is a lifelong process, but there needs to be a season of loosing my major chains and bonds. This process took 7 months in my life. Of course, since then, I have to still break those things that bind me, even now, but the essential bonds were broken in 7 months for me. In those 7 months, I cried nearly 24 hours each day. Repentance needs to occur. When the Holy Spirit enters, He continuously picks out the sins in your life. And to the extent that I resolve the issues of sin in my life, I become connected to the astounding love and power of God, and to the depth that I cultivate a love relationship with God, the greater the power and authority over Satan. Continue the work of allowing the Holy Spirit to touch you in the areas of sin, righteousness, and judgment. This process has begun in many of our church members, but the problem is, instead of completely surrendering and experiencing utter freedom, they keep floundering, going back and forth into the world. This work needs to continue until we are completely free of all bondages.

{1.21} Therefore, the essence of the Beatitudes is not something that I make happen. The Holy Spirit does it. My only job is to surrender. When I stop trying to do it on my own and surrender, the Holy Spirit does the work of bringing things to surface from within. How wonderful is that? If I try to work out my faith in my own strength, nothing will get accomplished. Let’s just do one thing. The happiness of a saint, from beginning to end, is what Creator God gives them – a joy, which the world cannot give or take away. This is the happiness of a believer, and the happiness of Creator God. To put it another way, happiness belongs to the free. The perfectly free, who has no restraints. If you live, you live, and if you die, you die. The kingdom of God has come right now – what can get in the way of his happiness? If you

have, you have, and if you don't have, you don't have. The more the church is filled with people who possess the heart of the Beatitudes, the greater its strength. Believers who do not limit the Holy Spirit will rise and begin to line up. I pray that the heart of Beatitudes will not be theory, but personified in your lives, and regardless of what the Holy Spirit calls you to do, that you will be a blessed person.

{1.22} Blessed are the poor in spirit, for theirs is the kingdom of heaven. The poor in spirit. The essence of the Beatitudes is linked to the heart of each of the beatitudes. The fruit of the Spirit in Galatians: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, are in the singular form. If one of the fruit of the Spirit is produced, all of them are produced. If one is not produced, then none of them are produced. Can someone who is loved not be filled with joy? A loved person cannot be sad. In the same way, a beloved person experiences all the fruit of the Spirit.

{1.23} The poor in spirit. The same applies. Poverty of spirit is the connecting link. From within the essence of the Beatitudes, passing through poorness of spirit is of utmost importance. If you possess poverty of spirit, the rest of the aspects of the Beatitudes will follow. To be poor in spirit is the most important aspect of the Beatitudes. What does it mean to be poor? This can only come from God. When we think of poverty, we think of money. If you do not have money, you cannot freely do the things you want. To be moderately poor ends there, but as Martin Luther put it, we need to get to a point where we consider ourselves beggars before God. To be a beggar means your life is tragic. However, a beggar can still be okay. But we are talking about poverty to the point of death. In the movie Ben Hur, Judah is harassed by the Roman soldier and denied water. When they arrive at a certain village, all the slaves are given water, but the soldier kicks Judah's water away, saying he would not get any. At that point, Judah cries out in anguish. That water was not mere water for Judah; it was life. To be poor in spirit is to know that without that drink of water, you will die. Therefore, we see a constant state of dependency on water. We must reach this level of poverty.

{1.24} A state of not being able to live without sensing the Lord. It is the inability to live because of the anxiety and fear that comes with the absence of the presence of God. Being able to live without God means we have not attained extreme enough state of poverty, which is not what we are referring to in this text. The poverty we are referring to is an absolute state of dependency. Believing in Jesus must be this kind of life relationship. All infants have a life-relationship with their mothers. When Tom was a baby, his mother left him in the care of one of our lay ministers and went out. When the baby woke up from his nap, he began to cry. So the babysitter held him close and tried to console him. For a moment, the baby sees a strange face and stops crying. But the moment he realizes it is not his mother, he begins crying again. He doesn't stop crying, even though she gives him milk, because it is not his mother. She gives him a toy, but he continues to cry, because it is not his mother. Nothing can console him. This is poverty. A person who finds satisfaction in this world is evidence of having fallen away. Though Elkanah loved Hannah above all and gave her more than anyone else, Hannah was inconsolable. Because her life typified God's curse through her barrenness, she toils in prayer until the mark of God's

curse was lifted and she was given the sure sign of God's blessing and love through a child. The ability to be content with things other than God, and to be able to live without sensing Him is not the poverty of spirit mentioned in the Beatitudes. It is unequivocally a life relationship, a poverty where you would die without this one thing. This is how far you have to go. You have to have this kind of hunger. This is a difficult passage. However, it is not impossible. An infant needs balanced nutrition in order to develop properly. If you feed a baby all the nutrients, but take out all the Vitamin A, it will lead to a myriad of complications in health. If you take out just one vital nutrient from her diet, she will be malnourished. But let's say you stop feeding her altogether. What would happen? She would die. This is the level of poverty we are talking about here. It is not living without certain nutrients, but a matter of life and death. This life-relationship must not be a theoretical concept. We must hunger for God with this level of intensity.

{1.26} I preached on Luke, which talks about 5 blessings, but the poverty mentioned there refers to material poverty. To what extent is this material poverty? Rich Israelites gave sheep, while the poor gave birds, and the poorest gave grain offerings of flour and grain for the forgiveness of sins. The poverty in Luke describes the inability to even offer up grain for the forgiveness of their sins, and being in danger of going to hell. This person can give nothing else, and therefore offers his heart. It is poverty to the extent of stating: "Lord, I have nothing to offer you, so I cannot be cleansed from my sins. If you send me to hell, then I will go to hell. But if you will have mercy on me, then I will be forgiven. You are my everything." It is not living malnourished due to the lack of one or two nutrients. It is being on the verge of death without sustenance at all. Your life must be that which would die without God.

{1.27} You are filled to the measure that you are emptied. The vessel is the problem. Which will suffice between a cup, bowl, basin, or large pot? Naturally, the size can be a problem, but the main issue is whether or not that bowl has been emptied. No matter how big your bowl may be, if it is not empty and can't even hold a scoop of water, it is of no use. Being poor in spirit is continually and completely being emptied, to the point of not having anything inside. It is the state of being ready to receive whatever the Lord wants to pour into your life. The problem lies in trying to do something without being emptied, or without first being a ready vessel. Being poor in spirit means you are completely empty, having continuously emptied yourself. Being poor in spirit is having good soil in your heart, ready to receive whatever God may pour into your life.

{1.29} Fire, authority, and power come from those who have been emptied. Strength of fire, though it comes from above, also is dependent on how empty we are. We have many businessmen in our congregation. Material authority is determined by how deeply they have emptied themselves. Of course, God in His providence and plan can release powerful material resources, but if that person does not empty himself, he cannot use it. Material authority is not just about whether you have much or little in resources. If \$10,000 is given a person, then the same authority that can move \$10,000 can move this world. It is not about the amount of money, but the authority to move resources. If you are not emp-

ted, it is of no use. Every work starts with first being emptied. In Philippians 2:7, Jesus emptied himself, by taking the form of a servant, being born in the likeness of men. He confessed before Creator God that He himself was nothing. Our ego must completely be poured out. Even Jesus learned how to empty Himself in this world. You must continue this fight to empty yourself.

{1.30} How then can I be emptied?

{1.31} In Ezekiel 47, the level of water was at first ankle-deep. Then it was knee-deep, waist-deep, and then complete submersion. Though there are numerous ways of interpreting this text, it is showing that, to the extent that I empty myself, I can be filled. So the person who is in a state of complete immersion has been completely emptied, and that person is able to live according to the Holy Spirit's leading, because he is overflowing with anointing. If told to go this way, they go this way, and if told to go that way, they go that way, with no obstructions whatsoever. The meaning behind "he measured" is important. To measure refers to the depth of submission. Ultimately the process of being emptied happens through submission. Being emptied is not an overnight process, rather an ongoing lifestyle of submission. In other words, my fleshly impulses must be restricted in order to attain a state of godliness.

{1.32} At the impulse to want to watch TV, you control yourself and pray to God. When given extra resources, you ask God, "Who is in need of this money?" and submit by using it in that way. In submitting to God's will moment by moment, in all things, you continue the work of emptying your own thoughts and will. Submitting moment by moment, I surrender my own will, and am emptied through this process. For example, let's say that someone has cursed me. Restraining my temper, I submit to the Holy Spirit's voice to hold back. In every moment, I surrender my physical thoughts, impulses, methods, plans, will, etc., and instantly bow before the Lord's will. These instances must occur 100 times daily. We have been all too casual about these things. But from the moment we turn toward submitting to God's will, our spirits will be emptied one by one.

{1.33} Submission is the most important training in emptying oneself.

{1.34} God does not grant authority to someone who tries to bypass the area of submission. God will not grant material authority to a person who spends liberally, according to his greed, and does not tithe. Why is our church's material authority so big? It is because we do not spend according to our own will. Even now, all of our church's resources are being poured outside of our church. So when God sees our church, He thinks, "These guys are spending for My glory," and continues sending to us. Without submitting to God's word, there can be no material authority. One cannot have authority over people if they live their lives harboring bitterness toward people, keep getting hurt, get deceived by people's words, get frustrated by people, manipulate people, and do not love people. One cannot have spiritual authority if one only talks about prayer, but has no prayer in his life. Authority is revealed in the act of submitting to God's word, one by one. All the authority in Scriptures becomes yours through submission to the word.

{1.35} The important thing is, first, resolving to live as a disciple. Also, the beatitudes are already given me when God comes upon me. Thus, because it is within me, it is brought out through my relationship with God. This is not attained through a process, but is revealed through the work of dismantling, and God will reveal it perfectly.

{1.36} Also, this must continue with tenacity. Present participle. God's event is one that has continued from the past to the present, is being worked out now, and will continue being made. Why is it that when I was saved ten years ago, I had the essence of the Beatitudes, but that is not the case now? That is because I am not working out my spirituality correctly. I must be a person in whom this is continuously and persistently being revealed.

{1.37} Furthermore, the essence of the Beatitudes is, from start to finish, completely made by the Holy Spirit. The Holy Spirit just needs to undo me and expose it. My work is to surrender my thoughts and plans on a daily basis, with a poor spirit, allowing the Holy Spirit to work. So when the Holy Spirit says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," the poor in spirit is utterly about dependence. My relationship with God must be a life relationship.

{1.38} Because you have been emptied, you are able to do as you're told. It is because you are not emptied that you cannot do what you're told, or do according to what you know, or do according to what you've come to understand. When you're emptied, you become lighter. And because you are lighter, you are able to instantly receive whatever God throws your way and act accordingly. Let's say that an enemy who hates you appears. An empty vessel is clean, and is therefore able to love immediately, when given the command to "love one another".

{1.39} I'm busy. My surroundings are terribly busy. I have to leave on a business trip to America tomorrow, and then to France the next day, and I have a board of directors meeting – I am a very busy person. Do not use your situation as an excuse. A person who is poor in spirit is one who is able to promptly act upon anything God brings their way due to their lightness. They become light as a feather. From God's standpoint, it is not those who are busy doing this and that whom He loves, but those who are like Mary, who listen intently at the Lord's feet. That which Mary chose could not be taken from her. But what did He say to Martha? If you had done all these acts of service for my sake with joy, then I bless it. However, Martha's heart was busy, anxious, and troubled. She was preoccupied with having to do this and that. God desired one thing: a heart that truly seeks after Him, not a busy heart amidst all the hustle and bustle. Amidst the frenzy, if God says, "This is what I want," we must be able to pause and wash ourselves from that work to align ourselves to receive what His desire. This is poorness.

{1.40} There is nothing in this world that you can't live without. Other than God, if you don't have something in this world, it will not make you die. This is spirituality. A person who cultivates the essence of the Beatitudes in this way is very dangerous. A weak spirit? No. A person in whom the essence of the Beatitudes has been made, radiates a very focused and explosive energy. Because they

have no spiritual loss, it is very explosive. If this does not happen, you become mere drizzle. Of course, your clothes do get wet even in drizzle, but the heart of the Beatitudes must be formed. Though you may feel as though nothing is being accomplished, the essence of the Beatitudes arises. This is the same for those in the workplace as well as business owners. Your business does not run because of your busyness. A global business has yet to come up from Korea. People who move global companies can detonate corporations like Microsoft. They need to possess that kind of dynamism. Entrepreneurs must not move in busyness, but ignite the things God gives them, in God's timing. The world may call this determination, but this is not what I am talking about. The poor in spirit has the firepower to blast an entire village with one rocket. This is the kind of concentrated power I am speaking of. If my spirit is poor, I am able to cause an explosion, with just one drop of God's concentrated juices. It is not about thrashing around and trying to pile up and accumulate a lot. This power to cause an explosion even after receiving one thing, is built upon poverty of spirit. To even think that poverty of spirit is a weak spirit is a serious mistake. Poverty of spirit is the ability to bring forth an explosion of God's things. You possess too many things within you. You mix in water and wine, and jumble it all together, nullifying the explosive quality of the pure nectar.

{1.41} The secret is nothing short of submission. There is no other way than to submit. It is going beyond. There must be a Passover of the word. Not only the word of God within the 66 books of the Bible, but the constant submission to the leading of the Holy Spirit's convictions within my daily life, and whatever situation may arise, it is the constant submission to God's will, and putting myself to death before God. So like David, when God commands, you do it; when the Lord said to spare Saul, even though he was his enemy, he let him live. That is how, when facing Goliath, David was able to be strong and declare victory over him. This kind of explosive power comes through the poor in spirit. Regardless of how staggering your position, you are able to immediately absorb anything before God. How poor can a poor spirit become? You must become poor to the point of being able to swallow the entire universe if God tells you to.

{1.42} If you do not become empty, you will not be able to accept the things that God gives you. If you do not become empty, you cannot play at God's level. There are many reasons to be joyful if you are empty, but only through being emptied can you acknowledge things at God's level. If you are not emptied, God cannot possibly confirm, "Ah, yes, he truly acknowledges me as Creator God." You must keep asking, "Lord, what now? What do I need to do?" daily. If you are empty, you recognize God's voice. You understand God's level, which is totally different. We must be people who enter the world in this way. Martin Luther was utterly poor in spirit. During the Middle Ages, he came to oppose Roman Catholicism, but he met another who had a deep heart, and they stood together in opposition. Opposing the Roman Catholic Church was not a small undertaking. However, he was poor in spirit, and had a like-minded friend who vowed to only live for God, and therefore, was able to complete the task. If our church members become like these men who had poverty of spirit and build the heart of the Beatitudes

within them, then perhaps I can partner with them to be used by God to restore this last generation of churches.

ANBI / All Nations Bible Institute

Foundations of
Christian spirituality

The Beatitudes Lecture #2

The Poor In Spirit

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they shall be comforted.

“Blessed are the meek, for they shall inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

“Blessed are the merciful, for they shall receive mercy.

“Blessed are the pure in heart, for they shall see God.

“Blessed are the peacemakers, for they shall be called sons of God.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

{2.1} The message of the Beatitudes must not be abstract in your lives. Though information and theories are not absent from these messages, the focus – and most important thing – for our church, is taking the truth system that is poured out into this ministry and embodying that word into our lives. If the Word becomes a notion, theory, abstract, or mystical, you make a shortcut to becoming a spiritual mystic. And you are opening the pathway to a Pharisaic and hypocritical Christian life. The Word must be fully embodied in my life, and if it is not, I must cry and hit my chest in repentance over my corrupted life. If commanded not to worry, we must not worry. If you catch yourself worrying, you must repent, “God! You are the keeper of all things, and You have allowed me to understand your grace and love. Please forgive the condition of my heart, as I find myself worrying.” But if your excuse is, “How can a person not worry in life?” you are making God’s word a lie. A believer must have a clear stance on this.

{2.2} The Beatitudes is the identity of the kingdom of God. There are those who think that you can have a proper faith or ministry without establishing the Beatitudes, but that is a misconception. There are many pillars holding up God’s kingdom, but among them, the Beatitudes is the most central pillar.

{2.7} being a disciple, one cannot know God’s will and plans written within the 66 books of the Bible. We must be humble in heart, able to instantly obey whatever His will is.

{2.9} Who is a disciple? One who has resolved to live according to the Word.

{2.10} What needs to be resolved for someone who finds abiding in God difficult? What makes living with God difficult? It is not because living with God is hard, but rather trying to live with God and the world at the same time makes it hard. If you serve God alone, you won’t believe how simple it is. If a man resolves to love only Heather, it is really simple just to love Heather. However, if a jerk thinks he can love Heather, and Eunice, and Sarah, at the same time, he gets torn to pieces. It is similar for those who get divorced. They don’t tell you this, but it is this way. It is the thought that there is someone else out there for me that causes me to file for divorce.

{2.11} What was the second point? Everything God has for me, He has already put in my posses-

sion when He indwelt me.

{2.12} What is the focus of a believer who has confirmation of having these things within them? Their emphasis is always on their relationship with God. This is because I merely have to reveal what is already inside me, and all I need to know is how to use them. The Beatitudes have already been given you. The difference between receiving as you go, and learning how to use what has already been given you is the difference between heaven and earth.

{2.15} Thirdly, the Beatitudes is not something that I strive to make within me, but the Holy Spirit works it out in me. It is bringing it forth from within. So it is not my own doing, but the Holy Spirit moving.

{2.16} Also, I shared, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” This poverty is the state of being so poor, that without depending on this one object, you would die.

{2.18} If carnality stays as residue in your life, according to the immensity of your carnality, you will not experience difficulty in not being able to sense God. Though we will touch on those who mourn later, it is like this. If you’re eating ribs and some gets stuck in your teeth, it is uncomfortable, right? What do you look for? You look for a toothpick. If you find one, you can get the meat out, but what if you can’t find one? You just have to leave it. At first, it is very uncomfortable. But strangely, that discomfort disappears. You forget about it, but later at night, as you brush your teeth, something slips out. Then you realize, “Ah, it was still there.” In the same way, if you neglect the carnal state, at first, it may be difficult. You may have repented. However, if you become rigid, you are able to get by without doing away with it, because you won’t be able to sense it any longer. Not being poor means that you are filled with carnality, and the fuller you are of the flesh, the less poor you can be.

{2.20} What is the problem with being content in the flesh? As Hebrews 11 states, these are fleeting pleasures. This is the problem. If we were able to enjoy them forever, it might be alright, but the joys of sin are for a moment. That means that these things will surely be confounded. These things will indisputably bring forth times of suffering in my life.

{2.21} The kind of vessel God chooses to use is not up to us to decide. Regardless of what kind of vessel you may be, the important thing is in being empty. It is because you are not empty that you are not being filled.

{2.25} The characteristic of the poor in spirit is that they possess explosive firepower. There is tremendous loss of energy if you try to be filled without first being emptied. You remain tied to this and that, and remain in bondage. For example, let’s say there is a man who has incurred debt to 1,000 people. If he somehow gets hold of \$1,000, then he has to think about every person he owes a dollar to. This is the characteristic of one who has not been emptied. If a person who has great debt comes into money, the collectors ambush him and he is in trouble. However, the state of being poor, although I am

unable to do anything on my own, when I am filled, I can then do anything with what I have been given. Though I am poor, I owe nothing, therefore, if I come upon 10 million dollars, then all of it can be used to do anything. Therefore, being poor, though all of the attitudes of the Beatitudes are the same, it is not a state of complacency, but rather the dynamism to be able to detonate the things of God. This is the poverty of the Beatitudes.

{2.26} This is why 'the poor in spirit' is the most important aspect of the Beatitudes. Why? If one aspect of the Beatitudes is established, then the rest are established. If one is not established, then none are established. If poorness of spirit is established within the Beatitudes, then the rest become mere action guidelines. In order to become poor in spirit, you must mourn, become meek, hunger and thirst for righteousness, etc. It would not be an exaggeration to say that the remaining seven Beatitudes are the means of becoming poor in spirit.

{2.28} Korean Christians need to repent deeply. Why is that? The Puritans founded America in their search for religious freedom, and established the country in Christianity, so Christians in America do not have much in the way of spiritual bondages. But because Korea has been built on the work of evil spirits and Buddhism for the past 5,000 years, when the Gospel enters, the Truth immediately clashes with evil spirits and Confucian shame-based culture, so that we cannot have pure, uncorrupted faith. Therefore, we must loose and overcome these things. When you have loosed and overcome these things within you, the pure Gospel will move within you. When you embrace this pure Gospel, you will find freedom. Freedom is the ability to let go of my things for the sake of others. What is this? This is love. If you look at American kids, they aren't really able to pray much, and seem muzzy, but when the Gospel of God enters their lives, they immediately begin to pour out love. How is this possible? If you receive the pure Gospel, if you have no bonds, this is how it works. When the Gospel enters Korea, the immediate response is, "me, me, mine, mine, my kids, my kids"- they only talk about themselves. This turns into an up and down faith. However, if the pure Gospel enters my life, I am immediately able to abandon myself. It becomes, "for you, for him/her, for us." If you look at Americans, they are not that impressive individually. But if they unite, they are able to exert tremendous strength collectively. Korean are the opposite. They are impressive individually, but they are incapable of uniting. What is the reason behind this? They have too many oppressive bonds. They have too much loss. We must loose these bonds and stand as leaders in the glorious church, that once again can move this country and peoples. Therefore, to be poor in spirit is of utmost importance. You must all be in a constant state of emptying yourself.

{2.29} Then, how does one empty oneself? How does one die to oneself? Galatians 2:20 states, I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. How does Christ live in me? I said this before, but it is repentance. In order to repent, what must we do? We must obey.

{2.33} Poverty of spirit is built upon obedience. Through continual repentance, as we become

people of obedience, we must become empty. My conclusion, after ministering to Koreans over the years, is that there has not been one person who achieves this effortlessly. For those who have lived worldly lives as I have, it takes even longer. Even those who were born into Christian families, unless they live a life of obedience to the Holy Spirit, they are bound by that mere fact of not following Him, so it is a long journey, even for those who grew up in the church. For those who did not hear the right Gospel, and go to church only to receive sloppy messages that mix the Gospel, it is even more difficult. There are several groups within our church body, and those who have heard a sullied Gospel have a more difficult time than those who were dragged to church against their will. The time and effort it takes to loose past wrong teachings, is tremendous. A clean, white sheet of paper can immediately be drawn on, but those who don't have a clean slate often give up trying, because it is so taxing and difficult. Those who have come from other churches must repent hard. Of course, those who came from upright churches should be fine. But those who didn't, must dig in their spurs. This is an inescapable truth. What I am getting at, is that there are many people who are pierced by these words. However, this is reality.

{2.35} For theirs is the kingdom of heaven. "The kingdom of heaven" mentioned here is a little different from that in the later Beatitude: Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Matthew wrote it with a difference in nuance. Clearly the terms are the same and by definition, they hold the same meaning, however, the kingdom of heaven here refers to the concept of reign. Therefore, to the extent that we are not poor in spirit, God does not receive dominion over our lives.

{2.38} The Lord wants to reign more intensely than all of you. This dominion is God's standard, which He wants to give to us, but though He is God, He desires to move within the bounds of spiritual order. Holy God cannot come in contact while we are not emptied and still filthy with sin. Let's take this sister. She is very pretty and cute, and we can all agree that she is a beautiful person. However, if she were completely caked with dung, from head to toe, I would not dare touch her. A person cannot approach God and say he is God's servant when he cakes on the world and is a crook. Of course, though we are caked in dung, in His compassion, He would still call us His child. However, this is a separate issue from whether or not He will use us. God loving us, and God using us, are two very different issues. Without becoming emptied, there cannot be God's dominion over our lives. Only when you are emptied can God's rule begin to enter your life. If you are 100% emptied, then He has 100% dominion, and if you are 50% emptied, then He has 50% dominion. To the extent you are not emptied, God cannot reign in your life. You must be clean. You must be pure.

{2.40} Blessed are the poor in spirit, for theirs is the kingdom of heaven, and God will reign over their lives. Amen! Only when you are poor in spirit can the Holy Spirit reign in your life. We mentioned in the sermon, The Eye of the Hurricane, of John 16:8~11, regarding sin, righteousness and judgment. When sin is loosed and resolved, and the love of God takes hold within my life, my heart grows hotter, and though I had attended church up to now while still being the victim of Satan's antics, the issue of

sin begins to get resolved, as I become more emptied, and am filled with God's love. And when my very existence receives honor, and I grasp the authority of God's rule in my life, I become a being that is no longer affected by Satan. If this does not occur, though I may attend church, I remain a victim of Satan's influence over my life. There are too many Christians who, though they are somewhat certain that they are part of the Lord's family, they continue to live lives under the influence of the enemy. This is astounding. Do not be robbed. I appeal to you to no longer be robbed of what God has given you. Do not be a saint that carelessly stains the holy name of the "kingly priest", or "God's bride". You must constantly empty yourself. You must constantly abandon yourself. Amen! You must constantly become purer. Hallelujah! Poor in spirit! We cannot live without the Lord!

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Foundations of
Christian spirituality

The Beatitudes Lecture #3

{3.1} We talked about three points in the introduction. First, I told you that you must first become a disciple.

{3.4} We must all become perfect disciples. The reason churches are getting complacent, is because there are fewer disciples within the churches. Among the Christians whom I have met, how many do you think I've come across whom I've thought, "Now, that is a true disciple who is a great model for how to live a godly life"? As a minister who is called to raise God's Church, my heart has broken over how the church has fallen. I say this all the time, but isn't the New Testament Church the product of the Lord resolving to love His people once again, after having risked the failure and frustration of His love for 1,500 years, and having received the terrible scars of His love from the Israelites. The New Testament Church is you. But the fact is, this Church is betraying the Lord yet once again. I can't describe the depth of anguish this causes. You may know this, but especially for the men, if a man gives his heart and his life for a woman and she betrays him, it is nearly impossible for the man to ever recover. Women, though it takes a little time, can recover, but men are fools. For a time, he will lose all purpose in life, and act like a mental patient. If a person is this way, how much more for God, who is the very essence and source of love, to endure such betrayal! His heart has been ripped to shreds. But despite the condition of His heart, He has once again resolved to love His people – us – but the New Testament Church is in rags, making His torment greater than that of Israel's betrayal. We must discover this love. I believe that Yulbang Church will be a church that produces true disciples.

{3.5} Secondly, God's authority and power and blessings are not to be attained along the way, but He has already provided everything to us on the day of our salvation.

{3.6} Thirdly, the Holy Spirit is making all things. So as the Holy Spirit is at work in making all things, my focus is to be illumined and open to Him.

{3.7} We also said, Blessed are the poor in spirit, for theirs is the kingdom of heaven. All of the blessings of the Beatitudes are a code of conduct for bringing about a heart of being poor in spirit.

{3.8} We covered a lot of new material regarding being poor in spirit earlier, but being poor in spirit is entirely about becoming a person who is completely dependent on God.

{3.14} The Sermon on the Mount in Matthew 5, is clearly about the identity of the kingdom of God. So living a Christian life without this spirit is impossible. Despite its impossibility, this generation of churches has brought a curse upon itself by making it seem as if it is possible, and making the Beatitudes completely theoretical. It is a curse, because they are trying to live a Christian life without the heart of the Beatitudes. Please reflect on this. If the people of South Korea lose their sense of identity and all decide to immigrate to other countries, this nation could not stand. This is the same. We must have a clear sense of identity based on the heart of the Beatitudes. This is the identity in the kingdom of God, but if we lose this, the kingdom of God cannot stand – it would be a curse.

{3.15} Therefore, in order to have poverty of spirit, we must continue to live lives denying ourselves, eating the word, obeying, and bowing down, becoming more and more sensitive to God, and ever-responding to Him, while declaring that God is my everything. Our poverty of spirit must truly reach this point.

{3.18} Happiness in life depends on the portion of your plate. Romans 12 refers to “measure of faith”. As you continue to empty yourself, it is when there is emptiness that you are able to receive whatever the Lord gives you, and are immediately able to put to work whatever you have been given.

{3.21} So to the measure that I am emptied, can God reign over me. Blessed are the poor in spirit, for theirs is the kingdom of heaven. The kingdom of heaven as mentioned here is about dominion. To the measure that I am emptied, God can perfectly have dominion. God must reign.

{3.25} Blessed are those who mourn, for they shall be comforted. What does the world mourn over? The world mourns because they have not. The world mourns if it does not have money, authority, or when something does not work out. If their child does not get into a good college, they mourn ~ people of the world mourn when they have not. If they can't have it, they mourn. Whatever it is, they must have it. Whatever it is, if they cannot possess it, they mourn. However, the children of God must mourn when they cannot give something up. They must mourn when they can't throw something away. Poverty of spirit. They need to become poor and empty, and if they cannot empty themselves, they must mourn. If they are not able to give up something they should be giving up, they must mourn. The dimension of mourning is completely different. Therefore, if a saint is still mourning because they have not, this is a serious problem.

{3.26} I say this all the time, but praying before God and not receiving an answer must be painful. Not receiving from God means that I am not at the right state of emptiness to be able to receive it. Therefore, I must repent. This is because God has given everything along with His Son. Everything is considered a gift. He gladly gives everything. But despite this, my not being able to receive indicates that I am not emptied enough, and should I receive it, I would break, so He withholds it from me. If money is given to someone who is not emptied, money will be his downfall. If given honor, honor will be his downfall. If authority, authority will be his downfall. Look at leaders. Why do the leaders in Korea all fail? They were full of their own greed, their own methods, and lives lived solely for themselves. Add to that authority, and they crumble.

{3.27} Look at the life of Mother Teresa. She is worthy of respect. Why do world leaders tremble in her presence? It is because she has completely emptied herself. She is one who has no inkling of wanting to live for herself. That is why she is a great leader. That is why she was able to say to Hillary Clinton, “I need a building by next week.” Who in the world could approach the wife of the President of the United States to demand a house by the a certain time? Where does that authority come from? This authority comes from being utterly and completely emptied of self. We are to be emptied to that

extent, and we must mourn because we are not.

{3.28} Therefore, the heart of mourning is like this. Jacob had two wives: Leah and Rachel. But Rachel told Jacob that if he does not give her children, that she would die. Genesis 30:1 states, When Rachel saw that she bore Jacob no children, she envied her sister. She said to Jacob, “Give me children, or I shall die!” Genesis 37:34 states, Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days. This passage shows that his emotional state upon hearing of his son’s death was that of mourning. Mourning involves pain at the level of losing a child. In your pursuit of the spiritual, in living by the Holy Spirit and becoming holy, to what extent should you mourn? Your heart should break as if you have lost a child for the areas in which you have not resolved before God, or been emptied.

{3.29} The first problem in prayer is the lack of sincerity. Why is that? It is because God is a Person. The Person of God will surely answer if you are sincere. For example, let’s say that my son has sinned against me. I bought him a bicycle, and within one day, he has lost it. But in about one week, he approaches me with tears rolling down his face, and says, “Father, I did not value the bicycle you had bought me, and I did not consider it precious. I am very sorry for having lost it. Father, please forgive me. But Father, if you will please have compassion on me one more time and buy me another bicycle, I will not lose it. I have to use it to go to school, and in order to get along with my friends, I really need to have this bicycle.” How would I respond? If I were to say, “Who do you think you are? You’re full of nonsense,” I would not be his father. Having lost his bicycle was absolutely wrong of my son, but if he were to repent this deeply and pray and ask me again, how would I respond? Because I am a person, though I may not buy a new one right away, I would say to myself, “Ah, I should get my son another bicycle.” But if my son were to come to me after losing his bicycle and say, “Father, I need a bike. Buy me a new one,” then fists would fly. Hence, the problem in prayer is about sincerity.

{3.30} Therefore, your spirits must become spirits that mourn. If you continue to grow more sensitive to the Holy Spirit, and pursue poverty of spirit before God, your heart will reach a point where the smallest stain will cause torment within you. This is why I continue to repeat that our focus must not be on our 99% obedience, but on our 1% disobedience. If one grain of sand enters an oyster, as long as that speck is inside, it suffers greatly. In its efforts to push out that grain of sand, a pearl is formed. This is the same principle.

{3.31} Let’s say that this person just cursed me. How must a person who knows the heart of mourning react? If they react to the verbal attack with a counterattack, then a heart of mourning cannot be produced. The person who knows the heart of mourning does not retaliate, but rather takes his feelings before God. This is a person who knows he is counted honorable in God’s eyes. So if, when someone swears at you, you verbally unleash on them, what can you bring before God with a heart of mourning? If you unleash your feelings yourself and do it all yourself, you have nothing to mourn. So as

you live your life in this world, whether you are treated unfairly, or someone swears at you, or you fall victim to another's evil attacks, instead of taking them before another person, if you take and unload them before God, you will gain a heart of mourning. You must be able to always maintain a heart of mourning. This does not mean that you maintain a life of sin, but rather live your life before God, becoming increasingly aware of the stains and blemishes within your heart. The Lord said, "Blessed are those who mourn, for they shall be comforted."

{3.32} Then, how is a heart of mourning made? It is very simple. A heart that does not mourn is one that is full of your own methods and plans, and because all things are done in a rush, there is no mourning. Mourning is maintaining a state of hoping in God alone. It is living on the early and late rains. Living on the Nile River is depending on what you have. But living by the early and late rain is trusting in God's covenant that He would deliver rain tomorrow, not worrying or being anxious over today's drought with its dry and cracked soil, but sustaining a state of yearning for God to deliver on His promise of rain. This is very important. It is constantly sustaining a state of fixing your eyes on God's covenant, in order to live by the provision of God alone.

{3.33} Take a look at what our church is doing. I have a dollar, so will we build a dollar's worth of a church building? We do not operate this way. Because we need to build a building, do we save our resources? No, we do not venture this way. If I have \$10,000 today, but the Lord tells me to give it as an offering for another church's building fund, then I give it. We do not stockpile today's \$10,000 for tomorrow. Who prepares tomorrow? God prepares tomorrow. This is not a simple statement. This is impossible for those who do not live for God's reaction. God works through people who live according to His plans, through His methods, and with the provisions He gives, not through people who try to make and live by what they have. This is always the case. The heart of mourning comes only by sustaining a state of living according to God's plans, with what God provides. So how mournful are you? LORD! Even after preaching this message, I can only mourn, because there is nothing I can do on my own.

{3.35} The secret to forming a heart of mourning is to resolve to live solely on the early rain and late rain. So does this mean that I can use what I have in whatever way I want? That is not what this means. It means that I should not make things according to my own plans. Even now, many of you are the breadwinners and are working for a living. However, though you are working, if you are told while praying, to go to the Philippines, you just pack up your belongings and go without uttering a single word. If you don't, then you and I will all struggle. This is the blessing of those who mourn.

{3.36} But to those who mourn, God's comfort is tangible. His concrete answer to those who mourn is comfort. After David sinned with Bathsheba, he mourned over his sin, and he agonized in prayer over the life of his son, but the baby ended up dying. However, from that place of mourning, he was given tangible comfort in the birth of Solomon. There was no one as wise as Solomon, before or after him. God, in seeing David mourn over his sin and his son, gave him tangible comfort in Solomon.

Those who mourn before God receive tangible comfort from their mourning.

{3.37} Your prayers are not mournful. You figure things out yourself. When you are chewed out, you retaliate and do everything on your own. Therefore, you have no reason to mourn. However, there are those who are driven into mourning in all circumstances. There are those whose lives have been made to always cry out before God in all circumstances. This is living by the early rain and late rain. You must throw away the foolish life of believing and trusting in what you can touch with your hands, see with your eyes, hear, and sense. The problem with the Nile River is that it can become unfertile or spoiled at any time.

{3.38} Therefore, there is joy for those who live on the early and late rain. Why? Because you merely have to cling to the covenant. Though she had mourned in prayer for so long, Hannah's face shone like an angel after receiving God's promise. It was not because Samuel was born. It was because she had received the promise. If you hold to that promise, your life will not be affected by any situation that comes your way. My focus is not on whether it has become reality yet or not. Isn't this what faith really is?

{3.40} Let us pray. The heart of mourning. Lord, let me live by the early rain and late rain. May I not live by the low quality of the Nile River. Lord, cause me to run this race holding onto the fellowship that comes from living in mourning before You. And as I earnestly mourn before you each day, may I experience an overflow of the reality of your comfort in my life. May I toil over the areas in my life that have yet to be emptied. May my focus not be on my 99% obedience, but may I become more sensitive to, and anguish over, the 1% disobedience in my life. May the level of my mourning reach that level of sensitivity. As my life relationship depends on my level of poverty of spirit, may the level of mourning in my life over those areas that have not been emptied before You, be that of having lost a child, and grant me the grace to become a man/woman of prayer who prays earnestly and mournfully day after day.

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Foundations of
Christian spirituality

The Beatitudes Lecture #4

{4.1} Blessed are the meek, for they shall inherit the earth. We must take the heart of the Beatitudes and race. The life of faith is not about focusing on futile things. It is about forming the kind of heart condition that the Lord wants, and bearing the call that He has given for our lives. There is no one on earth that I envy. Even if someone were to boast of their billions, I would not be jealous. My efforts to daily have God's heart, and the gratitude that God would use someone like me, fulfills me. I would not be lured by the offer of 100 doctorate degrees. A life of being fulfilled by God alone. When you wake up in the morning, you should be overwhelmed by the fact that God has extended your life another day for the purpose of working through you. It is raising the kingdom of God within your heart. If the heart of Beatitudes is developed within you and you have a heart that is pleasing to the Lord, there is nothing to be jealous about. If I were offered the presidency, or the position for chairman of our denomination's council, I would not do it. Being a pastor is the best for me. Raising up one precious life is precious to me. There must be excitement in serving lives. The reason and purpose behind continuing to develop the heart of Beatitudes and becoming people of God, is to have this heart when serving lives. There is no greater joy than the thrill of serving lives. Just as the word says, each life is greater than the earth itself. The Lord would not exchange one soul for the entire world. Hence, as I minister to person after person, I cannot do it in moderation. I cannot leave after a half-hearted effort.

{4.2} In the building of the Beatitudes in your life, there must be gnashing of teeth. This is a precious heart. Despite the fact that He is Creator God, is smitten by those precious hearts that sparkle. When I look at my own children, I am smitten and I can't contain my love for them. They are so beautiful and precious, and I feel like even touching them would make them pop. This is the heart of God. God considers us this precious. Loving God is not something that we can do ourselves, but as it states in John 15, it is receiving God's love for me and loving Him with the love He has given. Believing, though at these times, you can declare, "I believe!" when we mature in Him, we believe with the trust He has in us.

{4.3} Meekness is praos in the Greek. Praos can be defined as "spiritual agility". You could say that praos is the controlling of God's strength and pouring out that power onto one specific target. Praos, or spiritual agility, is, in the midst of facing danger moment by moment, the ability to adjust by looking toward depending on God and joy, and opening up the condition of your soul. The heart of being poor in spirit is exclusive to the Beatitudes. The heart condition that we can grasp is poorness of spirit. The rest of the seven blessings are methods to forming this poorness of spirit. In order to be poor in spirit, you must be meek. It would not be an exaggeration to say that the rest of the Beatitudes is all about how to form a poorness of spirit. Amidst those blessings, the heart of meekness is the most precious. In my years of faith, the one thing that I am persistently training as I walk with God is praos. Because I am human, there are times when I get tired and exhausted. In those times, I do not fall into that situation, but immediately open up to God, receiving illumination from God regarding my discouragement and despair, and I receive His will. The virtue of praos in our walk of faith, is that when it becomes part of our lives, we become dangerous. You enter a state of receiving Creator God's standards, Creator

God's plans, Creator God's will moment by moment, and your life can't help but become glorious. This is why I consider meekness the most precious among the Beatitudes.

{4.4} When looking at the four Gospels, you could describe Jesus' heart in many ways: merciful, compassionate, love itself, etc. Jesus' heart is God's heart, but the secret to how he could have the heart of God while having put on a human body and living on earth, is described starting in Hebrews 5:7 and 8. The important thing is that while he was in the flesh (sarx), He offered up prayers and supplications, with loud cries and tears to God, and learned obedience. Jesus was betrayed by many, and He traveled with 12 disciples, who all later betrayed Him as well. The Lord came in bodily form and had adequate reason to be discouraged, but in His 3.5 years of ministry, He never accessed His divine nature, and being fully human, lived out His life depending on the Holy Spirit. Therefore, the Lord has clearly spoken that those who believe in Him are able to do the things He has done, and even greater works than He did while on earth (John 14:12). In the moment of discouragement and hopelessness, though He had no place for His head while foxes have holes and birds have nests, even in His solitude, the Lord Jesus always maintained a heart of meekness, compassion, and love, as He opened His heart toward God. Among the many things God spoke to Him when He opened His heart toward Him, He said, "You are my Son, in whom I am well pleased." When Creator God speaks these words, all loneliness and solitude vanishes. This is praos. This is a very important aspect of training our life of faith.

{4.5} In my desire to see the fruition of the visions God has given me, I want to grow old quickly. From the life that I have lived thus far, my conclusion for the life of a Christian is that, amidst all suffering, adversity, and pain that life brings, there is no pain or suffering that can kill a person of God. I have confidence that this conclusion will not change to the day I die. I have encountered much suffering in my years of serving God, despite the brevity. Until the age of 20, I enjoyed an extremely extravagant lifestyle. However, after the age of 20, I cannot adequately describe the amount of suffering I endured. What I realized then was that there is no suffering great enough to kill me. Conclusively, though suffering, adversity, and problems may come my way, if I open my heart to God, I extensively experienced that suffering no longer is a hardship. Someone may cause heartache within me, or people may slander me or curse me, and go on and on, but if I open myself up to God in that moment, it all disappears. It no longer is an issue.

{4.6} The longer you live, the greater your stubbornness and self-philosophy. This is due to the maintaining of their repeated, habitual frustrations throughout their long lives. This is a scary fact. As they live their long lives, they have many experiences with repeated frustration within them. A chick that has been caged will not escape even when the cage is taken away. When the chick is first caged, it does everything within its power to try to get free, banging up against it, as if to say, "Give me freedom, or let me die!" But after a time of exerting all its energy, it gives up, thinking this is how it was meant to be. The reason why life becomes more and more stubborn is, just like this bird, though you repeatedly strive and try with all your might, you keep meeting failure, which becomes ingrained in your life. The

characteristic of one who has the potential for being exemplary, innovative, dynamic, progressive, and renewed, is that he does not rely on his own standard to solve his issues and problems in life – if he does, he will face frustration. He takes these things before God and opens them up before Him. Moses lived for 120 years, but if God said no, it was no. As you get closer to the essence of life, it becomes more bountiful and magnificent. You must look through the perspective of the essence, rather than your own standard.

{4.7} Jeong-hui Kim Chusa (one of the most celebrated calligraphers in Korean history) had some amazing writings. In my opinion, his penmanship is awful. They say that Chinese is a kind of hieroglyphic, which means that the letters are pictures. According to Jeong-hui Kim Chusa, the best Chinese calligraphy is when it most matches the essence of the hieroglyphics. He is saying that the nearer to the essence, the more real it is. Though his drawings look messy to my eyes, that is apparently the best calligraphy. Those who believe in God must realize that all things were made through Him. The farther you drift from God, the more you will be opposed by creation. Because of the corruption of man, natural disasters kill man. Revelations shows just how much the world opposes man. You can see through Revelations that, through the destruction of the ozone layer due to pollution and water, 1/3 of the world's population will die due to burns. It is because man made pollution. Life is hard because man abandoned his essence, which is God, and lived according to his own standards. The closer you go toward the Source of all things, your life will be more at peace. He exalts that life. Just as Jeong-hui Kim Chusa stated, the closer you go to the essence, the more magnificent you become. Praos means that you are always open toward the essence. No matter what suffering or conflict or problem may come my way, if I continue to open myself up toward the essence, these things no longer have any significance.

{4.8} To give a common example, if you are faced with death, it may be a tremendously huge issue for you as a person, however, if you enter the essence, you see that for Him who is eternal, death is just one phase within eternal life. There is nothing to fear. If you don't have any money, if you enter the essence, God is the owner of all of creation. In Him, whether you have or have not, you abound. Whether I have or have not, it is all mine. For all things are yours. Amidst all of these things that may come your way, if you look to God and stand in His essence, there is nothing that should be a problem for you.

{4.9} This is not something that comes automatically. There is a saying in Korea that the fist is closer than the law, as oftentimes, people use force to go beyond the law, making the law weak. In the same way, suffering is nearer, and you are bound to step into suffering. But if you acquire the spirit of praos, you will have joy. For these people, it is no longer about whether I have or have not, or do or don't. An amusing way to look at it is that you no longer have to worry about being robbed. Being robbed is merely my possessions shifting locations. If I live with God, and believe that I am with the One who fills the universe, there would be no pastors who fall due to money scandals. As you grow in spirituality, knowing the heart of God, and remaining in close fellowship with Him, seeing His very essence, you will no longer fall due to these things. I am not denying our weakness, but the issue is about seeing

His essence. If you look to the essence, you are naturally going to move toward it. Our issue is not on “going” toward the essence, but our issue is that “we must see” the essence. At some point, you must see it. If I can lead our church members to that place, then my job is done. The most important element in getting to a place where you can see God’s essence, is praos. In all things, try immediately opening your heart toward God. I must train myself to open my heart to God at every instant, though I may face disadvantages, and continue opening to God, despite any frustration that may come my way.

{4.10} It is a misconception to think that praos - meekness - is mere indecisiveness or lack of drive. You can think of meekness as raising a guard dog. That guard dog will bark and growl when an intruder comes. But when his owner comes, he wags his tail happily. But if he barks and tries to bite his owner, or wags his tail at intruders, he is of no use. This is meekness. Meekness is instantly submitting to the will of God, and thoroughly cutting off anything that is against God’s will or of the world. David had two opportunities to kill his enemy Saul if it were God’s will, but he didn’t. But in confronting the colossal 2-meters 90cm giant Goliath, he proclaimed that Goliath was done for. This is the distinguishing characteristic of those who have gained the heart of meekness. Praos always looks to the essence, and is able to see the world through the perspective of His essence. Because the Israelites did not look at the world through God, Goliath looked like a dreadfully scary giant, while they themselves looked like grasshoppers. But because David stood facing the essence, and looked through the perspective of His essence, he was able to look with confidence at this giant. When looking at any problem or conflict or suffering in God, it is but a problem in itself, nothing more.

{4.11} A sister in UNESCO, who cooks porridge for 7,000 North Koreans daily, has breast cancer. She was on the brink of death, but in God, she is still alive and well. Her cancer does not hinder her life or ministry. I don’t know how many more years she has in front of her, but through the Lord’s work, cancer is not a setback for her. This is a picture of someone whose life is facing the essence. How I can relate is, that for a long period during my ministry, my insulin levels rose above 600. People around me were frantic, worried I would go into shock. Frankly, there were times when I experienced excruciating pain and discomfort. But as long as I looked toward God, I climbed the prayer mountain, and I did the Lord’s work. As long as you are facing the Lord, no matter what the problem, it is controllable. If He says it is not a problem, then it is not a problem. If He says it is a problem, then you need to work it out. You must be in a state where you are able to instantly receive what the Lord wills for you. It is not easy, but it must be done.

{4.12} The important factor in how to form a heart of meekness is direction. The problem lies in setting the direction of our hearts once we open up toward God. If worry sets in, you must not fall into worry, but in taking that worry, because you are facing God, the most important lesson is to maintain a readiness to be able to rejoice if He tells you to rejoice. In my own spiritual growth, the most important aspect of developing a heart of praos was withholding judgment. If someone curses me, I could either punch him or curse back. But in the process of developing a heart of meekness, it is withholding judgment.

ment in that moment, rather than cursing back or throwing punches. Then you stop and ponder why that person cursed you. If you withhold judgment, you can instantly hear the Holy Spirit's voice. If you withhold judgment in that instant, then God speaks and tells you, "It is because of their past hurts." If you withhold judgment in this way, you can hear the guidance of the Holy Spirit. Therefore, the secret behind how someone can turn the other cheek is in withholding judgment the moment he is struck. If you evaluate all the events that arise in a person's life, they are determined by very quick decisions. In marital conflicts, if they are able to understand and say to themselves, "Oh, s/he must be in a lot of pain," then there is no reason for a fight. If they are able to pass over that moment, then it no longer is an event.

{4.13} There was a lot of upheaval because North Korea building nuclear weapons, but the UN Security Council blocked it. Immediately, the North Korean ambassador rushed out of the room. In my opinion, they may have been able to allay the situation if the Security Council were to keep him from leaving, and have countries like China and Russia break the tension. Events happen because people are not able to surpass a situation at a given time, whether it is North Korea's nuclear situation, or a marital conflict, or any other huge problem. Even churches experience division, not because of major issues, but over trifles. There are no couples who fight over civil policy, but rather over where to squeeze the toothpaste tube. In all of the world's events, it is of utmost importance to receive God's judgment at that moment. Therefore, if you withhold your own judgment, you will hear the voice of the Holy Spirit. If I am able to hear the Holy Spirit's voice in that moment, then my heart is able to draw near Him. I must not evaluate everything with my shortsighted thinking. We must not think a person is good because he is nice to me, or that he is bad because he treats me badly. There will be evil people who treat me nicely, and good people who may treat me poorly. The important thing is God's perspective, not mine.

{4.14} If you turn to Philippians, you see that members of the church in Philippi came to Paul in prison and told of those who were trying to afflict him through preaching the gospel, he told them to let them proceed, "that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice." This event shows that it is not about myself, but God-centered. This is what withholding judgment is: your point of view is always God-centered. If you train yourself in these mysteries and continue hearing the voice of the Holy Spirit, you will become a master. You see why the world goes round. When people fight, they are not able to accurately assess reality. This is because they are close to the situation. When playing chess, with an outsider's help, a player is able to see what he was not able to see before. The player with outside help is able to have the objective viewpoint of the helper, who is situated farther from the board. The outsider is able to see what the player can't. Likewise, instead of thinking that this is a problem that always causes me to fall, I must develop the perspective of seeing objectively through God's eyes. You will be able to see the world go round, like a game of chess. In many cases, I prophesy through hearing the Holy Spirit's voice through God's leading, but as I have continued to train myself to withhold judgment throughout my faith journey, I am able to see the every essence of things. Of course,

more than my mastery, it is the power of the Holy Spirit. Just as my ability to speak English is based on how quickly I can translate my Korean thought into English and say it, because the voice of the Holy Spirit has trained me in praos over my two decades of faith, it is instantaneous. Hence, training in praos is extremely important.

{4.15} In order to develop a poor spirit, we must eat the word, repent, obey, and bow down in worship. And I must mourn over my filth despite having done these things. Therefore, our focus is not on our 99% obedience, but realize that our 1% disobedience is the root of all of our destruction, and become people of prayer. Though I may excel in all areas, if I have not resolved the issue of immorality in my life, immorality will be my downfall. If I have resolved everything but greed, that greed will be the cause of my ruin. The one area of my life that has not yet been resolved, will destroy my life. The one area or problem, which is keeping me from becoming perfect – that is the reason I must mourn. Meekness is the most important aspect of cutting off all things that are apart from God’s will, while developing a poor spirit and mournful heart. No matter how much you uproot, if you instantly collect filthiness in its place, you will hit a ceiling in your uprooting. If you uproot 10, but collect 20, you will never break even, but always remain in the hole. Meekness is the heart of uprooting from within a spirit of poverty and mourning, and no longer collecting anything else in its place. This training is meekness. Meekness training is not collecting worry, discouragement, or worldliness, but declining those things and pouring them out before God. Although it is important to mourn, meekness has the capability of blocking the very problems that cause us to mourn. Meekness is developed through learning how to withhold judgment.

{4.16} Blessed are the meek, for they shall inherit the earth. “Earth” could simply be referring to land, but in this context, earth is referring to people. A meek person is excellent at self-management, because it is not about self-evaluation. If you look at seem like outstanding people, from a human perspective. However, they are not perfectly managed, because they are managing themselves from their own abilities, their own methods, and their own resources. But meekness is continual maintenance by God. Leadership is not about healing others and ruling over people, though these are aspects of leadership, but the most important aspect of leadership is self-maintenance. There is no person on earth who is born with their original temperament already in place. Of course, if you look at it from the perspective that God placed these qualities within me when He created me, they are already there. However, we are born into sinfulness, and there is nobody in the world who is born with meekness.

{4.17} Numbers 12 describes Moses’ primary attribute as “very meek, more than all people who were on the face of the earth,” when the Lord commended him. Moses had an unrestrained temper that was capable of striking people. That man was not a meek man. However, he was described as being meeker than anyone on the face of the earth. During his 40 years in the wilderness, Moses continually emptied himself, realizing his weakness and inadequacies, which developed a meek temperament within him. So when the Israelites opposed him and tried to kill him, instead of fighting back, he knelt

before God, asking, "Lord, what is Your will?" He was transformed into a man who asked the Lord's will moment by moment. Because his self-maintenance excelled, he was able to lead 3million Israelites. Of course, the numbers is not important, however, the most important aspect of leadership is self-maintenance.

{4.18} The most important virtue of a leader is to lead his followers by the example of his own life. The leader is an example for his followers to imitate. Our children do not change by what we say. They live according to how I live. If a leader who does not pray a word, tells his congregation to pray, they all know, and think, "You worry about yourself and pray." If a leader has ten savings accounts and is collecting property, but tells his followers to sacrifice, they will retort, "Why don't you give?" The most important virtue of a leader is self-management. If you live in meekness, self-management will happen automatically. Because he is able to maintain himself, he receives the earth as an inheritance. He is able to lead people. Proverbs states that the diligent will reign over people. Diligence refers to working hard, but in this context, diligence is being busy in God's timing and will, with God's methods. It is becoming a person who is managed by God. That is how you are able to reign over people. Praos, the meek, shall inherit the earth.

ANBI / All Nations Bible Institute

Foundations of
Christian spirituality

The Beatitudes Lecture #5

{5.1} The Beatitudes is not something that you hear once and are done with. It must be the theme of your prayer life in examining your heart on a daily basis.

{5.2} Therefore, you must always examine your heart through the Beatitudes within your prayer routine. Examine whether you have a poor spirit, and with that poor spirit, you need to mourn before God. But if you are not mourning, but realize that you are becoming hardened due to low-quality contentment, you must set up boundaries and once again have a heart of mourning, facing God and not collecting filthiness, and restoring a quickness of spirit that may have started to lag. You must examine your hearts through the Beatitudes in this fashion, and you must maintain the heart of Beatitudes in your daily life. Those who have not developed a heart of Beatitudes in their lives must develop it, and maintain a heart of Beatitudes through constant examination.

{5.3} We have said that the most important heart among the Beatitudes is the poor spirit. The remaining seven Beatitudes are the methods and fruit of forming a poor spirit. Therefore, in order to form a poor spirit within you, you must continually live a life of eating the word, of repentance, and bowing down. When the saint abandons his living with a poor spirit, spiritual order dictates that he will immediately fall into the flesh.

{5.4} Romans 8:13 states, “For if you live according to the flesh you will die.” You will surely die. “You” is not referring to nonbelievers, but about the believer that is described in Romans 8:2, for the one who has experienced the excitement of having been set free by the law of the Spirit of life, from the law of sin and death in Christ Jesus. “You” in Romans 8 refers to the sanctified believer who has been called righteous by God, through living by faith alone. Though one could graduate through the process of sanctification as outlined in Romans 6 & 7, though you may have experienced the thrill of becoming utterly freed from the law of the spirit of sin and death, you will surely die if you live in the flesh. This is alarming. It is the same principle for everyone, including pastors and those who have gone before. Even Paul, who had seen the third heaven, and John the Apostle, who was given the revelation of the end of the entire world – they, too, would die if they were to live in the flesh. To die does mean going to hell, but rather experiencing and living in pain and suffering as if you were in hell. So for the ordinary folk, this is quite simple. Just a few days ago, you were so blessed by the messages on the Beatitudes, that you shed many tears. But for three days after that, you did not pray, and you find yourself getting angry, your temper flares, and living in the world, your sight grows dim and you begin to suffer, unable to utter a single prayer. In these scenarios, you may look back to the time of blessing as just emotionalism. I say this frequently, but that is not the case – that was real, and this is real too. Both are real. If you live according to the flesh, you will surely die.

{5.5} You must daily examine your heart alongside the heart of the Beatitudes, asking yourself if God is forming the heart of Beatitudes within you, or if your spirit is dying and you are emitting the scent of religiosity. The difficulty in your Christian walk is not in developing something, but rather in sustaining

before the Lord. Therefore, through the exposition on the Beatitudes, along with your continued prayer life, you must fine tune and sustain the heart of Beatitudes. This is why you must have a poor spirit.

{5.6} The substantive method of creating a poor spirit is having a spirit of mourning. The world mourns because it cannot have. But God's people mourn because they can't empty themselves enough. The secret to emptying oneself is living only on what the Lord provides. If I live on what I possess, you will live your life by your standard. Just as Paul stated, it is not about what you have done or what you have gained. As you go, you will be renewed, and you must live only by what God provides. So the spirit of mourning is the practical posture of forming a poor spirit.

{5.7} It is not just about uprooting, but also blocking evil from entering. If you uproot 10 but put in 20, you will always come up short. This is why you need meekness. From this standpoint, you must block the things of the world and open facing God. You must become well-trained in being able to see the world through God's essence, and seeing the world through God.

{5.8} Why is the Beatitudes at the beginning of the gospel of Matthew? And especially, why is it recorded first within the Sermon on the Mount? It is not because the heart of the Beatitudes is easy to develop in our lives, but it is a virtue that must be at the start and continue to be developed through our entire life of faith. The heart of the Beatitudes is not easy to develop in our lives. This is why the Beatitudes is at the center of all of my preaching ministry focus. How can I grasp this heart? How can I serve God with this heart? This is our focus. If you continue to develop the heart of the Beatitudes, you will not have spiritual loss, and there will be no awkwardness in being used by God.

{5.9} A vessel that is able to receive whatever the Lord pours out, a heart-state of being completely cleaned and emptied, able to contain whatever the Lord gives, and immediately be able to return the glory back to God. So for someone to tout that their church only has great sermons, is like saying, "Our church is deformed." The church must not excel ONLY in the word. Then should the church only have spiritual gifts? That is not the case either. Then should the church only have love? No. Then should the church building be vast? No. The church must be able to handle all things. They must train their congregants to be able to minister in the same way as Jesus did in His earthly ministry. The secret is that this is possible only when the heart of Beatitudes is formed, being able to fully use exactly what the Lord pours out. When the teaching on the Beatitudes is done, we are not finished – we must continue the work of developing the heart of Beatitudes in our lives.

{5.10} Emptying oneself is achieved by becoming poor in spirit, uprooting and emptying through mourning, and with the acceleration that comes from the ability to reject worldliness through meekness. Keep in mind that the concept of emptying oneself is not unique to Christianity, but prevalent in many other religions. Especially in Buddhism, they have the saying, "Form is emptiness; matter is void," which they repeat as they try to empty themselves. They do repetitive rituals, doing everything they can to empty their minds of their entanglements. Whatever the religion, in their pursuit for absolute belief,

there is an emptying of self. But what distinguishes Christianity from other religions, and from Buddhism's mantra of "form is emptiness"? In Buddhism, when they have emptied themselves, that emptiness is their end. And though they may not acknowledge this, within spiritual order, if you are emptied of something, you will be filled with something else.

{5.11} I am filling this cup with water. As it is filling with water, what is being emptied? Air is leaving, as water is being poured in, right? Okay, let's empty the water. What is the cup being filled with now? Air. This is spiritual order. So regardless of whether people acknowledge this fact or not, when something is emptied, it is being filled with something else. Therefore, what is emptying in Christianity? Fire rises.

{5.12} When you have grasped a poor spirit, with what will you be filled? You will be filled with mercy and righteousness. A clean spirit that is full of mercy and righteousness is described in the Beatitudes as pureness of heart. Just as it states, "Blessed are the pure in heart, for they shall see God," one who is filled with righteousness and mercy is called pure. Then, with the poor spirit, if you are filled with righteousness and mercy, what fruit will you bear? You will bear the fruit of being peacemakers and receiving persecution for righteousness' sake. This is how the paradigm of the Beatitudes flows.

{5.13} "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." What is the meaning of "righteousness"? It refers to "the perfect measure". Perfect measure. Though you could tie righteousness mentioned here with that in Romans, what I have come to understand through the Beatitudes is that righteousness means perfect portion. Not having the full measure means that there is still an area in my life yet to be emptied.

{5.14} Take a look at this cup. It is empty, right? So when I pour water into the cup, it can hold its full measure. To the extent that this cup is not empty, it cannot hold its full measure. Correct? Righteousness is being considered right by God. Being considered right is God's measure of always working to the full measure.

{5.15} I said this in the exposition of John, but what is God's goodness? It means He is good! God works within His goodness. Goodness refers to the perfect goodness of His crafting. Therefore, when that goodness somehow is damaged, it possesses properties to be able to restore that goodness. Why? Because God is the evidence of perfect creation. There is nothing more to be done. However, due to man's sin, Sabbath Rest was shattered. So Jesus said in John 5, "My Father is always at His work to this very day, and I too am working." Because that goodness was broken, He healed the sick and suffering on the Sabbath. Why? Because God had the intention to restore the goodness that had been broken. As John 1:16 states, For from his fullness we have all received, grace upon grace. We must not live without our full measure of His grace. Continually be filled with grace.

{5.16} So we have emptied ourselves with a poor spirit, and the Lord fills us. We are to be filled

to the full measure, but let's suppose we are filled to 99% and are short 1%. Would there be a hunger and thirst for that 1%? Though that should be the case, because when we are 99% full, that 1% does not remain empty, but completes the portion with 1% flesh, and we feel full. If I fill this bottle, and close the cap without filling the cap, it is not completely full. It is empty to the extent that the cap was empty. If you are unable to sense this, you do not have poorness of spirit. You must be able to sense this. Therefore, though I may be 99% full, if I lack 1%, the goodness of God comes to motion. The distinguishing characteristic of a spiritual person is the filling of the areas that are not full, and sustaining that state of complete fullness.

{5.17} Maintaining a constant fullness of the Holy Spirit is very important for the believer. Sustaining a life of the fullness of the Holy Spirit is key in life. The Lord works from within that fullness. Though He does often work despite our shortcomings, this is not His preferred method. You must become one who constantly is topping off what is not full, always maintaining a state of fullness. If you do the Lord's work, or live without being completely emptied, those very areas will produce ugliness within the Lord's works. What do I mean? Either God's work will not be perfectly carried out, or all glory will not go to Him. So what is the benefit of working from a state of sustained fullness? If you work from a state of fullness, all things will be beautiful, because the ugliness will not be there. Therefore, working out of a state of not being completely emptied will bring brokenness, and working when not filled will bring blemishes into your life through those very areas.

{5.18} For example, a pastor is gifted in every area, but he lacks love. His church will experience much disturbance due to his lack of love. It always works this way. As another example, let's suppose a pastor is gifted in everything except in the area of healing. Then he may decide not to do healing ministry. But his congregation will seek to fill the lack of healing somewhere else, causing much chaos within the church. Then, do you mean that the pastor must be gifted in every area? Yes. I must be gifted because it is not me doing the work. All things must be worked out, if not by myself, then through another person within the church. This is the perfection of the church.

{5.19} Ephesians 1:23 speaks of the church, which is the fullness of him who fills all of creation. This is the picture of the Ephesian Church. If I am lacking in the area of the word of truth, then someone else within the church must supplement that deficiency, in order to fill the perfect measure. And if I am deficient in the area of prophecy, then someone must take that role of prophet in order to fill the perfect measure. What am I talking about? Ephesians 4:11 mentions apostles, prophets, evangelists, and shepherd/teachers, which work perfectly together. It would be great if the pastor possessed all of these perfectly, but should he lack in any area, the Lord will pour out onto a member of the church, whatever deficiency there is, in order to fill the perfect portion for His work. This is the perfection of the Church. God always works to His perfect measure through His Church. Ephesians 5:18 states, "And do not get drunk with wine, for that is debauchery, but be filled with the Spirit." The Church is designed to be filled with the Holy Spirit, and to do everything with this sustained fullness.

{5.21} Everyone possesses a spiritual nature that desires for more of God's love and closeness. This spiritual "nature" is how God designed us, in the original design of our relationship with Him. Just as the closest metals are drawn toward a strong magnet, our spirits have a constant pull toward God's great love. But that desire is quenched by your desire to live worldly lives. People in a healthy marriage relationship are built to continually long for their love to be acknowledged by each other. Regardless of whether you've been married 60 years, 30 years, or 20 years, the nature of a married couple is the desire to be acknowledged in their love for one another. Spiritually, you are built to continually yearn for God and run toward Him. If you do not possess this hunger, what is the issue? It is because you are maintaining a fleshly state within my life. You do not long to be completely filled with God, because you are filling yourself with things other than Him. You must be gripped by this nature of wanting to work with a perfect portion.

{5.22} "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." This is not referring to a moderate degree of hunger and thirst. To be poor in spirit does not simply mean you don't have money. It is the poverty as described in Luke, where you do not have enough grain for an offering to cover over your sins, so you remain guilty and have no other option than to go to hell. This hunger is at the level of being on the brink of dying of starvation. This thirst is to the degree that if you do not have water this instant, you will die. You have probably experienced some degree of hunger. If you are moderately hungry, you can look at a menu and ask yourself, "What should I eat today?" But if you are starving, you will eat anything, including foods to you previously were averse, and think it is delicious. Hunger will make you eat. Those who are picky have not experienced powerful starvation of God. Why do people pick and choose what parts of the Bible to observe? It is because life is still bearable. Look at the people of the world. They live without Jesus because life is still bearable without Him. Not the case in light of hardships.

{5.23} What degree of hunger and thirst for righteousness would you have, if you continually remove your flesh and live in poorness of spirit, mourning, and meekness? It is a hunger at the level of being able to receive whatever the Lord gives you, and not being selective or fussy. How far do you grow your level of spirituality? To this point. It is no longer hearing a nice sermon, but being traumatized and devouring the word of God. Why do people burst into tears upon hearing the word of God in revival? It is because they are so thirsty for the word of God. You must always be hungry and thirsty for God.

{5.25} What is the secret? I must remove my flesh nature and be filled with God's nature. I must work from a perfect portion. God's work is only carried out from within a perfect measure. To the extent that that portion is not met, it will bring about negative consequences for me. If I lack love, I will face problems related to love, and if I possess greed, then I will face problems related to greed. Problems arise in the work of God, according to my personal issues. This is how Satan always works. Satan's strategy is to make all of my problems become the source of problems in God's work. This impacts my entire life. Our focus must not be on our 99% obedience, but on our 1% disobedience. For those who

constantly live maintaining that full measure, they cannot bear it when the portion is not complete.

{5.27} Take, for example, top students. Doing well in school is their “righteousness”. If they lose the highest ranking and become #2, they are not content with being #2, since it is still good. They are devastated at losing their #1 status and cry and scream until their eyes get swollen. Those who did not do well in school cannot understand this. They think that #2 is great and cannot understand the reason for getting upset. But for someone who was always #1, becoming #2 is catastrophic. This is because doing well in school has become this student’s self-righteousness.

{5.28} I had a friend whose father was very wealthy. One time, he met someone who had more money than him. So my friend’s father, in introducing this wealthier man to someone, said, “This man moves \$10 billion per day.” This is a tremendous amount of money, right? However, the man interjected, “Excuse me—it’s \$10.5 billion.” What does this tell you? For this man, wealth was his standard for self-righteousness, and he could not bear the thought of someone having more money than him.

{5.29} Not having the full portion is bearable for you, because right now, God’s righteousness is not the only righteousness in your life, but there are other things that you consider to be righteousness. To the measure that you consider money as righteousness, your acknowledgement for God’s righteousness continues to diminish. So you have the misconception that you have the full measure, when in actuality, you are filled with “other” righteousness. For a person who considers their child as righteousness, God’s righteousness is emptied by that measure in their life, but since their own righteousness is simultaneously filling that decrease, they mistakenly think they have the full measure. People, worldliness, greed – whatever you consider righteousness apart from God, empties to that measure God’s righteousness, and you are being deceived into thinking you have the full measure of God’s righteousness. You must examine yourself accurately. You will surely find things in your life that you consider as righteousness. Examine yourself.

{5.30} Therefore, you must always receive the nature of God, who works from the perfect measure. God is very pleased with this. It works the same with our own children. Let’s say that I possess good habits, personality and character. If my son were to emulate those same good qualities, it would make me very happy. But if he only picks up my bad habits and traits, this is a very sad thing. The father rejoices when his child picks up his best qualities and becomes an outstanding person. “You pray so passionately – that’s from me.” “You are so diligent and studious – you got that from me.” In the same way, God rejoices in His children who hunger and thirst after His perfect portion, and try to move from that fullness.

{5.31} What is the blessing for this person? For the person who works from God’s perfect portion, the blessing is God Himself. Jeremiah 33:2~3 states, “Thus says the Lord who made the earth, the Lord who formed it to establish it—the Lord is his name: Call to me and I will answer you, and will tell you great and hidden things that you have not known.” Within God’s command to Jeremiah to call

upon Him, that He would answer and tell him great and hidden things, was blessing of God Himself. Do you need money? That money is in God. Therefore, if you have God, everything in Him becomes mine. They are the same. God's attributes are God Himself. Those who work with God's attributes have the blessing of God Himself, possess God, and possess everything that is in God. So is there a need for these people to say that they need money? Do they need to ask for power? The fact of the matter is, they do not have any other needs. "God give me You." This is righteousness. You must continue to uproot everything that you consider as righteousness in your life.

{5.32} What is the secret to forming hunger and thirst for righteousness? What we talk about here will become behavior codes for your lives. Especially in your pursuit for a spirit of hunger and righteousness, you must exclude all prejudice and past experience. You must constantly long for newness in God. When you are not filled with God's perfect measure, either you are filled with something else, or you are allowing your tendency to be content despite not being filled to completion. This filling with other things, or being contented in deficiency is evidence that you have grown rigid regarding God.

{5.34} For instance, when I pray, the gates of heaven should open up, but if that is lacking, then I am bound by my fleshly condition. If you find contentment in playing golf, then you will play golf. And though you should be blessed in hearing the word of God, but if your focus is on setting up your next game of chess, then you will do that. In any case, to the measure that you do not long for God and are filled by Him, that measure will be substituted with the flesh in your life.

{5.35} Remove all prejudice. Your faith must grow in a daily renewal of relationship with God. Singing a new song, as David mentioned, is not constantly composing new songs. Though you sang "Amazing Grace" yesterday, there should be newness and a new experience with God when you sing it again today. This is the forming of new experiences in your relationship with God. You must get rid of thoughts like, "It was like this yesterday."

{5.36} You must experience constant renewal in your relationship with God and people. Freshness in relationship. It is not "that hymn from yesterday", but we need to discover new things within today's hymn or word. Even the Beatitudes is not the one from last time, but there must be a freshness this time around, with new discoveries. Remove all prejudice. Expect new things. Remove all past experiences. Open up God's potential. You must always have craving.

{5.37} This is the dynamic of emptying yourself. It is not about accomplishing or gaining. It is setting out with the goal in view. Also, it is going with new, fresh conviction. Thinking, "Oh, it's this message again," when you hear the word of God, is the source of rebellion. It is not the same. If I daily let go of my things, and abandon myself, a new encounter everyday is possible. So in our relationship with God, there is a "new" normal. How do we achieve this? It is only possible if I daily remove my fleshly condition. I can only be filled to the degree that I take out.

{5.38} So, what do I need to repent of? I must repent of my habit of working with prejudice. Examine people who live according to their prejudice, past experience, and their own standards. You will find the pain of being stuck in the same rut. You must remove all these areas of hurt. You can only conclude that your disposition of saying, “She’s going to fail,” is due to past discouragement. So in order to get rid of prejudice against people, you must uproot your past hurts. Why? Because this is how I get rid of past despair. This is very clear. If you find yourself saying, “He’s okay, but he’s not,” these kinds of prejudices are evidence that you are living by your own standard of judgment. These people must uproot their own bitterness and pain.

{5.39} For example, there are people who have animosity toward people of different regions. In the United States, Texans do not generally like people from the northern part of the country. Why is this? They have despair related to their defeat in the Civil War, which translates to their feelings against people of the north. And why do people of the north dislike people in the south? There are lots of natural resources and wealth in the south, and the dislike from the north stems from competitiveness for wealth and intelligence. Pain stemming from despair manifests in prejudice against people, and in applying my own experiences and standards on others. Likewise, not living in the perfect fullness of God’s measure translates to having had failure and despair within my life in Him. However, those who do not have despair toward the Lord but have great anticipation can expect the newness of constantly being filled and used by God. We must possess the disposition of longing for God’s newness.

{5.40} Simply put, “righteousness” means God’s perfect measure. If we have a right relationship with God, He will continually fill you to His perfect measure. First, the reason why I am not filled to the perfect measure is because I am maintaining a fleshly condition, which is blocking the full measure from filling me. Secondly, despite God’s desire to fill me up to my perfect measure, I am content with only 90% or 80% of the full portion, which stems from my own prejudice and hurts. Being content at that level shows that your flesh is either fed up or rigid toward God, which affects the fullness of your portion. Therefore, you must constantly break down any hardness toward God and be in a constant state of approaching and meeting Him. “God, am I becoming hardened?” “God, am I becoming overly religious?” With these kinds of questions, you must uproot and repent of your hardness, and reach of point of not being able to live without being completely filled. Try it. It is possible. 2% deficiency, even 1% deficiency is unbearable. We are to hunger and thirst for righteousness, and the secret is in throwing away even the thought of applying my experience, prejudice, and what I possess. I desire that you would hunger and thirst for righteousness, and to always work from God’s perfect portion.

ANBI / All Nations Bible Institute

Foundations of
Christian spirituality

The Beatitudes Lecture #6

{6.1} “Merciful” means to be sympathetic. It does not simply mean to pity someone, but to stand in that person’s shoes and look from their perspective. If that person is in pain, it is joining them in their pain. If they are suffering, it is joining them in their suffering. One point we need to grasp is, why does the word say that the merciful will receive mercy? What if I were to make this statement: “Those who love with God’s amazing love will be clothed in love”? Wouldn’t this be a more appealing statement? Why use “mercy”? Because mercy stems from the very bottom of love.

{6.2} When you love, the fundamental thing that occurs, is that you get in the habit of considering that person’s perspective. Categorically, if you want to form a heart of mercy, you must constantly train yourself in looking at things in other people’s perspectives, rather than your own.

{6.3} Mercy is one of the purposes in the Lord’s coming to earth. Because of His mercy, He put on flesh and came into this world. From God’s standpoint, He is the Perfect Deity. What are the other gods in deism, Allah, etc.? These gods are distant gods who remain situated in their lofty places in the sky, not entering this land. However, though God is a holy god, He does not operate from His own perspective of being Creator God. As stated in Philippians 2, He did not consider equality with God a thing to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. This shows that He thought of me, and considered my perspective. Mercy is the same as God’s purpose for coming into this world. Therefore, rather than calling you “beloved”, a better rendering of would be “one who has been given mercy”. Therefore, if you have a heart of mercy, then you have God’s heart, bringing you closer to the level of completion.

{6.4} As I’ve stated before, we must develop a poorness of spirit. The method for doing this is through mourning, and upon uprooting the filth, no longer accepting filth to enter, which is meekness, and then we must be filled with righteousness, and now, also be filled with mercy. Being filled with righteousness and mercy is the foundation for possessing all of the attributes of Jesus Christ. Righteousness is the fullness of God. Mercy is the root of God’s perfect love.

{6.5} Most people, when they say, “I love you,” are speaking from their won perspective, their own level, and their own thoughts. I spoke of the elderly before, but due to their experiences with repeated failure throughout their lives, they become more obstinate about their own ways of doing things. We have a lot of children, and they like to get messy and make clutter when they play. As they make a mess, their grandmother continually chases after them and cleans. She shows her love on her terms. She is asserting her need for cleanliness and order. So the kids make a mess, and she cleans. When she is at our house, our home is sparkling clean. She cannot bear even a second of disarray. Of course, this is also valuable. But what is important is thinking from the perspective of the children, and asking myself, “What would make the kids even more happy?” I am saying that it is important to think from the perspective of the children.

{6.6} A long time ago, I saw a book, and it portrayed a man who was considered a great, de-

voted son. He served his mother so well, cooking for her, making her comfortable, doing everything for her. He had great pride in his title of being a great son. But one day, he heard rumors of an even greater son in another province. So he packed up and went to visit this “greater” son. When he arrived, he saw a man sitting in the living room with his legs folded. Suddenly, he yells, “Mom! Make me something to eat!” Then he yells again, “Mom! Wash my feet!” In this way, he was ordering his mother around, making her do everything for him. So the other son snarled, “How can you be called a great son?” To that, this son replied, “Having my mother do all these things makes her the happiest.” What does this show? He was thinking from his mother’s perspective. People usually live their lives in a self-oriented manner. We spoke of this in the Lord’s Prayer sermons, but people pray from their own standpoint and try to bring God down to their level. This lacks mercy. When you keep learning how to consider the other person’s plight, and join in other people’s sufferings and joys—when this heart is formed within you, you will understand deeply the heart the Lord’s heart.

{6.7} During my years as an assistant pastor, I used to scold kids who went up to the podium at church. My eldest son used to go up there a lot, so he got in a lot of trouble. But then I realized that I was wrong. In order to become a pastor, they need to go up on the podium, right? So even now, I am not too bothered by kids who make noise. Some of it is due to my own scars from childhood that I do not hinder them. But unless I am in the middle of extremely sensitive Holy Spirit’s ministry, I normally will not say anything. This is because I am thinking from the perspective of the kids. Think about how much they want to come up here. Mercy requires thinking from another’s side, rather than my own. We must grow this nature in order to understand God’s thoughts and do things on His behalf. This is adulthood.

{6.8} What is the difference between children and adults in the Christian faith? Adults do not regulate their own lives. In John 21, Peter was told, “When you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” Maturity is distinguished by being able to do what we do not want to do, for the sake of others. Maturity is regulating my life for the sake of someone else. This is being an adult. This is mercy. The Lord hung on the cross and died for mercy because of our sins. He did not die on the cross because of His own problems, His own limitations, His own conflicts. He died because of us. Maturity is adjusting our lives for sake of another. The life of Jesus Christ was the adjusting of His life for everyone else. It is not the easy life.

{6.9} I’ve spoken on this before, but look at the life of Mother Teresa. Her entire life was adjusted for the sake of the poor. Though she had food, she forsook it for the sake of the poor. Though she had drink, she forsook it for the sake of the thirsty. Mercy is adjusting my life for the sake of others. This mercy must be trained daily. No matter what situation may occur, we must instantly think from the perspective of others, asking, “Why did this happen?” “What does this person need?” “Why is this person in pain?” and joining in that person’s pain. If someone is rejoicing, then joining them in their joy. If you cannot rejoice when someone is happy, then that means you lack mercy. You must become someone

who can rejoice with someone else's joy as if it is your own. And if someone is in pain, then you must be able to embrace them as if it is your own pain. Therefore, mercy is the root of love.

{6.10} We have talked about mercy being the ability to think and see from another person's standpoint, and being able to join in another person's pain or joy. But to substitute "forgiveness" for "mercy" would not be a stretch. To "put on mercy" means to "accept oneself". Through whom? Through the Lord. Through His favor. So without forgiveness, there is no mercy. It is only because I am acceptable to myself that I am able to accept others and have mercy. How could I have mercy if I can't accept myself? What does it mean to believe that Jesus loved me and cleansed me from all my sins with His blood? It means that I have forgiven myself.

{6.11} There are many people who cannot tolerate themselves. It is not thinking, "I am perfect," but being assured in the fact that, because of the Lord's favor, "Though I am utterly depraved, I am forgiven." This is the foundational root of being able to be merciful. In receiving the love of God, I am restored from my state of despair, now able to accept myself, establishing the grounds to be able to accept others as well. I've said before that forgiveness is the key to everything. So in order to develop a merciful life, one must first forgive and accept others. If someone does something to harm me, then a heart of mercy is to forgive that person, and eventually being able to acknowledge and embrace the fact that this person, due to their own hurts, had no other option than to act in such a way. This could seem very abstract and theoretical, as you consider how this could be possible. But we must get to the level of being able to love our enemy, as the Lord has commanded us. We must possess mercy that accepts ourselves, as well as considers others' circumstances.

{6.12} So far, we have: an empty vessel, which, along with mourning and meekness, is able to limit and uproot, then being filled with righteousness, also filling up with mercy, you mix in all of God's remaining attributes with righteousness and mercy. Out of mercy and righteousness come kindness and goodness. In this way, we are able to produce other attributes through righteousness and mercy. We have said that righteousness is the filling of God's perfect measure. With righteousness and mercy, we are able to form compassion and love. With these two traits, we are able to form within us all things.

{6.13} "Blessed are the pure in heart, for they shall see God." An empty heart, which has developed mourning and meekness, has been filled with righteousness and mercy. This level of righteousness and mercy in our hearts, depicts a heart that is pure. Now we must examine the purity of our hearts, and ask ourselves how we might develop pureness through mourning and meekness. We are not entering the methodology portion.

{6.14} Now, we have developed a poor spirit, and have been filled with pure mercy and righteousness, which we refer to as "pureness". If we are not completely filled with righteousness and mercy, but are mixed with something else, it is not a state of purity. If you constantly empty yourself and live in a state of purity, it will begin to feel as if someone within you is speaking to you, not me. 1 Peter

4:11a states, "If anyone speaks, he should do so as one who speaks the very words of God. In the same way, we must live as if someone is speaking to us from within.

{6.15} Though this is a strange illustration, someone who is possessed by an evil spirit, their words, actions, emotions, etc. are all beyond their own control and will. If this condition is prolonged, their reason and logic, along with their nervous system, are seized by the spirit. This is possession. Conversely, if I become more and more pure, then it will feel as if someone is living through me. I will be given strength beyond me in my time of need. Though my reason and logic may normally abound, I will suddenly find myself like Mary, breaking the most expensive alabaster jar of perfume. When Moses fled Egypt, he had unexplainable strength that carried him all the way to the land of Midian, past the desert. This is impossible in human strength. But a strength that is beyond him led him past the desert into the land of Midian. This is distinctive of one whose heart is pure. Let us examine our hearts and find the areas that are somehow mixed with impurities. We have already covered mourning and meekness. But what is a more concrete approach?

{6.16} First, the term "pure" is used in the original language in the context of washing clothes. Revelation 3:4 are the words, "Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy." To wash clothes and wear white garments. Also, at the Mount of Transfiguration, Jesus' clothes became white as light. It is this level of pureness, of having no hint of soil. Those mentioned in Sardis were not bogged down by the religiosity of the Pharisees and legalists, but their inner lives matched their outward lives. If I am told from within me to pray, then I should pray, and if told to love, then I should love. It is a person who lives a life of unison inwardly and outwardly. This is pureness.

{6.17} This is possible if I continue to be cut down and emptied. It is not living by my own strength. The Christian life is not to be lived with my own strength. There might be people who live 9 out of 10 times in their own strength and do not use their own strength just 1 out of 10 times. However, if they continue to be emptied again and again, they will reach 10 out of 10 times not using their own strength. My thoughts and inner life will accurately match my outward life. Therefore this is a person with no hypocrisy.

{6.18} It is a state of my inward and outward life being in harmony. The outward and inward aspects of my life should match up, but if they do not, then it indicates that I am bound by many things, which hinders me from action. I am told I should love, but I cannot, because of my entanglements, or because I am reminded of past hurts and experiences with that person. I need to respond to the command, but I am hindered by my bonds. In order to have a life of faith that has no hypocrisy, where my inward and outward lives agree, and the inward things are uninhibited from being manifest, I need the work of simplifying my life. The work of simplifying must occur within one who desires to be pure.

{6.19} What is this work of simplifying? It does not mean you have to become stupid. Just as

meekness is the curtailing of worldly influence that enters my life, in order to choose the godly, all circumstances are being narrowed into God's perspective. In a word, it is the pruning process. All things are laid bare before the Lord. This is the work of simplifying. For pastors, there are many factors that make things more complicated, such as ministry, preaching, etc. However, what God desires is, "My servant, bow down before Me," to which the response should be to set aside everything and bow before the Lord. This is the work of simplifying. Every moment is immersed in God's thoughts.

{6.20} For example, if mourning and meekness are the cutting off of large branches, pureness is the delicate picking of each one. Although I have talked about revelation before, the reason behind the corruption of Korean churches is because they consider revelation one of the spiritual gifts. Revelation is not a spiritual gift, but rather what God grants to those who are moment by moment fixed on Him, with their lives centered on Him. Therefore, as we have addressed in the Ephesians exposition, Apostle Paul considered revelation the most important flow within that church. Throughout Ephesians 1, Paul stresses the spirit of revelation through wisdom, enlightenment, knowledge—all of it is revelation. This is because revelation is unlocked to those whose whole lives are fixed on God. If revelation were a spiritual gift, Paul would never have spoken this way. Due to issues with spiritual gifts in the Corinthian church, he addresses this subject in detail, leaving no huge gaps. However, in Ephesians Paul suddenly shifts his focus to revelation. The reason is that revelation is not a spiritual gift, but something that is given to those who collect their entire focus on God in every aspect of their lives.

{6.21} First, in order to form a pure heart, we must become people whose inside and outside move together. Our lives must become more simplified. All of our circumstances must be immersed in God's will. Life becomes very complicated if you have to do this and that, as well as try to listen like Mary, and also pray, etc. But if serving God is where your focus needs to be, then you must forsake everything else in order to serve God. The work of simplifying your life in alignment to God's will is a very important work. Normally, this work of simplifying is not completed in people's lives, therefore there is tremendous loss of energy in their lives. They lack power. However, those who do the work of simplifying are able to focus all of their strength on one thing, thus having power. Though they do the same thing, they can do it with explosive power. A person develops concentration when he is able to collect all of his focus on God's desires, blocking out every other thought, in doing the will of God. One whose heart is pure does not set their eyes on anything other than the will of God.

{6.22} This is not just in work. You committed a sin and asked God for forgiveness. One of the characteristics of a pure heart is the ability to receive forgiveness once forgiven, and not dwell on it. God has forgiven you – what more can you expect? Those who continue to stress over the past are foolish. Living in the pain of the past is the work of the devil. Isn't it a waste of time to ask God to accept something that is unacceptable? If God is unwilling to do something, who will do it? When God said no, David did not press further and just let it go. The issue died. That is the mark of a pure heart. When God did not do something, David did not plead, "Lord, please do this." Creator God did not do it—who would do

it for him? When Shimei chased after King David, cursing him, David told his men to leave him alone, as God had told him to do so. He fully received whatever God intended on placing in his life. It is forsaking everything else, including my own desires, and immersing myself in God's plans. This is a characteristic of a pure heart. Love is the same way. What is love? Isn't it tossing everything onto one person, rejoicing in that person, and being affected by that person? Thinking about someone else while you're with that person, is not love. Love is also the portion for the pure in heart. Frankly, God's work cannot be carried out in a state of impurity, but in reality, that is exactly what we are doing. Everything, including love, is the portion for the pure in heart. What aspect of forming the Beatitudes causes an explosive event? This pureness of heart. A poor heart is formed through mourning and righteousness, and when you are filled with righteousness and compassion in the fullness of God, and that heart of righteousness and compassion remain absolutely pure, not mixing with anything else, then there is nothing God can't do through that person.

{6.23} Secondly, pureness refers to "soldier", but more specifically, the elite soldier. When Gideon goes to battle against the Midian army, how many troops does he take? He takes 30,000 soldiers. But how big was the Midian army? They were too numerous to count. It was already risky going against them with 30,000 men, but God tells Gideon to shrink his number. So he dismisses 22,000, and is left to go to battle with 10,000. He is feeling nervous with only 10,000 men, but what does God say while they are drinking water? They must shrink even more. The number of congregants in a church is not important. If there are just 300 people within Yulbang, who correctly establish the heart of Beatitudes in their lives, then it would just be a matter of time before the entire world is flipped upside-down. I am saying this because I have seen this kind of church. There is much spiritual loss due to individuals who have not attained perfection, but if each person would establish the Beatitudes in their lives and stake their lives for the glory of God, then 300 people would suffice. So God has said to make the number smaller, but how does He do it? Those who knelt down to drink were dismissed. Who is chosen to remain and fight? Though they may not get a full drink, those who cupped their hands. What is this talking about? Symbolically, it is speaking of those who do not kneel down to the world, a condition of not compromising with the world. Why does the heart not become pure? We spoke of meekness before. Meekness is the ability to block worldly influences, after these things have already been removed from our lives. This is the same principle. Purity refers to the condition of not being tied to anything else.

{6.24} One aspect of purity refers to the meticulous uprooting through simplification. Another aspect is refusal. There is a glass window. It is spotless and lets in the sunlight without obstruction. But if a fly lands on the glass, as long as it is on the window, the sunlight is obstructed. To the extent that the fly obstructs the window's transparency, the light is limited. If you do the work of uprooting worldliness from your life through simplification, but then stain the window of my life by receiving again the things of the world, I am hindering the light of God. Perfect purity cannot be achieved through compromising with the world. Though this may not apply to the unemployed, it is a very difficult task to not compro-

mise with the world if you are in business or working in the world. So I do not force them. Why not? I do not impose that standard of lifestyle to those who are not ready. They can't help but compromise. But if they want to develop something spiritually, they cannot compromise any longer. This is not about receiving blessings or cursings from Jesus, but rather the cost of wanting to see the perfect glory of God. Perhaps the Beatitudes is not meant for those who want a simple Christian life. But don't you long to see the perfect glory of God? If you stake your life on this word and not compromise with the world, then you will become a pure person. You will become the elite squad that is not influenced by the world. Only having 300 men is no longer an issue, even when going to battle against hundreds of thousands of Midian soldiers. If it is God's will, you die. They were marching to their death. Think about this scenario. No matter how strong your faith is, think about the hearts of those marching to war against hundreds of thousands of Midianite soldiers. Would they have gone thinking, "If God is with me, we will surely win"? What would they have thought, looking at the hundreds of thousands of soldiers? They probably were thinking, "Yes, Lord, I will die for You." They went to die, but they came out alive. What I am saying is that when they went into battle, they did not go with the assurance of victory. The person who is not tainted by the world is like this. They go into a situation ready to die, or lose everything, but instead of dying, they come out of it alive.

{6.25} Look at Joshua 5. The great land of Canaan was waiting, and the most impenetrable city of Jericho was awaiting the Israelites. However, in face of them, the LORD commands the Israelites through Joshua to all get circumcised. What would the Israelites have thought? Would they have thought, "We will have sure victory if we are all circumcised"? No, they had the mentality, "If we die, we die." But after they did so, they sang a victory song. There is nothing to fear once they passed through the test of death. Had they not obeyed and gotten circumcised, they probably would not have obeyed the command to circle Jericho 13 times. But because they passed the test of circumcision, walking around the city was not a problem compared to the first command. Those who stand uncompromised before God are not the first to say, "I can do it," or "I believe." Rather, resolving to die comes first. Those who are okay with death will live. This is the characteristic of the pure. The elite squad are those who have resolved to die before the Lord. It is an attitude of: "I will trust the Word," and "I will die."

{6.26} Thirdly, what is a pure heart? It is unmixed, unalloyed pure iron. Pure iron refers to a person who is set on God, even in their motives. Their motive and purpose is God alone. Their motivation for serving their husband or wife, is God. Their motivation for raising a family is God. Every aspect of my life must be motivated and purposed in God. James 4 states, You ask and do not receive, because you ask wrongly, to spend it on your passions. Passions refers to my own pleasures – seeking for my own happiness. Happiness is not something that you seek after on your own, but something that is given by God when you seek after the things of God. There's a problem when I seek after my own abundance and happiness. Our happiness is aimed at unimpressive things when we try to acquire on our own. So there is no reason for trickery or fraud, which is outside of God's ways, when your purpose is God's glory.

{6.27} Purity is a life whose entire motivation is God. You must keep this in mind. In all your life, your motivation, purpose, methods must all be Godward. Therefore, if you are not given, then you go without. Would God allow you to starve to death? You could complain that life is too uncomfortable. Then live this world with a little discomfort. It is better to live in a little discomfort than to live a corrupt, tainted life. There are believers who have gone before us, who have been martyred, for the sake of remaining pure and undefiled, not wanting to deny the Lord even for a moment—should we compromise for fear of becoming poor or uncomfortable? Many believers betray God over such trivial things. Instead of becoming like the martyrs who died because they did not want to betray God, we continue to betray Him over trifles. We must live with God as our motivation, purpose and method. Do not compromise. Grab hold of a pure motivation. Become pure in heart.

{6.28} When you become pure in heart, as I mentioned earlier, something will happen inside you. I will start to speak not my own words, but God's words, and even the things I do will not be me, but in the strength that God gives. In the past, if someone insulted me, I would become enraged, but now, the compassion of God flows within me and I am able to understand that God moves all things. This is Galatians 2:20 being fulfilled literally. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. He lives unobstructed within me. In your speech, speak as the Lord would speak. In your work, work in the strength that God gives you. This is the blessing of the pure in heart.

{6.29} Blessed are the pure in heart, for they shall see God. What does it mean to see God? It means there is no hypocrisy between your private and outward life, in any given time or circumstance. Also, the elite squad, who has resolved to die for the word of God, who ends in victory, with their motivation and purpose set on God. For these people, when 1,000 choices are set before them, they are able to accurately catch what is God's revelation from among the 1,000 possibilities. This is the blessing of the pure in heart.

{6.30} When God told Moses to strike the rock, Moses knew which rock, among all the rocks around him, would bring forth water. How is this possible? In every moment, God was Moses' purpose and motivation. Therefore, from among thousands of rocks, he knew precisely which rock God was speaking of. We must become like him, right? How unfortunate that we cannot even recognize the indwelling Holy Spirit in our lives? Even Moses, who did not have the indwelling Holy Spirit was able to accurately receive the word of God. If the Holy Spirit is within us, and we do not hinder Him, we will surely be able to accurately receive the word of God as well. This is the portion allotted to the pure in heart. In Job 42, Job says, "My ears had heard of you but now my eyes have seen you." What is he referring to? Job had heard the voice of God, but through his many trials and suffering, his spirit became pure, and now instead of just hearing, God himself was manifest to him, opening him up to God's revelation. This is Job's blessing. I've said this repeatedly, but you cannot say that receiving a new wife, children, and property is a blessing. His heart still ached for his loss. However, Job's blessing was the opening of

revelation. We must become pure in heart.

{6.31} Be filled with mercy. How? You must continue to think about the other person's perspective. You must become someone who is able to join in others' grief and joy. You must have a heart of compassion. Compassion is the root of love. You must accept yourself in all circumstances, and continually welcome everyone in forgiveness.

{6.32} And you must become pure in heart. I've said three things. Through meekness and mourning, we carry out the work of abandoning ourselves and becoming empty. If that was the cutting down of large branches, purity is the intricate work of picking out myself. So first, the work of simplification—you must continue to become simpler. Just because there are a lot of things going on, you must not become caught up in all those happenings. Your job is to continue to cut down branches and focus on God. And in the remaining areas, you must not regret. Secondly, the elite troops must not compromise. This is the willingness to die for the sake of God's word. Thirdly, pure iron. You must not keep mixing with other things, but must reject them. Your life's motivation must always be God. Your purpose must be God. Then you will become pure. And when you become pure, you will see God. In all circumstances, you must be one who can pick out what God reveals. This is an amazing blessing. Living with God becomes so easy for the pure in heart. We must become pure in heart. I bless you to become poor in spirit. I pray that you will continue the work of uprooting through mourning. I pray that you will be able to block all things through meekness. I desire that you be filled with righteousness and compassion. And I desire that you see God, as you become pure in heart, picking out intricacies and becoming even more pure.

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Christian spirituality

The Beatitudes Lecture #7

{7.31} It is not the peaceful, but “Blessed are the peacemakers, for they shall be called sons of God.” And “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” What are these two hearts? These are the fruit of the life of the poor in spirit. If you live a life in poorness of spirit, you will reap the fruit of peace and being persecuted for righteousness’ sake. This is the completion of the Beatitudes. Peace means ultimate victory. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Because the Holy Spirit perfectly reigns over their lives, these people are able to bring works of peace wherever they go. Much like when Isaac’s well was taken, he just let it go. It was not to be fought over. Isaac was a man of peace, and he allowed them to take it. If you are stripped of something, just let it go. But because Isaac’s life was one that produced victory, Abimelech bowed in fear before the living God, pleading with Isaac for a treaty of peace. This is the culmination of the work of emptying oneself. It is not about going and taking things back. It is not about going and acquiring something. If God has placed a mark of complete victory on a person’s life, that life will daily produce victory. If a place, where the one who has been given complete victory goes, does not receive peace, they will face the sword. He will exclaim, “I have not come in peace, but with the sword!” This is the characteristic of a conqueror. He does not compromise, no matter where he goes. Peace is the result of a very tough life. Wherever he goes, he must resolve whether or not to receive only from God. There is no time for hesitating or wavering. Peace results from a state of being influenced by God with no interference. Where do we find this unobstructed influence of God? It is like the man named Obed-edom. As David was moving the ark of the covenant, Uzzah put his hand on the ark to steady it, and was immediately struck down. Afraid, David left the ark at the house of Obed-edom. As Obed-edom took the ark, he probably witnessed the death of Uzzah, and knew that he could potentially die as well. But he had a fear of God, and did not leave the ark on the threshing floor. As he takes the ark, God proclaims peace over Obed-edom. While the ark was in his home, the Lord blessed Obed-edom so abundantly in those three months, David heard of it. And regaining strength through hearing of Obed-edom’s blessing, David takes the ark up to Jerusalem. Spiritually speaking, that is God’s influence. God’s impact is determined through those who are completely dead. The moment Obed-edom took the ark, he was dead. Therefore, wherever peacemakers go, they determine God’s impact. Believers whose faith is not apparent wherever they go, who do not bring about peace in their groups or circumstances, and are not even marginalized, are those who fluctuate. Because the Holy Spirit is not hindered by one who has been emptied, God’s work is clearly established. Accept it, or reject it? “Blessed are the peacemakers, for they shall be called sons of God. Sons of God refers to authority. Now you have been given the authority of a son. One cannot live in the authority given by the Holy Spirit without being poor in spirit. You are limiting these things. You must become peacemakers, bearing the fruit of peace.

{7.32} “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” The life you are aiming to live by becoming poor in spirit, is an amazing life. The Beatitudes is not given for the purpose of living well and being well fed, but it is given for the purpose of bringing

you an amazing life. Those who are poor in spirit do not even consider receiving something that is not of God. If your car is empty, do you fill it with water? No. In the same way, because you do not accept things not from God, you reject those things that are not of Him, which results in persecution. You must remember that the life of a saint is one that does not compromise with history, but counters the world's demands by living on God's provision. Believers in this age compromise so easily. They compromise for money, or personal advantage. I don't know if the Lord would use this phrase, but I think He would say, "What a shame." Why? God gave His only begotten Son, through whom He wanted to fulfill all things, but those who claim to have received grace live completely apart from His grace and dependence on Him. Although He probably would not use these exact words, looking at this picture, I believe He would say something to the effect of: "What a shame."

{7.33} You must live a completely upright life, which you can stake your life on—one that is persecuted for righteousness' sake. The time has come for us to truly live this way. Those who do not believe in the spirit, or a God who created the universe, do not have to live this way. Please live thoroughly in the world if this is the case. Please enjoy this world. However, those who believe in Creator God and in the spirit, must live in this way. I desire that you will live an amazing life.

{7.34} This is the end of the exposition on Beatitudes. Let's summarize one last time. How do you become poor in spirit? Your spirit must be emptied through eating the word, repenting, obeying, and bowing in prayer, and you must mourn over the areas that are not emptied. Mourning is training ourselves to live on the early and late rain—only on what God provides. Like David, we must not live by what we possess. It is utter reliance on God. The life of receiving from God, and if He does not provide, then dying to it. You must cultivate this kind of life. If you intend on living a moderate life, then this lecture on Beatitudes will have been unbearable. But for those who want to live for the glory of God, you will have realized that the Beatitudes is a very important message. Those who have witnessed the greatness of God's kingdom need to take today's message and resolve to develop the heart of Beatitudes in their own lives. Hold judgment with a heart of meekness, praos. "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." You must pursue newness in God everyday. You must eliminate prejudice and your past experiences. You must always acknowledge God's potential. "Blessed are the merciful, for they shall receive mercy." Always considering the other person's circumstances, and being able to join in others' pain and joy, and considering their side is important training. Mercy is the root of all God's things. It is because of God's mercy that He came into this world. Therefore we, too, must have mercy. When we are filled with righteousness and mercy, God picks out whatever is His. This person is pure in heart, not tied to anything that is not pure and clean. So after cutting the branches through righteousness, mourning, and meekness, the work of intricate plucking must begin. What is this work? First, it is the work of simplification. Amidst a myriad of choices, it is instantly being able to catch God's will. While in Him, it is the stripping of all things in my life that are not of him. Next is the elite squad. Those who stake their lives on the Word. Metal that does not become mixed. A person

whose life motivation and purpose is God. The fruit of this simplified, pure life is peace. Wherever this person goes, God's complete victory is proclaimed. He is always asking, "Will you take it or leave it?" and "Will you do it or not?" It is a powerful life. It is a life imbued with the authority of the Son. A life that does not limit the Holy Spirit is now possible. Next is persecution for righteousness' sake. It is staking one's life on what God calls upright. You have been called to an extraordinary life. Take these things and examine your life through your daily prayer life. I will give you good news. Take this Beatitudes and pray daily for the next 10 years – is ten years too short? Then continue for 15 years. The product is something that only those who have done it can know. There will be a reel spinning within me. I may be speaking, but it is not me. I want to go there, but I am drawn over here. I do not live by my strength. Life becomes so easy. This reel continues to spin. You want to say, "She's so ugly," but instead, "She's pretty" comes out of your mouth. You must taste what this is truly like. Pray for the grace to build the foundation for the Beatitudes. There are about 300 people here tonight. If even 10 percent build the foundation for the Beatitudes, then I've done my job. But how much greater would it be if all of us did so? I pray that you will taste the greatness of God's kingdom.

