



INTERVENTION IN THE ECCLESIA

SEELEY D. KINNE

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I. Introduction

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Many spiritual persons have seen acts of intervention in
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This direct grace of intervention is absolutely necessary for
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Therefore, to merely read these teachings and mentally
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Therefore, to merely read these teachings and mentally grasp them is not sufficient. They must be experimentally entered, step after step; to do which, you must come into the teachings of Holy Spirit. He must have hold of your inner being and carry you along into these things of God. No other way can be found. It is God's way.

II. Intervention

INTervention is a suspension of the ordinary law of approach to God, and the interposition of the divine hand to do things beyond man's faith and working in prayer and seeking.

Intervention is the way God has often bridged over the shortcomings and failures of His servants. It means God working beyond man and his way of faith. It is God in the lead.

God is going to do great things using His servants as a channel, altogether beyond what they could believe for. That is intervention. This is a part of His last day great working that is to be done in many places.

Now in regard to intervention, there is this to be added: It is the full return of man to his proper state of pliability in the hands of the Lord, and the elimination of all independent action: that is, the state in which the Lord is the actor—man is acted upon. Few Christians arrive at this state, but some are approximately near to it.

Since the Creator made man with a high order of power of will, dominion and lordship, and gave him title deed to the earth, God would not intrude upon these rights. But by an exceeding wise and benevolent plan, the Son becomes a man, bears the curse, pays the debt to justice, and becomes the heir of all things.

Yet Jesus Christ has waited nearly twenty centuries to give man an opportunity to do with divine, conveyed powers. Now the age must be closed. The Lord is taking hold of the whole situation, though still using human servants. Intervention appears in the Lord's exercise of sovereign powers in connection with the ministry of His servants, when He as Sovereign God arises and does great miraculous things beyond the faith and gifts of His servants.

III. Apostolic State

THIS is the method of spiritual progress especially into the apostolic state. Most schools of attainment in spirituals are based on human method and means; therefore the indifferent progress made. But there are divine methods that are altogether successful.

The divine method calls for prayer, waiting and seeking God. Following which, or coming forth in or through these efforts is revelation. This is an illumination that opens to one the way. It is accompanied or followed by workings of the Spirit, which motions bring one into the things revealed and sought.

But in intervention, the hand of God's power is present to carry one beyond ordinary human attainment and miraculously sets one onward into the things of God. Those whom God has led in this way into spiritual states and things, if they pay heed to His movings, He will miraculously carry into the apostolic ministry.

This is a spiritual state in which control of the motions of being pass out of the natural into the spiritual; that is, from the initiative of the natural man into the initiative of the Holy Spirit—a state of being moved by the divine will. Thereby there comes a full and free entrance into the supernatural realm, or kingdom of heaven.

This is the apostolic or miracle realm. Here comes forth the true ecclesia. This is the kingdom of heaven in operation on earth.

God is bringing a company of men and women today into this high full state of divine control. Here the miracle working power of the Spirit operates to perform any and all miracles that God may see best to do. This company will come forth as the prophetic army described in Joel 2:1-11 and Isaiah 13:6.

From or through them will come the prophetic word of God in foretelling determinate counsel in this, the great day of Jehovah.

IV.

Sovereignty

THE sovereignty, the dominion, the omnipotence of Almighty God the Father, the Son Jesus Christ and the Holy Spirit have been obscured and lost to our vision through the downward slide of Christianity; and the sense of the dread, august and terrible God of Heaven has been dimmed and mini-fied, while the creature, man, has been greatly magnified and made brilliant.

This loss of appreciation of the infinite, almighty I AM and His proper exalted place in man's view, and that along with not relegating man to the low place where he properly belongs, are and have been, both of them, of inestimable hurt.

It is of absolute necessity that one have a correct view of these two great facts—the almightiness of God, and the low estate of the creature. Lack of such vision prevents entrance into the apostolic state. Such a discovery and comprehension, and adjustment to the omnipotent God can only be accomplished through revelation and by the inner moving of the Holy Ghost, showing the way and bringing one into the sense of God. "According to the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11).

There are steps in our relation to God that may be taken in a way that seems only partly in the Spirit. But in the higher spiritual attainments we reach a view where we see the utter helplessness of the creature.

One cannot enter the apostolic state by any human effort whatever, but must be carried there by a direct act of God.

There is an error some have fallen into. This error is as follows: since God is all-powerful and man is so helpless, therefore

man should do nothing and leave all to God. But the scriptures show this to be wrong, for they repeatedly tell us to pray, seek God, wait on God and search for Him as for hid treasure. "He meeteth him that waiteth," and many like passages. These show that the creature has his part to do and what it is. Rather the Lord has said, "Work your way, step by step into the things of God."

Nor is there any contradiction between sovereignty of God and the free will of man. Man is a higher order of being—even called gods in scripture (John 10:34).

This sovereignty and dominion of God is to have entire possession of man. That is, man is to be directed, controlled and operated by the supreme will and sway of the Lord without being interfered with by human choice.

It might appear at sight that such a state would be severe bondage. This view arises from and is produced by the loose and undisciplined condition man is found in. He has been unbridled and wayward. When once the hand of God gets the reins, and brings His child into a thoroughly chastened and disciplined state, when the will of man blends, and is made parallel with, and brought into union with the divine will. Lo! instead of finding an irksome bondage, the soul emerges from all its old bondages and limitations into a freedom, unbounded and exceedingly delightful.

Now the springs of action arise in God and lead to God. They are of such a flavor that living becomes a luxury, a perennial joy. Those servants who attain this relationship to Christ become "vessels unto honor, sanctified and meet for the Master's use and prepared unto every good work" (2 Tim. 2:21)

V. Re-Creation

THE warped, gnarled and snarled state of man in the Fall unfits him for divine use. God's plan to use men, therefore, calls for a re-creation of those who become His vessels. A great transformation of spirit, soul and body is required.

The minuteness, extent and completeness of this rebuilding far surpasses the ordinary conception and experience of salvation in the new birth. Human intelligence can scarcely grasp and comprehend, even with the aid of revelation, the infinite ingenuity which has devised a plan which destroys no created faculty, yet reconstructs and restores these powers, till such an one reigns in life by Christ Jesus, through the intervention of abundant grace (Rom. 5:17).

We are now come to the great day of the Lord. His unfolding plan points to great events. It is the time of the latter rain outpouring. There is a call for prepared efficient vessels for divine use in the closing work of the ages, and the soon coming bride translation.

These and other startling events demand rediscovery of truths that have been lost, and as well, new and deeper revelations of truth, which will take us farther into the fulness of perfection of His uttermost salvation (Heb. 7:25).

As has already been seen, these higher spirituals are not entered by humanly devised rules, methods or grace, they are bestowed by the grace of God. Earnest trustful prayer, diligent seeking, and patient waiting on God are essential.

The Holy Spirit will come upon one, and by operations of His power, bring one into the realm of miracles and into union with God in His supernatural work. In order that one may dwell in this realm of Holy Spirit control, the work of re-creation must be deeply wrought in mind, will and heart; spirit, soul and body.

The wonders of man's re-creation is a marvelous work of God. It goes forward without marring his personal character, but retains his individual cast of character. Impartations of new things from God, yet all the while retaining, refining and enhancing original characteristics, is work of divine art. Illustrating samples—a slow, hesitant speaker becomes fluent through a gift of prophecy, even in natural conversation. A timid one, when prayed for, becomes free and easy. By spiritual effusions and breakings wrought by grace, he who was stern and severe by nature becomes mild and gentle and tender, while still retaining firmness and solidity.

Where there are natural qualifications or gifts, the Spirit may graft in an additional gift and power of similar quality or kind. If there be no natural gift or ability, the Lord may miraculously create outright a spiritual gift. Sometimes infirmities are caused through demon interference which may be prenatal, or otherwise. Or it may be caused by physical defect or accident. It may be a fault of blood circulation, or of improper nerve action, or paralysis or weakness of an organ, causing only partial functioning.

Disease may cause similar failure of mind power. All faults, defects, or undeveloped organs—every kind of infirmity, physical, mental, soulish or spiritual, the Lord is ready to heal. "Himself took our infirmities and bare our diseases." "By whose stripes ye are healed."

VI. Christ In You

IN this teaching of "Christ in you," we will see what is the state into which the apostles were brought as instruments, by whom miracles and wonders described in scripture were wrought.

There is a passage in scripture descriptive of the means employed by which the apostles became channels of these acts of the Lord. Consider the following statements as they are given eighteen or twenty times in Acts 14:26 to 15:18:

- Recommended to the grace of God (Acts 13:2-4; 14:26).
- They rehearsed all that God had done with them (verse 27).
- How He had opened the door of faith to the gentiles (verse 27).
- Declaring conversation of the Gentiles (verse 3).
- Declaring all things that God had done with them (verse 4).
- God made choice (verse 7).
- Bare them witness (verse 8).
- Giving them the Holy Ghost (verse 8).
- Put no difference (verse 9).
- Purifying their hearts (verse 9).
- Through the grace of the Lord Jesus Christ, saved (verse 11).
- Paul and Barnabas declaring what miracles and wonders God wrought among the gentiles by them (verse 12).

God did visit the gentiles:

- “I (God) will return.”
- “Will build again the ruins thereof.”
- “Will build again the tabernacle of David.”
- “Saith the Lord who doeth all these things.”
- Known unto God are all His works from the beginning of the world.
- God wrought special miracles by the hands of Paul.
- “God also bearing them witness (Heb. 2:4).
- Confirming the word with signs following.
- “I will set it up.”
- “For it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:13).

— “Working in you that which is well pleasing in His sight” (Heb. 13:21).

— “Yet not I but the grace of God which was in me” (1 Cor. 15:10).

— “I have planted, Apollos watered; but God gave the increase.”

— “We as laborers together with God: ye are God’s husbandry, ye are God’s building” (1 Cor. 3:6, 9).

These with other parallel passages teach that the New Testament ministry was not working for God, but God working through them! God was the actor; men were agents. The state of the apostles was one of entire divine control of the whole being. This state of union with Christ has been obscured to vision and lost to experience. Now in these times of restoration this truth of divine control is again to be restored to us.

VII. The Will

FIRST as to the will, the controlling faculty; rebellion, disobedience and contrariness are deeply rooted and interwoven in the warp and woof of the will. Rebellion against God and His government is just natural to fallen man. Satan has succeeded in weaving into man’s thought fabric many lies and half-truths. These perversions are accepted and believed by man. He bases excuse for disobedience to God upon them. He is too contrary to candidly investigate and prove. He does not want to face facts and submit to God, nor will he until God runs him into a corner by preaching, providence and chastisement. So deeply is rebellion rooted in the will that, though a master stroke be dealt at conversion, it must be followed by blow upon blow.

The patience of the Lord in His work of straightening, untangling and adjusting man’s will to the will of God is very won-

derful. A re-created will (all waywardness, wilfulness and variation taken away)—a will put in harmony, union and made one with God—is most glorious. Set into the mystery of unity with God. This is “Christ in you”: in the will.

VIII. The Heart

HEART is a name applied to that part of man which is divided into affections, the emotions, the desires, the appetites and the propensities. When the heart state is seen in the light of God, it appears quite as badly broken and perverted as the will.

The way of heart attachments to persons and things may be illustrated by comparing it to the support of a vine. The vine grows a curling wiry tendril that winds around and fastens the vine to whatever support may be near. The heart was so created that divine attachments, powers and tempers might flow through its avenues, and the divine nature be displayed in its inflow and outflow of graces and fruits of the Holy Spirit, such as love, benevolence, joy, peace, etc. Here again is seen the infinite patience of our Saviour in His work of detaching from wrong attachments, and crucifying inordinate tendencies, and restoring these heart faculties to their true center in God.

God said of the creation that when it was finished, it was good. Therefore, re-creation is not the destruction of any of man's faculties, but is restoration from their fallen state: a reconstruction so that they may be subject to the working of the power of Christ within. It is the independent, selfish, earthward tendencies of these faculties that are to be eliminated, or changed into spiritual, heavenly, Godward motives.

Man is thus created anew, that through him may be exhibited the affections, emotions, attachments and nature of God. It is not wrong to love with natural love, but it is heavenly to have divine love flow through human love, making it pure, fervent and unselfish.

IX. The Mind

TRULY beautiful and magnificent is the human mind and its operations through its reason, perception, intuition, memory, imagination, consciousness, etc. The manner in which this intricate machinery interworks to accomplish mental processes, and obtain results is very wonderful.

But alas! The work of the enemy has perverted, weakened and estranged the mind from God. Its powers are out of harmony with God. The nations forget God. The fool reasons there is no God. Those esteemed wise reason themselves farther and farther from God. But when “the Son of God is come and hath given us an understanding,” then we know Him (1 John 5:2).

Mental powers are weakened when separated from God and the indwelling Christ; but functioning in the Spirit, they become mighty. Man's mind is normal only when it operates in the Spirit of God. “I hate vain thoughts,” says the Psalmist in 119:113. How marvelous to have the thinking activities so operate that one can say, “All my springs are in Thee” (Psalm 87:7).

X. The Senses

THE senses are a very unique set of powers in man; operating through physical organs, they contact the physical world. Their soulish center is in consciousness. When normal and spiritual, they convey facts of spirit, sensation, and know-

ledge of God and heavenly realms to the spirit of man. Connection between sense consciousness and man's spirit was lost; but through re-creation made alive to God, it again connects with sense consciousness.

In the Fall, God's manifestations, angels and spiritual sights ceased, and man became spiritually blind, deaf and insensible. Re-creation of the senses opens to man again a door into the spirit realm where men may see "visions of God," heaven and spirit beings and things.

The spirit world is a higher realm than our earth state. Adam was so created that he could contact the spirit world, which ability he lost, but in Christ it may be regained. Those who have reached higher spiritual attainments have often testified to seeing, hearing or feeling that arose from relations with the higher spiritual realm. That channel which conveys sense activities between soul and spirit in man became inactive, so that the flow of sense information from soul to spirit ceased. In Christ's re-creation it is restored.

XI.

Consciousness

CONSCIOUSNESS is the center of that intelligent state of existence peculiar to man among earth's creatures. Here are reported and commingled into what may be termed the stream of natural life all the findings of will, heart, mind and senses. All we discover and know is assembled in the consciousness.

When the mind operates in the Spirit, the heart is filled with the love of God, where "it is God that worketh in you both to will and to do."

When the senses are exercised in Spirit, then consciousness becomes a center of spiritual inflow. Then can it be said, "I live, yet not I, but Christ liveth in me." Then can the miracle-working

power of Christ freely operate, and the kingdom of heaven is manifest in apostolic power.

XII.

The Body

MAN was created a spiritual being in his principle nature. In the Fall, his spirit nature became separated from its divine life source and died. The soul and body came into a sense life, separate and independent from God. This is an abnormal state, for man is only true to the purpose of his creation when he lives a God-related life in the Holy Spirit.

The apostolic state of the flow, energy and power of life's current being saturated, controlled by and united with the Holy Spirit, is the fulness of "Christ in you." This state of divine union is one in which the nerve transmission system, with its magnetic currents, becomes saturated with the dynamic energy of God. This heavenly life power coalesces with and absorbs the earth current.

This divine indwelling in the body, in its full degree, calls for a full renovation of the body. Every disease and sickness should be healed, and infirmities re-created and restored, and the law of heredity reversed: every organ made normal and full of life. Since the Lord is for the body, it is possible to "reign in life by one Christ Jesus." This is the physical apostolic state of "Christ in you."

XIII.

Gifts of the Spirit

IN the creation of man, God endowed him with a great variety of powers, abilities, gifts and graces. In the Fall, these became broken, partial and sometimes nearly, or quite destroyed. The degrading generations have gone tumbling down the incline of depravity and inefficiency.

By impartation of gifts and powers through the Holy Spirit, this loss of gifts and impairing of powers is met by an operation of reparation and restoration of powers equal to all needs, according to and beyond the faith of the recipient. For now they are more lavishly bestowed by a sovereign intervention grant.

These gift impartations are not limited to strictly spiritual use, but may cover the whole circle of man's activities and qualifications. In answer to the prayer of faith, men have received financial gifts, solution of financial problems, invention difficulties solved, and various needs met. "In Him are hid all the treasures of wisdom and knowledge" (Col. 2:3).

It is commonly taught that there are nine gifts of the Spirit. But in the list in 1 Corinthians 12, each one named is a cluster of gifts. Many other gifts are not named in this list. Some of them are very important. For instance, dominion, intercession, exorcism, laying on of hands, etc. Gifts of finance are discussed in 2 Corinthians 9:1-15.

These gifts are, at least in part, restorations, or to take the place of lost gifts once had in the natural realm. They bring one nearer to the apostolic state; yet Paul is made to say, "There is still a superabounding way" (1 Cor. 12:31).

XIV.

God's Two Ways

THERE are two parties in salvation works: God and man. So there are two ways in which the Lord works dispensationally-speaking: One way, which has been known to us all along, is that in which God responds to the call of man in his seeking and prayer of faith; basing his claims on the promises of God as found in the written Word, through the great atoning sacrifice of Christ, laying hold on God till He answers prevailing prayer. This common method of the gospel age has been the resort of many valiant men of God. Many waves of salvation in gospel revival have thus visited the nations.

Now and again may be found an account of a great achievement by a servant of Jesus Christ, shining forth, glorious and grand. Yet the divine treasure house holding the Lord's provision is crowded to overflowing with super-abundance, and has been waiting through the centuries for tardy and belated appropriation of the church and His servants who, dull of apprehension, are slow to avail themselves of God's bountiful provision.

This way of dispensing is limited by the appropriating faith of the creature, although the Lord uses many means to encourage, accelerate and develop His servants. This may be said to be working up toward God from the creature side. The other method is a working down from the Creator toward the creature. This is not based upon the frail creature, but upon the power of the infinite Jehovah Himself. It rests upon His will, foreknowledge and determinate counsel, upon His dominion and sovereignty. It is often prophetically expressed as His purpose.

This is not a consideration of God's conduct of the affairs of the universe. With this, man has not to do, and has rarely intruded into (Josh. 10:12). We are only dealing with those activities of God that are by, through or with man. These acts of

God which are in connection with His people, which originate in the mind of God, and are beyond all that man asks or thinks, have occasionally happened all along. These may be called acts of intervention.

But now, in the close of the passing ages and opening of the new, man's faith and prayer abilities are not equal to the crises of affairs. Therefore God must arise and exercise His sovereign powers and dominion according to His determinate counsel. Where these are operating quite above and beyond man's faith and prayers, yet through man, that is intervention.

Exercise of this mighty sovereign power of intervention was common and continuous in the days of the apostles. But when man took the lead and assumed government in the church, he broke the intervention, and threw down the miracle-working power that made the apostolic ministry.

God could have exercised His sovereign authority, and changed the course of things, but He might have crowded thereby on man's prerogative more than He chose to do. So God stepped back and gave man opportunity to show what he could do. He showed his utter failure.

Now that we are entering the day of Jehovah, the times of restoration of all things, God in sovereign dominion will take the lead and control in world affairs. He will by intervention (that is, working sovereignly through man), restore the miracle-working apostolic ministry in great power.

XV.

The Way In

THE how of it: the way into the apostolic ministry has been a mystery undiscovered by man's wit and wisdom. It has awaited the sovereign intervention and revelation of the Lord Himself. "A man cannot obtain anything, replied John, unless it has been granted him from heaven" (*Weymouth*). "What hast thou that thou hast not received." (John 3:27; 1 Cor. 4:7).

"Many are called, but few are chosen. They that are with Him are called and chosen and faithful." (Matt. 22:14; Rev. 17:14). Though divine election is here strongly expressed, human privileges and possibilities are also taught in many passages.

In Luke 12:37-44 is an account of how the Lord deals with His servants. He says, "Blessed are those servants whom the Lord when He come shall find watching." And again, "Who then is that faithful and wise steward, whom His Lord shall make ruler over His household."

In Hebrews 2:1-5 we are warned that we "be exceedingly cautious," lest at any time we let them slip. Again, "How shall we escape if we neglect so great a salvation?" (Referring to the miraculous apostolic ministry.

The sovereignty of God does not interfere with or lessen man's responsibility. Rather, its manifestation calls for greater concern on man's part. There is an attitude that makes one suitable to be chosen to apostolic ministry. Emphatic scripture terms express it as: "Watch," "Wise," "Faithful," "Give more earnest heed," "Press toward the mark," "Diligently seek," "Importunity," "Danger of neglect."

Watching implies being alert, attentive, deeply concerned. Not to be turned aside. Faithful implies taking responsibility, not neglecting, dependable. Wise implies unselfish care for the good of all. "Night and day praying exceedingly." Intense earnestness.

God does not, therefore, in exercising His determinate foreknowledge, infringe on man's free will and responsibility (1 Cor. 1:26). But those who exercise these attitudes of waiting, watching, earnest heed, etc.—to these Christ will gladly grant apostolic ministry as a sovereign intervention grant.

To these, intensely earnest, devoted, He extends the golden sceptre. The danger is not that you will be passed by, but rather, "Will you qualify?" God is on the lookout for every suitable one. "I sought for a man." "The Lord took me." (Ezek. 22:30; John 4:23; Amos 7:15).

These truths should not be ineffective in experience, for they were not ordinarily composed, but came by prophetic wisdom and revelation. Seek for divine illumination. Practical experiential entry into these privileges is the goal.

XVI. Summary

TO sum up these teachings: There is a sovereign redemption power that the Lord has exercised at times, for the blessing and deliverance of His people, and the advancement of His kingdom. This power was brought into operation at the time of Pentecost, and thereafter in the apostolic church and ministry. It was lost in later times by the usurpation of the place of Christ as the governmental head of the church. Since then, it has but occasionally come into operation.

Now again at the closing of past ages and opening of future ones, it becomes necessary for God to work many works of revolution in this way; that is, by sovereign intervention. Man is not efficiently and sufficiently spiritual to keep up with the necessary movings. God must, therefore, come to the front and act Himself. He must press things to an early accomplishment.

In these activities God is working away out ahead of man's conceptions. A part of these activities are wrought through man as an agent, but God often goes beyond man's attainments, ability, faith and expectation, yet it is in cooperation with man. This is intervention.

By intervention God will accomplish, in His co-working with man, mighty miracles and supernatural events in closing and opening the ages.

By God's miracle-working intervention, His servants will be brought into a sanctified re-created, healed, perfected state so they will be fitted to enter and be used in the gift realm and apostolic working power to bring forth mighty acts of intervention. They will experience a restoration of faculties and powers to a whole state, and be so adjusted to the Christ life that His energy will flow through them freely.

They see and feel the invisible God. The love of God is

shed abroad. Reason is clarified and freed from bias caused by Satan's suggestions.

This is a set of teachings setting forth the fulness of restoration, divine control, apostolic state and ministry, and intervention of God's sovereign power by which it is done.

But there are degrees of attainment and reception in the New Testament ministry, and will be at this time. Not all were apostles or prophets. Not all were caught away as was Philip, or stoned and made a trip to heaven as did Stephen, or returned as did Paul. Oh! the inestimable loss to man when he was disconnected with God and the spirit world.

XVII. Intervention Attitudes, Promises and Incentives

ON many occasions, intervention has been exercised by the Lord all down the past. But its fuller and more frequent workings in the church were interrupted by man's taking in hand the government of the church. Supernatural works and miracles were crowded out, neglected and lost.

The Lord has now begun restoration, and a great revolution is at hand. Transfer of ages is upon us. Jesus is the God of the ages. "By whom also He made the ages." He is about to "come forth out of His place," and take control of all affairs of the whole world. (Heb. 1:2; Isa. 26:21; Rev. 11:15, 17).

Christ will, however, continue to use His servants in many ways, both old and new. But the sovereign exercise of intervention will now be seen in many great events and changes. Nothing less is adequate to the crises now at hand.

God's attitude towards His servants is so loving, tender and compassionate He can scarcely bear to hear their cries, even though their petition be very faulty; though He has to bear long with them. He arose and stood when Stephen was being stoned.

Indeed the heart of the Lord is yearning over His people. (Luke 18:7, 8; Ps. 112:4; James 5:11).

So then the question is not, How may I come under intervention; but, can Christ find a sufficient number who will qualify to receive and exercise sovereign power necessary for His works? So great are these things, even angels desire to look into them, and would delight to participate. Intensely interested and exceedingly important then is our personal attitude toward Christ's intervention.

Conditions always obtain in whatever grace we may hope to receive. Though what God gives by intervention is a sovereign grant, it is no miscellaneous dispensing without regard to condition.

A suitable state is taught in several scriptures. Note especially Revelation two and three. Overcomers receive highest awards—the highest to be obtained. Deep intense desire and earnestness for the glory of God and His highest will; devotion, sacrifice, willingness to suffer, have always marked the men of God.

"The kingdom of heaven suffereth violence, and the violent take it by force." Many noted men of God became thus violent and took of the kingdom's goods, and carried them away (Matt. 11:12).

Wherever the Lord finds this intense earnestness (a whole-hearted pressing after God and spiritual things) He stimulates faith. Faith grows, soul powers develop, and grace is poured out. The spirit is liberated from warped soul conditions; the flame of faith and devotion mounts higher and higher.

He sets in a gift of faith, gives revelation of intervention and its purposes and privileges. Joy and delight fill one as he catches glimpses of God's sovereign sway and activities in the transition period. Intervention in no way interferes with ordinary means of grace, but rather deepens and intensifies them.

Intervention is a transfer from the creature up-look to the Creator's plane of outlook and down-look. "Come up with me in the mount and be there." It is the Lord carrying us out of the ordinary into the extraordinary and miraculous. "Now unto Him that is able to do exceedingly abundantly, above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

There is a breaking through into the kingdom realm where God measures no longer by man's measurements, but by the superabundance of God's sovereign intervention, a lavish bestowal by divine measure. By the foolish perversions of man, this divine sovereign way of abundant benefaction was buried beneath superstitious rubbish. But it is the time of restoration. It is to be abundantly restored. Hallelujah! Amen!

XVIII.

Explanatory Application

I WILL give you a series of teachings on intervention that will open the way for you to walk right into it. "I will pick you up and carry you in."

XIX.

Different Christians

THE methods of faith that you have followed were natural effort. The methods of faith under intervention are supernatural gift operations.

It is necessary in intervention to have faith. But there is a quickening of faith by the gift operations of the Spirit. Sometimes it is faith in a promise of some intervention. At others, it is thankful faith for having received. In fact, when one enters the realm of intervention, he comes where the human and the divine flow together, so that the human becomes absorbed and saturated with the divine.

This produces an altogether different class of Christians from those that are commonly seen. They are after the pattern

of God. They are the sons of God, for they are led by the Spirit. They no longer run over and quench the Spirit's leadings, but wait and watch for them continually. They become keen in the perception of the Lord's voice. "These are they that follow the Lamb whithersoever He goeth." They no longer work for the Lord, but are wrought by the Lord for this self-same purpose.

XX. Infirmities Hinder

IN order to attain an intervention view and state, in large measure, many changes must be wrought in man. As God desires fully responsive powers and faculties through which to operate, there should be full cooperation by man.

When the power of God comes upon a vessel, full deliverance in the particular in hand may not at first be effected, because some infirmity or bias breaks the power of God. Therefore, God has given the chapters on the several departments of being and on re-creation. Because of such interference, the full, divine plan of deliverance may not be realized.

If then, there comes an effusion of the Spirit, and it seems to fall short of the full expectation, be not discouraged. A further and fuller inundation may sweep away every barrier.

XXI. Initiative

THE opening, conception, plan and act of a course of procedure in the common activities of life begin in the mind of man. But when one is brought into the mystery state of "Christ in you," initiative arises out of the act of the Holy

Spirit upon and through the faculties of man. So one may say, "I think, will, act; yet not I, but Christ thinks, wills, plans, acts through me." This, continued and carried out from the suggestive stages of a procedure to its finality, is being led by the Spirit. One thus becomes a son of God. Persistent continuance will make one an overcomer, and land him in the bride company.

"Thou also hast wrought all our works in us." "He that hath wrought for us the selfsame purpose is God." "I labored more abundantly than they all; yet no I; but the grace of God which was in me." (Isa. 26:12; 2 Cor. 5:5; Gal. 2:20; 1 Cor. 15:10).

Elijah did not originate nor plan the scenes at the test with the prophets of Baal; for he said in his prayer to God, "Let it be known this day that thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word." The plan originated with God. Elijah was the instrument or agent. This was the method of the prophets and apostles. This state of divine initiative is being restored (1 Ki. 18:6).

XXII. Limitations

HUMAN observations, discovery, expectation, and attainment of every kind have limitations. Life's duration is limited by divine fiat, and physical decay to seventy years.

Location is limited by expanse of space. Sight is limited by eye focus. Weight conveyance is limited by strength. Possessions are limited by finance ability. Knowledge is limited by learning. Ascent is limited by gravitation. Penetration is limited by density. Everywhere man turns, he faces limitations.

Man in his pride and ambition has essayed to pass these limitations. By care he may possibly postpone the fatal day. By rail, auto or plane, he may traverse distance. He may attain strength, or make machinery and move great weight. He may acquire large possessions or extensive learning. Still man is hemmed in by limitations.

God is infinite from every angle. He is the Unlimited: duration, space, possessions, knowledge—in none of these and in nothing is God limited. He dwells in limitless eternity.

God has, at times, lifted man above his limitations. "Enoch was translated that he should not see death." Christ saw no corruption. Philip was transported by divine power. God made Moses to see the whole land of Canaan from Pisgah's height; his sight was not dimmed, nor his natural force abated at 120 years. Samson received a gift of great strength. Paul said, "I have all and abound." Elijah went to heaven in a chariot of fire.

God said to Moses, "Come up to Me in the mount and be there." Now in these days of restoration, there is an intervention invitation to escape limitations by a transfer into that vast realm where God operates. Here it can be said, "I can do all things through Christ which strengtheneth me." By prayer, seeking and waiting on God, we may receive an interference of intervention with the ordinary course of affairs, and be carried into the supernatural realm, and sit down with Christ in the heavenlies, where we may say, "Thanks be unto God who always causeth us to triumph." "Nothing shall be impossible unto you." "For with God nothing shall be impossible." (Exod. 24:12; Phil. 4:13; Matt. 17:20; Luke 18:27).

XXIII.

Preparation

EXTENSIVE and varied preparation in man are necessary to capacitate him for the large interventions which are essential to the great sovereign works of this, the great Day of the Lord. For man at his best, naturally considered, is but a small vessel to contain the vast and mighty works God may choose to commit to him. Even a small vision of the Infinite and His appearances appall man, and prostrates him. (Read Dan. 10:7-10; 3:24, 25; Ezek. 1:28; Isa. 6:5.)

In order to accomplish the necessary restoration of broken faculties, the Lord puts into operation in those sufficiently spiritual a recreating power that will bring healing and elimination of weaknesses, infirmities and imperfections. This power is called control in other places in these lessons.

This creative power is effective in its action. Once set up in the subject, it needs but to be yielded to in tender trust, abandonment and obedience, and it will transform to perfection.

XXIV.

Diversities

THERE are various intervention grants of different kinds and degrees that are accomplished by the outstretched hand of King Jesus.

There is a golden scepter grant of intervention. In this, King Jesus is pleased to give audience to petitions, which may be presented by such an one. Several Old Testament men had this favor in a high degree. (Deut. 34:10-12; Job 42:8; Jer. 15:1; Ezek. 14:14).

An intervention providence is very precious. In it the Lord Jesus causes you to meet the very one you seek. It is also a general or specific watch over one for protection or for good, so that one repeatedly sees the Lord's hand moving in their behalf in the events of life.

Finance intervention is the sovereign hand of the Lord interfering with the ordinary course of supply, and stretching out His hand to provide for needs. Examples: Joseph sent into Egypt and put in authority to care for Jacob's family in time of famine; meat, manna, shoes and clothes supplied to Israel miraculously for forty years; crossing of Jordan and the Red Sea; and the fall of Jericho. God is still doing, and about to do, many great acts of intervention (Deut. 29:5, 6).

Some have received an act of intervention so that they are no more weary; or the body restored to soundness and health,

or made immune from disease, heat or cold. Others, the law of heredity reversed in various particulars.

XXV.

Faith and Intervention

SINCE faith accompanies all spiritual attainment and operation, faith and intervention are associated. That is, by "the faith of God." "All things are possible to him that believeth," even the highest sovereign dominion in God.

There is a miraculous process by which one is made a believer and possessor of this supernatural faith of God. *Hupostasis* is a Greek word defined, "that which underlies, the substance, the reality." Christ "is the very image of His (God's) substance (*bupostasis*). "Faith is the substance (*bupostasis*) of things hoped for." (Heb. 1:3; 11:3).

Jesus said, "have the faith of God." This faith is a gift of divine impartation of the very substance of Christ (Mark 11:22, margin).

This "faith of God" is imparted in this way: "So faith cometh by hearing, and hearing by the Word of Christ." Which means, faith comes by spiritually hearing the living Word which proceeds from Christ. This life-giving Word is the seed of God, "which falling on good ground are they which . . . having heard the word, keep it." (Rom. 10:17; Luke 8:11, 15).

Thus, the seed of God which is a living word coming forth from Christ, and is of His very divine substance (*bupostasis*), when it drops into an honest and good heart, produces a substance which is the "faith of God." This germinating seed of God grows into life in the recipient: makes him a Christian and a believer. Continued ingrafting of the living Word of God in the heart of a hearer will make him grow up into Christ in all things.

So then, if one diligently obeys God, and there comes a word of promise from God concerning an intervention, God is minded to grant over one. Gratefully believe and accept.

XXVI.

The Intervention State

IT is indeed a great bestowal of divine grace to receive, as has been described, an intervention over some particular matter, such as the body, infirmities, immunity from disease, finance, providence, access in prayer, gift impartation, change of disposition, etc. But there is a state of being brought up into the sovereign control of Christ by intervention, where one is led, taught, directed, protected, kept and made to overcome by Christ reigning in one.

This is a state that the bride company expects, and those who may receive and participate in some of its several degrees will be brought up into as a part of the bride preparation, according to ability to receive.

Ability does not refer to mere natural ability (though that may be included), but rather to ambitious faithfulness. "Be zealous." It is he who diligently traffics with what has been committed to him.

Of this faithful character was apostolic Christianity, as set forth in scripture. The apostles were in a God-controlled state. George Fox, the first Quaker, says, "I was under the power of God fourteen days. I was very much altered in countenance and person." William Penn says of Fox, "God has visibly clothed him with a divine preference and authority."

To those seeking and striving for God's best in the Spirit, Christ may now and again grant an intervention; when the recipient of such grace notices and is thankful, God may be pleased to repeat frequently. If he still be zealous, the Lord may advance him toward an intervention state, and if he abide earnestly and faithfully, bring him into that state.

To do this, the Lord pours out upon him strong anointings of the Spirit. These impart teachings which show him how to

deport himself before the Lord, and to properly adjust himself to the power of the Spirit that is upon him. Also, there is a healing, transforming, recreating power set to operating within him, changing him from glory to glory. He looks into the perfect law of liberty, and is borne forward into the depths of God. Delight is unbounded. Satisfaction is inexpressible. Faith mounts up. Earth recedes. Scriptures bring great joy, especially such as Ephesians 3:20 and 1 Corinthians 2:10.

This is that "so great salvation," for the neglect of which we shall hardly escape, since it was corroborated by God with signs and wonders and various miracles and gifts of the Holy Ghost—"For He is able to save unto the uttermost, all that come to God by Him." "But to God be thanks, who at all times leads us in triumph in Christ" (Heb. 2:4; 7:25; 2 Cor. 2:14).

This is a new race of the redeemed, of which Christ is the Leader (Heb. 2:10).

XXVII.

Devotion

DEVOTION is the blending of vehement, arduous, passionate zeal, with love, abandonment, worship and adoration. Devotion to Christ of so rare dimensions is the basis of the human state, upon which intervention is bestowed. It is the sum of repentance, consecration, yieldedness and self-sacrifice; the immolation of natural ambitions, plans, hopes and personal activities not originating in God. It calls for the presenting of all our faculties to God as a living sacrifice, and becoming His bond-slave.

Abdication of personal self-control in so full a degree, has been found out or attained only by a few. Facing this truth, the sun of human hopes appears to be setting. But once having passed through so straight a gate, the pastime of chasing life's illusive phantom bubbles loses its charm. The divine bestowal of

true riches is so elaborate and abundant that he who thought all lost is amazed at the vastness of a new-found domain and the riches of Christ, surpassing all previous apprehension. "As having nothing, and yet possessing all things."

Devotion means all that is implied in the other terms of sacrifice. Consecration may be cold and legal. Abandonment may come through pressure. Yieldedness may follow severe chastening. But devotion is glad, joyous delight in the will of God, be it pain or pleasure, humbling or exalting. It is the wealth of heart love poured out at the Master's feet.

So touched is the heart of the Infinite by such zeal and devotion, scarcely anything could be withheld. Intervention over a devoted life is the very delight of God. Miracle-working power He wants to give. His nature is intensely responsive to devoted creatures—His is the response of the Great Almighty.