



The Tree
Of Confidence
In God's Nature

B. R. Hicks



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Outline

Introduction To The Study Of The Tree Of Confidence In God's Nature

Christians sometimes view faith in God as some intangible substance for which they must strive yet have little hope of ever acquiring. So many times during crises, we question God by saying, "Why did You let this happen to me?" However, we can find the answer as to how to lay hold of faith by studying God's Word. For instance, the Bible tells us that **faith is a fruit of the Spirit**. Since faith is a fruit, it obviously is produced as a result of growth to spiritual maturity because fruit is produced only when a plant reaches its mature stage of growth. Since God has ordained for fruit to grow on a tree, it also is evident that Christians must possess the *Tree* that produces the *Fruit* before they, by spiritual stature, can have its Fruit. Furthermore, since Faith is a spiritual Substance, rather than a natural one, it follows that Faith must grow on a spiritual Tree. Hence, growing a spiritual Tree of Confidence in God is what produces the Fruit of Faith in one's heart.

In the beginning of this present world, God created Adam-male and Adam-female* with pure hearts. He made them after His own Image and Likeness. He then planted in their pure hearts a spiritual Tree of Confidence. In its maturity, their Tree would have been exactly like God's own Tree of Confidence. He intended for the Tree of Confidence in Adam-male's and Adam-female's hearts to be sustained by their feeding from the Tree of Life that was in the middle of the Garden of Eden. But soon after the Serpent had crawled into the beautiful Garden, he infused into Adam-female's heart the poison of doubt by asking her, "Hath God said?" Immediately the poison went to the roots of her Tree of Confidence, causing her to disbelieve God's spoken Word. After the Serpent's poison had done its work, she easily believed that she and her husband would encounter no adversity if they ate of the Tree of Knowledge of Good and Evil. She easily believed, at that point, that she and her husband would become like God. But immediately following their disobedience to God's Command, Adam-male and Adam-female died spiritually. In the process of their disobedience, they lost a priceless possession — their Tree of Confidence in God's Word.

However, God's Plan included restoring all things to man through His Son, Jesus Christ. Jesus desires to replant, to feed, and to water a Tree of Confidence in God within repentant man's heart until it attains mature spiritual growth.

As we study the Tree of Confidence in God, we find the revelation of its Roots (Belief) and its Trunk and Branches (Trust) in the Old Testament. The Fruit (Faith) of the Tree is found in the New Testament. Thus, if we would have perfect Confidence in God, we must grow in Belief, Trust, and Faith in God. A Tree of Confidence will mature in our hearts as we permit God's Spirit to uproot our carnal tree of misplaced confidence, with its roots of unbelief, its trunk and branches of distrust, and its fruit of doubt.

God's Word declares that the invisible, spiritual things of God are understood by His visible, natural creation.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: (Romans 1:20).

Thus, if we are to understand the heights and depths and length and breadth of God's great spiritual Tree of Confidence, we must consider a few facts about God's natural trees.

A natural tree is born from a seed. Inside every natural seed from a tree is the miniature embryo which will grow into a mature tree if the right conditions prevail. When the seed from a tree falls into the ground, it soaks up moisture; then, its shell splits open to allow two weak, trembling shoots to appear. One shoot depicts a humility shoot, for it starts growing downward to become the hidden root in the dark recesses of the earth. This humility root forms the foundation of the tree.

As the tree continues to grow, it puts out more roots that are like anchors that support and hold the tree securely in place when winds and rains from storms assail it. The roots also minister to provide nourishment for the trunk and the branches of the tree.

Although hidden from view, the roots of the tree are very strong and sensitive. When confronted with an obstacle, they either will go around or through it. Sometimes roots will work and grow their way down around very large boulders. Other times they will split smaller rocks and obstructions in order to get through to the earth, the place of food and water. Thus, the little humility shoot with its root hairs assumes the responsibility of soaking up water and minerals from the earth, the depths, and of sending them up into the trunk and branches of the entire tree.

The other shoot that breaks out of the tree's seed depicts the exalted shoot, for it starts growing upward to

become the visible trunk and branches of the tree that will be adorned with the beauty of leaves and fruit. The united ministries of the humility shoot and the exalted shoot enable the tree to produce its own food. All day long, the leaves busily take in carbon dioxide from the air and minerals and water from the earth. From these elements, the tree produces chlorophyll, the green, living substance in leaves. Hence, through a union of the sun's power from on high and air (exaltation) and power from the earth's depths, its mineral substance and water (humility), the tree manufactures glucose or sugar which feeds the entire plant. Thus, the natural plant provides an excellent picture of the crucified Christ's Power and the resurrected Christ's Power.

After the tree ministers to itself, it then ministers to others. Trees are God's natural air conditioners. Daily, trees' leaves give off enormous quantities of water. Scientists have reported that on a summer day a weeping willow tree sprays out as much as 5,000 gallons of water into the atmosphere, and a middle-sized oak can spray out as much as 150 gallons of water. We cannot see this process with natural vision, but we can feel the cool air which is a result of the trees' ministry. When a forest sprays thousands of gallons of water into the air, the water vapour rises to form clouds. Then, later, the clouds give back their moisture to the earth in the form of rain.

The process of a natural tree's growth and life reveals a beautiful picture of the growth and life of God's spiritual Tree of Confidence. Even in its beginning, Confidence in God is like a Tree because it develops from a tiny Seed.

The writer of the Book of Hebrews made this statement:

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; (Hebrews 3:14).

The Greek word for *confidence* means a setting under (support), essence or assurance, substance. The Roots of Belief in God's Nature support the Tree of Confidence. The essence or assurance of Trust in God's Nature forms the Trees' Trunk and Branches. The mature Tree of Confidence produces the Fruit of the substance of Faith in God's Nature.

A Tree of Confidence in God is born when we receive a Seed of God's Word into our hearts. When we water this Seed of Truth with the moisture of tears and prayers, its shell will split open to reveal two, tiny, spiritual shoots. The humility Root of Belief in God's Nature will start growing downward, hiding in the secret, low place of Jesus Christ's Humility. The Root of humility will anchor us in all our spiritual storms and opposition from fallen Lucifer, who is now known as Satan, Devil, Serpent, and Dragon. Then, the exalted spiritual shoot will start growing upward to form the Trunk and Branches of Trust and the Fruit of Faith.

Empowered by the humility Root of the crucified Christ and the exalted Trunk, Branches, and Fruit of the resurrected, glorified Christ, our Tree of Confidence will be able to produce food for itself through God's Living Word. Then, like a natural tree, we will be able to minister the cool comfort of God's fresh Spirit-Breath to those round about, and in due season, our Tree of Confidence will cause the clouds to return and water others' spiritual gardens with the Water of God's precious Word.

Men always have viewed trees as having special significance. The Vikings, the Norsemen, for instance, believed that a giant tree supported the universe. They believed the roots of this mighty tree grew down into the underworld and that its trunk upheld the Earth, while its boughs reached beyond the sky to support the Heavens. They also believed honeydew dripped from the tree's leaves, providing food for God's creation. To some degree, their belief pictures God's Tree of Confidence.

God says that Belief, Trust, and Faith come through the hearing of His Word; He also says that He upholds all things by the Word of His Power.

Who being the brightness of *his* glory, and the express image of his person, and **upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Hebrews 1:3).

Thus, every tree depends wholly upon its root system to supply it with nourishment and life.

For two years during my lifetime, I lived in California. While there, I grew two lemon trees in my yard. I did not feed the branches or the fruit of these trees. Instead, I dug a trench around the base of each tree and kept it filled with water and fertilizer so that the roots would be fed. This reminded me that the Word of God declares that Jesus is the Root and the Offspring of David. As we draw from Him, the Living Root, we find nourishment and Life coming into our heart to feed and nourish our Tree of Confidence. Our invisible Roots of Belief in God's Nature are a living witness to the flesh and to the Devil of the inward Work which the LORD has done in us in the time of testings when the winds and rain from the storms of life have beaten against us.

Although the Roots of Belief are underground and, therefore, unseen, they bring assurance and stability to the weakest, faintest Christian during life's trying moments. We walk by Faith as the Roots of Belief in God's Nature

possess the ground of unbelief in our carnal heart. Many of our wrong attitudes and dispositions in the time of afflictions and pain come from undeveloped foundational Roots of Belief in the Goodness of God's Nature. It takes Belief in God's Nature to anchor us in times of stormy waves and billows. These hidden Roots of Belief in God's holy, merciful Nature must increase continually in order to support the visible structure of our Tree of Confidence as it reaches toward God.

Since the carnal stones of unbelief in our fleshly nature prevent us from acquiring God's Nature and going deeper in God's Word, these stones of unbelief must be split open by the Humility Shoot of the Tree of Confidence before the Tree can mature fully.

The upward shoot from the Seed of the Tree of Confidence produces Trust and Faith. A trusting heart knows Confidence. The Trunk and Branches of Trust give support and stability to the heart and mind. Being near people who have a mature Tree of Confidence filling their hearts is a comfort and blessing. When raging winds blow against it and the storms of life beat upon it, the Tree of Confidence shoots its many Roots of Belief in God's Nature down deeper into the soil of humility. It says, "LORD, I believe Your Nature is too good, too holy, and too merciful to let one thing come across my pathway that is not for my good and for Your Glory and Honour. LORD, I may not be able to see the good in this situation, yet, but I believe You are going to show me the good and bring me through this trial with some substance of growth."

With this confession, down go the Roots of Belief in God's Nature. After the storm subsides, the Trunk of Trust is taller, and the Branches are strengthened to bear greater, more perfect Fruit of Faith. If we take advantage of every storm of life, letting each trial become an opportunity to increase our invisible Roots of Belief, we will see an increase of growth in the visible realm. New stature will come into view as the Trunk and Branches of Trust on our Tree of Confidence in God grow and bring forth Fruit. As a healthy Root system feeds the Trunk and Branches, they are able to produce and support the Fruit of Faith that contains the Seed of Life. When the Roots of Belief and the Trunk and Branches of Trust reach spiritual maturity in our lives, they produce the highest degree of Confidence, which is the Fruit of Faith.

Mankind frequently makes the mistake of trying to grow a tree of confidence in the mind rather than in the heart. However, when confidence is just a mental exercise, one's mental tree of confidence is quickly uprooted by life's tests and storms. On the other hand, if we allow the Spirit to plow up the fallow ground of unbelief in our hearts and plant the living Tree of Confidence where it should be, we will know the rest and joy which true Confidence brings in times of storms and opposition. The presence of this Tree brings satisfaction and ecstasy to the heart and mind in the darkness of night. The sweetness and delicacy of its precious Fruit brings living strength to the spirit, the soul, and the body.

Confidence in God first takes Root in our heart the moment we believe in Jesus as our Saviour. Trust in God's Nature grows in much the same way that a natural tree develops. God never has expected man to start out with the highest degree of Confidence in Him, which is Faith. Instead, He begins with a Seed of Confidence and blesses it so that it can take Root downward and bear Fruit upward. No large, luscious fruit ever hangs from a spindly trunk and sparse branches that have been stunted by an inadequate root system. Maturity produces the Fruit of Faith. This is why God desires the Tree of Confidence to grow to full maturity in our heart.

A prolonged acquaintance with some individuals weakens rather than strengthens our confidence in them. However, a prolonged relationship with Jesus Christ provides a Trust in God's Integrity and Reliability which increases every day, for His Nature never changes. His Love intoxicates our heart so that we can trust Him when we cannot trace His Reason and Motive for allowing painful circumstances and events to transpire in our life. Belief, Trust, and Faith will prevent us from trying to penetrate the dark clouds of circumstances and events, and they will make us look to the Rainbow of God's Promise which surrounds the dark clouds. His Rainbow of Promise assures us that "all things work together for good." Just being aware of how He loves us will cause our Tree of Confidence to grow. We grow Trust as we love.

The butterfly is a beautiful example of Trust. In tempestuous storms, dark nights, and whirlwinds, while rivers are being flooded, trees uprooted, and rocks dislodged by the violent actions of nature, the butterfly snuggles safe and remains dry under some broad leaf. Likewise, the trusting heart easily commits its plight into the God's Hands, for He is the One Who upholds all things by the Word of His Power.

Christians who live in the High Tower of the Tree of Confidence possess a degree of Confidence that enables them to live above situations which normally would discourage or destroy them. Early in our spiritual journey, we must accept the fact that we cannot climb to the top of the Tree of Confidence unless we permit the LORD to take us through the Root, Trunk and Branches, and Fruit stages of spiritual development. Only in this way can we gain the spiritual Stature necessary to live above the world, the flesh, and the Devil.

It is my hope and prayer that this study will establish in readers' hearts a consuming desire to have a living Tree of Confidence in God's Nature growing within their own hearts and lives.

— The Author

* In the beginning God created Adam-male and Adam-female with one name (Genesis 5:2). After sin had entered their hearts, the man Adam named his wife Eve. Thus, before sin, they were known as Adam-male and Adam-female.

**The Tree of Confidence
in God's Nature**

Part One

**The Roots Of Belief
In God's Nature**

Introduction To The Roots Of Belief In God's Nature

The most important part of a tree is its root system, for without the roots to form a foundation to support additional growth and to nourish the tree, it would never reach maturity. As far as this principle relates to the Spiritual Tree of Confidence in God's Nature, this means that Trust and Faith never will be produced in Christians' lives until some Roots of Belief in God's Nature have grown into the soil of their hearts.

The invisible Roots of Belief in God reach down into the subconscious part of man's heart and mind. The first, small, humility shoot that springs forth from the Seed of God's Word that somehow, somewhere, gets sown in the fallow ground of a human heart produces these Roots of Belief in God. We receive a Seed of God's Word in several ways: through a personal testimony, through reading the Scriptures by ourselves, or through hearing the Word preached in a church service, for instance.

God's Word does not leave a hungry or seeking heart untouched. Whether we are touched with remorse over our sins or a desire to know our Creator or a longing to experience the peace and satisfaction of a spiritual relationship with God, somehow we will be touched by the Seed of the Word that gets planted in our heart. If we respond to that touch by watering the Seed of the Word with our tears and prayers, a Tree of Confidence toward God will start growing within us.

The Bible describes fourteen different aspects of Believing which comprise the Root system of the Tree of Confidence in God. Jesus Christ desires to restore this Tree in our spiritual garden.

The writer of the Book of Hebrews tells us that Belief in God is absolutely essential if we are to please Him by coming to Him in Faith. We must first believe that God exists:

But without faith *it is impossible to please him*: for he that cometh to God **must believe that he is**, and *that* he is a rewarder of them that diligently seek him (Hebrews 11:6).

The Greek word *believe* means to have faith (in, upon, or with respect to a person or thing); credit, entrust (especially one's well-being to Christ), believer, believe, commit to trust, put trust in. Its root word means persuasion, i.e., credence, moral conviction of religious Truth or God's Truthfulness, reliance upon Christ for salvation, consistency in such profession, the system of religious truth itself, assurance, belief, faith, fidelity. When we come to God, we must *believe* (be persuaded) that "HE IS" and that He is a Rewarder of them that diligently seek Him. We must *believe* (have respect toward God) that God has the kind of Nature that the inspired Holy Scriptures say He possesses. Through His Word, God reveals His infinite perfection in Love, Mercy, and Kindness for and toward His creation, and He acts only for the good of His creation and for His own Glory. This class of Belief is a bridle of restraint to prevent our tongues from sinning by murmuring and complaining in the midst of suffering and trials. We must believe that He rewards us with His divine Light, Love, and Likeness if we diligently seek Him. Then, when we find Him, we will say that the *suffering of seeking* is not worthy to be compared with the *glory of finding*.

So the Roots of the Tree of Confidence are formed as we believe that God is Who He is and what He is; in other words, we must believe in God's Nature and Character. The doubts and distrust that we feel toward God's Nature and Character can be traced back to the roots of unbelief that grow in the carnal heart. When we believe, we give God credit or respect for being true to His Nature and Character. The mystery of this Truth will unfold as we examine the Roots of God's Nature.

Also, as we study God's Characteristics and learn to know Him better, we need to examine our own heart under the searchlight of God's Holy Spirit. The Spirit will expose our need for more growth in God's Nature and Character. Our cooperation with God's Spirit and Word will cause our Tree of Confidence in God to grow and become fruitful.

If we allow the Roots of Belief in God's Nature, which grow in our spiritual heart, to work together with the Trunk and Branches of Trust, we will find spiritual growth taking place deep within us which, in turn, will bring the Fruit of Faith to maturity in our lives.

As a humility Seed, Jesus Christ was the Corn of Wheat that fell into the ground and died so that each believer could be planted, grounded, rooted, and anchored in His Death and could, therefore, draw upon the Waters of His Obedience, Surrender, and Humility from the depths. When the depths are united with the Holy Ghost Power from

on high, they produce the sugar or the Sweetness of Jesus' Nature in the spiritual leaves of our spiritual Plant, just as a natural tree draws from the depths and the heights to produce food for a natural plant. As Jesus Christ's Life and Nature flow out through our beings, we become fruitful Christians. The Psalmist referred to this precious Truth.

And he shall be like a tree planted by the rivers of water, **that bringeth forth his fruit in his season;** his leaf also shall not wither; and whatsoever he doeth shall prosper (Psalm 1:3).

God promises that the man who lives day and night in His Word will be like a flourishing and fruitful tree which converts the lowly substance of the earth and the high substance of air and sunshine into sugar. We, too, can convert the humility Truth and the exalted Truth of God's Word into living, sweet Food. Thus, we will abound in strength, vigour, and fruitfulness that will bring joy to God's Heart, satisfaction to our own hearts, and blessing and comfort to those around us.

In addition to being planted in the Water of God's Word, we must be planted in the Waters of Jesus Christ's Death at baptism. We also must continue to draw daily upon the Waters of His Death which contain the substances of Humility, Surrender, and Obedience. These "Death" substances are part of the ingredients we need to form the sweetness, the sugar, the new food for our new life.

The Laver in the Old Testament Tabernacle furnishes a beautiful picture of the process of Death being transformed into Life. In the wilderness, the Water in the Laver was supplied by the Water out of the Living Rock that followed them. This Rock was Christ.

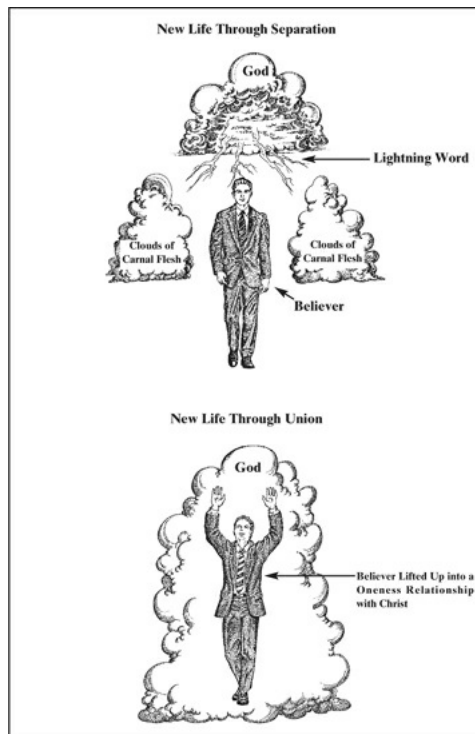
Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: **for they drank of that spiritual Rock that followed them: and that Rock was Christ** (I Corinthians 10:1-4).

The Water in the Laver from the Rock of Truth pictured the Waters of Christ's Death. The Priests were baptized in this Water before being dressed in their priestly garments. They returned daily to these same Waters to wash their hands and feet before going into the Holy Place to minister with new life at the Golden Altar, the Golden Candlestick, and the Table of Shewbread. Progressing directly into the Holy Place without stopping to wash in the Waters of the Laver would have brought death rather than life to a priest, for new, clean life to minister came out of the Laver.

If we have been buried with Jesus in the baptismal Waters of Death, it is necessary for us to remain planted in these Waters. We must wash daily in the Waters of His Death in order to receive new substance for growth from His Humility, Surrender, and Obedience, which are used by the Holy Ghost Power from on high in the manufacturing of new sugar to feed the Spiritual Man. Sugar is necessary for life. When sugar is metabolized by the cells of the body, its released energy becomes the basis for maintaining and increasing life within the cells of plants and animals.

As further examples of the different ways in which energy is released, let us consider two powerful bombs — the atomic bomb and the hydrogen bomb. Atomic power is released by splitting or dividing atoms, whereas the secret of the hydrogen bomb is not in splitting atoms but in fusing them. This principle works in the natural realm within plants and animals to release the power that is contained in sugar; it also works in the spiritual realm to release new spiritual power in our lives. Spiritual power is unleashed each time we let Jesus Christ separate us (as power is released through the splitting of atoms) from the things of the world, the flesh, and the Devil. To release even greater power (this time using the principle of power being produced by the fusing of atoms, as in a hydrogen bomb explosion), we must let Jesus bring us into greater Union with Him, once we have experienced separation from another portion of our carnal self. The processes of separation and union produce new, spiritual life.

(See drawing on following page.)



When we draw Obedience, Surrender, and Humility from the depths of the Crucified Christ and let these substances be joined with the Holy Ghost Power from on high, they form in us Christ's Sweetness, the sugar of His Nature. God uses the fire of testings and trials to separate us from earthly attachments, to transform us into His Image, and to bring us into greater Union with Christ. Thus, trials are nothing less than the spiritual atomic and hydrogen bombs that God uses to glorify His Name.

We must continually abide in the Waters of the Death of the Crucified Christ by studying and meditating on God's Holy Word. In this way, we ultimately will possess a great depth of His Sweetness. This means, in any daily circumstance God uses to reveal areas in our hearts and lives that are not like Jesus, we will turn our hearts to His humility Nature and seek to draw out of His Obedience and Surrender the substance or strength to keep a Christlike attitude in every situation. We can fall on our knees in adversities and call on His Name (His Nature), or we can breathe a quick prayer for God to guide us in the right response. Either way, we are abiding in the Waters of His Death. Christians who have neglected to seek Jesus' Nature find that when the fire of trials burn, instead of sweetness being released into the "hydrogen power" of greater union with Jesus (the soul aflame and burning with His divine Love), murmurings, frettings, complainings, misery, woe, judgments, and discouragements pour forth from their hearts. It is no wonder that Paul said the following:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: **for the Spirit searcheth all things, yea, the deep things of God** (I Corinthians 2:9,10).

If we will press on in Christ Jesus, our minds and hearts will be enlightened with the depths of the principles of life in the natural and in the spiritual realms.

Now let us consider, one by one, the fourteen Roots which support the spiritual Tree of Confidence in our heart. These Roots are formed as we sink our Belief into God's divine Attributes. The Root system of Belief in Jesus Christ is the beginning work of Confidence in the invisible human heart.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Romans 10:9,10).

Even as sinners, we must start believing with our subconsciousness or with our invisible heart. This forms the first

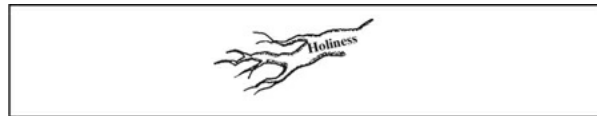
shoot that grows downward from the Seed of the Tree of Confidence in God.

Chapter One

The Roots Of Holiness, Righteousness, Might, Terrible Majesty, Judgment, Refuge, And Sun And Shield

Given the right conditions, the seed from a tree will produce a mature plant. So contained in the seed is everything that is needed for it to grow roots, a trunk, branches, and fruit. This is also true in the case of a Seed of living Truth from God's Word that comes to lodge in a heart that furnishes the proper place for the Seed to grow. The Seed, planted in fertile soil where it receives living Water, Light, and Food, will produce Roots of Belief in God; Trunk and Branches of Trust in Him; and the Fruit of Faith in the LORD Jesus Christ.

I. The Root of Holiness



Speak unto all the congregation of the children of Israel, and say unto them, **Ye shall be holy: for I the LORD your God *am* holy** (Leviticus 19:2).

The word *holy* means to be clean, pure, without spot or defilement. We say, "I believe that God is Holy." Yet the fleshly attitudes and dispositions we manifest in testings and trials show that we question God's Holy Nature. Our questioning proves that the Root on our Tree of Confidence of Belief in God's Nature is very small. Beloved, how can we be holy and have God's Holy Life flowing through us when we entertain such unholy doubt in God's Holy Nature? Our questioning of God's Motives, Reasons, and Purposes in the events we encounter in our lives proves our unbelief in the Holiness of His Intents. Jesus is the only One Who can remove the roots of unbelief that are hidden in our fleshly nature. Jesus said that the axe is laid unto the root of trees; therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire. Clearly, then, all the carnal trees in our heart that bring forth the fruit of doubt must be hewn down.

II. The Root of Righteousness



O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this (Ezra 9:15).

God is Righteous; that is, He is True, Correct, Right, Just, and Fair. God is never wrong. Therefore, He can do us no wrong. Since God is Righteous, Wise, and Good, He never chastens and disciplines us too severely. For us to cast ourselves down at His Holy Feet and humble ourselves under His Mighty Hand is the only right thing to do.

When I first began ministering, I sometimes doubted God's Righteousness. In obedience to His precious Voice, I often spent time in the Word and prayer, and there I found such beautiful Truths that my soul was sent heavenward in an ecstasy of praise, causing me almost to burst asunder with joy. Naturally, I felt the whole world would be glad to hear about the glorious Truths that the Spirit revealed to me, but to my utter amazement and confusion, many of the Christians with whom I tried to share God's revealed Word were calloused, indifferent, and even opposed to the Truths that delighted my soul. Suffering and sorrow then filled my heart. For God to open my eyes to great life-changing Truths, then, to have those Truths disparaged when I tried to share them with others seemed so unjust and

unfair. How could God be Righteous in this matter? Yet, through it all, He was teaching me lessons in believing in Him and His precious Word. These experiences caused the Root of Belief in His Righteousness to grow within my heart.

Jeremiah, the suffering and weeping Prophet, had some questions along this line.

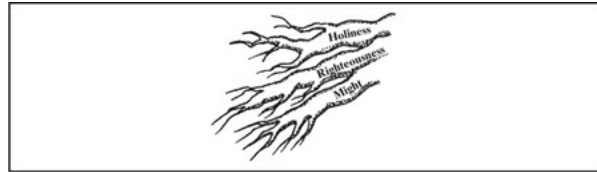
Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: **Wherefore doth the way of the wicked prosper? wherefore** are all they happy that deal very treacherously? (Jeremiah 12:1).

How many times have we questioned the Righteousness of God's Character by wondering why the wicked prosper when the righteous often seem to have such difficult times? How many times have we felt God hold us, individually, to a narrow, straight line over some small sin or fault, while at the same time other Christians seemed to get by with glaring misbehaviours?

Because our carnal mind cannot explain what seems to be a lack of balance in God's dealings with His children, we fret, murmur, and complain against Him as though He were unrighteous. Then, the Light of revelation floods our soul and allows us to see that it is God's Righteousness and Mercy that do not permit us to get by with even the small things that are unlike Him.

Peace enters into the soul as, in our heart, the Root of Belief in His Righteousness grows on our Tree of Confidence in God. To surrender, to take our eyes off people, and to look to Jesus brings us sweet peace. We must willingly let Him make us into the kind of vessel that pleases Him because we know that all of His dealings with us are righteous and holy.

III. The Root of Might



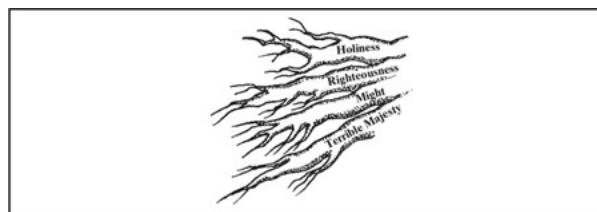
Behold, **God is mighty**, and despiseth not *any*: **he is mighty in strength and wisdom** (Job 36:5).

The word *mighty* means to be powerful and strong. The Apostle Paul had a fully developed Root of Belief in God's Strong and Powerful Nature and Character when he said, **"I can do all things through Christ which strengtheneth me"** (Philippians 4:13). Although we may not speak the words, many times our hearts say, "I just cannot take any more. I cannot bear another thing." In this type of circumstance, it is easy to look at death as a sweet release, not because we are possessed with a burning and fiery love to be with our precious Bridegroom, but because we want to escape from our troubles. Job fellowshiped this feeling when he said, "Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?" (Job 3:11). Job questioned God's Motive in letting him ever be born, when all along God knew that Job would have to experience great suffering and pain.

When we let the Spirit lay the axe to the roots of unbelief on the carnal tree in our heart, there will be room in our heart for the growth of the Root of Belief in the Strength and Power of God's Character and Nature. Once this Root of Belief is properly developed, we feel strengthened to bear anything, go through anything, or do anything that His mighty Will designs and purposes for us.

Great rest and confidence possess the soul as this Root forms within our heart. Then, we have the assurance that we can do ALL THINGS through Christ which strengthens us.

IV. The Root of Terrible Majesty



Fair weather cometh out of the north: **with God is terrible majesty** (Job 37:22).

The word *terrible* means fearful; the word *majesty* means beauty, grandeur, and excellency. God's Majesty (beauty, grandeur, excellency) is fearful and awe inspiring. When Daniel caught a glimpse of God's Majesty or Grandeur, he made the following statement:

Therefore I was left alone, and saw this great vision, and there remained no strength in me: **for my comeliness was turned in me into corruption**, and I retained no strength (Daniel 10:8).

Many times we examine ourself and think that *our* comeliness or our spiritual beauty (which is nothing but spiritual pride) is great; then, we get a vision of His Terrible Majesty, and by comparison, our beauty turns into the corruption it really is. Frequently, we compare ourself with others and think that we are making great strides in spiritual beauty until we get a vision of His Beauty and His Excellency.

When Isaiah caught a glimpse of God's Terrible Majesty, he cried:

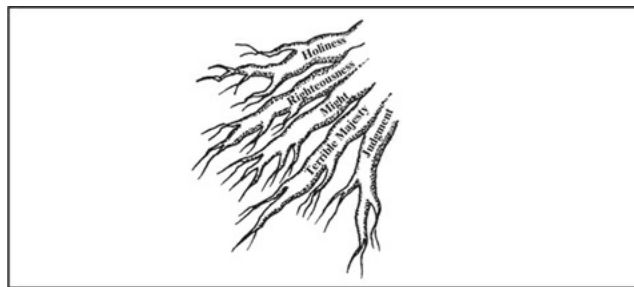
...**Woe is me! for I am undone; because I am a man of unclean lips**, and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King**, the LORD of hosts (Isaiah 6:5).

We are well pleased with the spiritual beauty, the head knowledge, of our lips until we get a vision of the Beauty of Christ's humble Lips. Then, as Isaiah, we cry that our lips are unclean, for we speak words of pride and vanity out of the blind ignorance of our flesh.

We need a greater Root of Belief in God's Terrible Majesty and a crucifixion of our carnal root of belief in our own spiritual beauty or spiritual pride. The root of belief in our spiritual beauty (spiritual pride) makes us want to quit when things do not go as well as we have planned or hoped. In some circumstances, we may have great confidence in our own spiritual, proud beauty and power (as Peter did when he boldly stated that he would never forsake Jesus), but when tests actually come, we deny the LORD by failing to exercise faith in God's Headship in the midst of the test. Then, we experience great pangs of sorrow and suffering. Unfortunately, these pangs of suffering are not always caused by grief because of our having failed the LORD. Often the pain comes out of the deflated and wounded pride we suffer as a result of our failure.

If Lucifer had believed steadfastly in God's Terrible Majesty, instead of believing in his own beauty, which was a *gift* from God, he never would have failed, sinned, rebelled, and been cast out of Heaven. Our Confidence must be established in the Giver, the Creator, not in the gift, the creation. Sometimes we think we believe in God and His Majesty when, in reality, we believe in ourself more than in the Root of His Majesty. A living Belief in God never brings disappointment, discouragement, or disheartenment. Believing in our own proud beauty, the gifts, the creation, produces these unpleasant feelings.

V. The Root of Judgment



And the heavens shall declare his righteousness: **for God is judge himself**. Selah (Psalm 50:6).

We need a living Belief in the living, humility Root of God's Nature and Character, for all Judgment proceeds out of His Nature.

The word *judge* means to give judgment, to give the verdict, to give the opinion, to give sentence. If we are established, grounded, and rooted in this part of God's Nature and Ability, it will keep us from committing many sins with our tongue. We are so ready and willing to pass our opinions, verdicts, and sentences on God's people in countless ways, despite our ignorance of the facts about them and their circumstances.

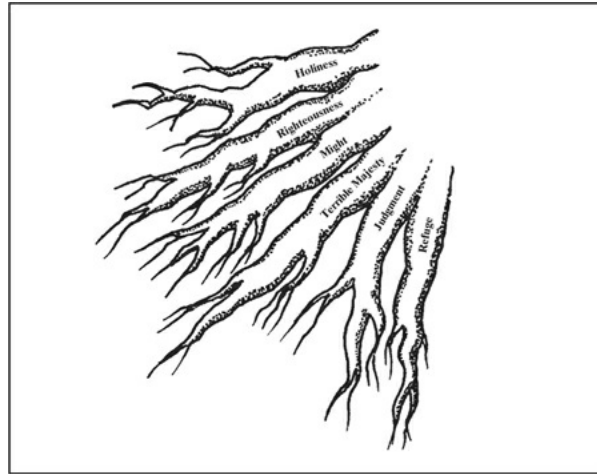
God is the only One Who is in the position to have all the facts, for only He is omniscient. Therefore, He has all

Knowledge.

Neither is there any creature that is not manifest in his sight: but **all things are naked and opened unto the eyes of him with whom we have to do** (Hebrews 4:13).

The growth of the Root of Belief in God's Nature and Ability as Judge lessens the flesh's desire to formulate its own ideas and opinions.

We need the increased growth of a living Belief in our precious LORD's Nature and Character as Judge so that we might come to the place that our tongue truly will be bridled by God's Spirit. Then, we will speak only those things given to us by Jesus Christ.



VI. The Root of Refuge

Trust in him at all times; ye people, pour out your heart before him: **God is a refuge for us.** Selah (Psalm 62:8).

We can take comfort in knowing that God's very Nature and Character is a Refuge, a shelter, protection, and hope. When we are under attack, we can flee to His precious Love and find the Nature and Character of His Love becoming a Refuge against all bitterness and unforgiveness. What an assurance!

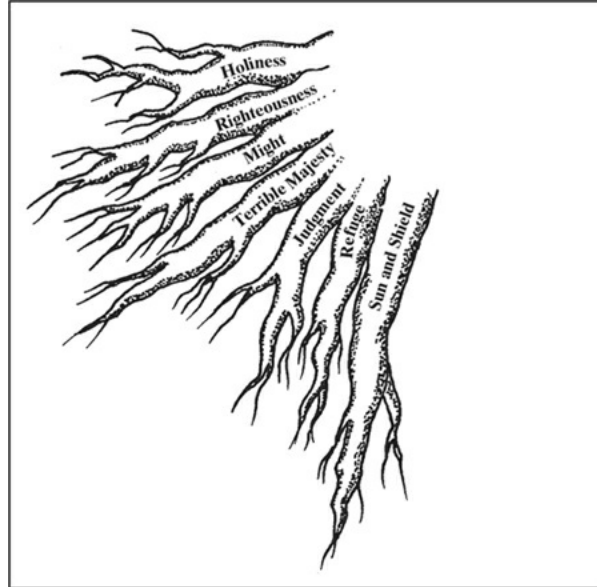
That Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye **might be filled with all the fulness of God** (Ephesians 3:17-19).

Whenever we permit bitterness over any person, place, or circumstance to enter our heart, it is a sure sign that we have not fled to God as a Refuge. Failure to take refuge in Him proves that the Roots of Belief in His Nature are yet very small.

When fleshly sorrow and sadness rise up in our heart, God wants us to flee to Him and let His joy-producing Love become a shelter, a hope, and a protection for us. Sadness is an enemy of God's Spirit. Sadness grieves the Spirit, for God's very Nature and Fruit is joy. Sadness is unthankfulness for God's former Blessings and Mercies. Sadness is the sister of doubt and anger. Sadness will cause us to doubt God's leading in our life. It will cause us to doubt that He loves us and is concerned about us. Sadness destroys all hope within us. Sadness keeps us from enjoying the low place of humility with Jesus. Sadness prevents us from being clothed with the garment of cheer. Sadness reminds us continually of the grudges and offenses we have suffered. Sadness opens the door for her sister, anger, causing us to strike out against those who have made us suffer.

There is a vast difference between travail of the Spirit, intercession of the Spirit, burdens of the Spirit, and fleshly sadness and sorrow. Fleshly sadness is one of the greatest and most common enemies of God's Spirit. As Jesus Christ reigns in our heart, He casts out all these enemies of His Spirit. Those of us who are striving to be a pure and holy Bride for Jesus Christ must put all sadness far from our temples so that we do not grieve the Spirit and so that we do not defile our temple.

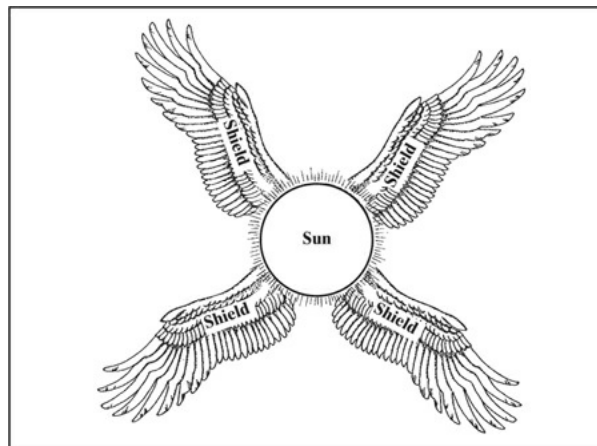
As our Root of Belief in God as our Refuge grows, fleshly sadness will decrease, and the Holy Ghost's Love, Joy, and Hope will increase in our life.



VII. The Root of Sun and Shield

For the LORD God is a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly (Psalm 84:11).

The LORD God is both a Sun and Shield to give the Light and Life we need, and that very Light and Life is also a Shield to secure us from the danger of the fiery darts of lies, deceit, illusions, and errors of the Wicked One, Fallen Lucifer. The Sunlight of Truth gives Life and is also a Shield against error and darkness. The Sun and Shield supplies all good and shelters from all evil of the Wicked One.



A. God's Sun Nature

The Sun-side of God's Nature radiates with His illuminating and healing Rays of Grace and Glory. In His Grace (gratitude), we find all Life for healing of the spirit, soul, and body. The Book of Malachi refers to the healing ministry of the Sun of Righteousness.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall (Malachi 4:2).

The natural sun is the source of life and energy on Earth. No natural life would survive without the sun's life-giving rays that penetrate all things. This principle also applies in the spiritual realm. Without the Life-giving Rays from the Son of God, even Jesus Christ, all would die in spiritual darkness and death. On the other hand, when the

natural sun shines all the time, and there is little or no rainfall, the Earth becomes a barren desert. This is true in the spiritual realm. God knows how much of the Sun we need, but according to our fleshly mind, we often think that we deserve more than He has given. It is much better to grow in a living Belief in His Nature to show us how much Sun of the Resurrected Christ and how much of the Waters of the Death of the Crucified Christ we need.

With a well-formed Root of Belief in God as our Sun, we can place ourself before Him in full confidence, knowing that He will cause the Rays from the Sun of Righteousness to shine down upon us in just the right amount. These are potent Rays of the Son of God, and only He knows how much we need. Whether God's Rays are causing us to abound or to be abased, we can be perfectly content because we have, in our humility Root, the Belief that, as our Sun, God will make all things work together for good for our fruitfulness and for His Glory.

B. God's Shield Nature

The Shield-side of God's Nature was revealed in the Garden of Eden. After Adam-male and Adam-female had sinned and had been cast out of the Garden, God placed the Cherubims with flaming swords to shield and protect the Tree of Life that was still in the Garden. This is our first record of God's Shielding Power.

When we begin to realize that God's Character wants to be a Shield for our Spiritual Man, for our little Tree of Life, and a Shield for the Tree of Confidence that He has planted in our spiritual heart through the Word and the Spirit, we are blessed.

Whether we are engaged in defensive or offensive warfare does not matter because God's Nature is a Shield to all those who believe in Him. Many times the Devil comes through our tongue and damages the little Tree of Confidence growing in our heart. Like sharp scissors, our tongue snips away love, joy, and peace, leaving us with a dead, grieved, and stripped feeling. But we must learn to flee to God as our Defense, our Shield. When the LORD God becomes our Shield, He also promises to give us glory. If we learn to let Him be our Shield from our own tongue, as well as from the tongues of others, we will find the Rays of His Glory flooding our soul. Only then can we say this, as Jesus did, **"Rejoice, and be exceeding glad: [for all persecution]..."** We rejoice, not for the persecution as such, but for the LORD's Glory that we taste and experience through it all.

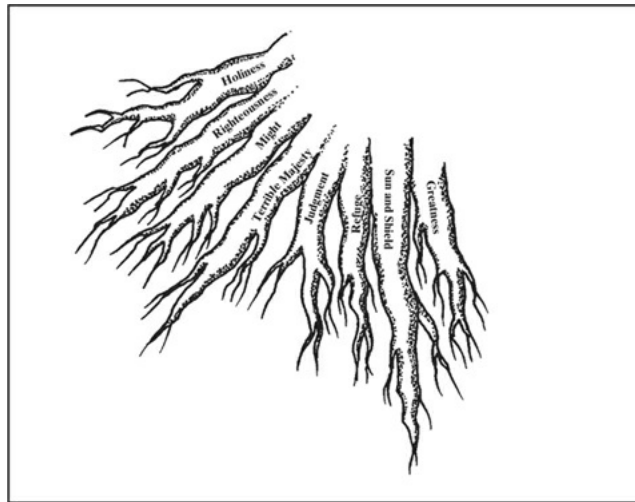
Persecutions will come, but when our Root of Belief that God is our Sun and Shield is well formed in our hearts, we will walk in His Grace and Glory.

Chapter Two

The Roots Of Greatness, Mercy, Just God And Only Saviour, And Jealousy

Now let us consider some more roots of His Divine Nature that will carry the Living Substance of the Crucified Christ's Humility, Obedience, and Surrender to the leaves of our spiritual Plants.

VIII. The Root of Greatness



For the **LORD** is a **great God**, and a great King above all gods (Psalm 95:3).

Studying the Greatness of God's Character and Nature leaves us spellbound with wonder and amazement. Absolutely no one in Heaven nor in Earth can compare with our Great God!

The word *great* comes from a Hebrew root word meaning to twist. In the natural, the strongest ropes are those made of many strands of fiber twisted together. The combined, interwoven strands give strength to the rope. This spiritual principle is illustrated in the Book of Ezekiel.

The word of the LORD came again unto me, saying, **Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick;** and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, **Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:** (Ezekiel 37:15-22).

God promised to take Israel and Judah, as a person would take two sticks, and join them together so that, in their oneness, they might have great strength. They no longer would be two separate nations, but one nation with one king. Strength would manifest itself through this unity.

This revealed Truth is needed in many churches today. If God's people would permit Him to bind, twist, and intertwine their hearts with His golden Cord of Love, they would see a power and strength that they never have seen before.

The LORD is a Great God because of the many Roots of His divine Nature that are twisted together into one Great Root. Jesus was declared to be the Root and the Offspring of David. Do we realize this? All the Roots of God's Character and Nature were twisted together in Jesus Christ. The Unity of the Name of Jesus Christ makes

Him the KING OF KINGS AND LORD OF LORDS— a Great King above all of man’s idol gods.

If we were to spend our lives searching for all the threads of God’s divine Nature and Character, we would be unable to exhaust the supply and the revelation. Nevertheless, let us consider a few threads of His Greatness that David mentioned in the Psalms.

A. Great in Rulership

For the **LORD most high is terrible; he is a great King over all the earth** (Psalm 47:2).

The LORD is highest in His Holiness, Justice, and Power; He is above and beyond all His creation. He is the Great King Who rules and subdues all His creation. He is the Great King Who gives victory to His people and Who helps them overcome all opposition.

B. Great in Wonders

Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King (Psalm 48:1,2).

The LORD is Great because He is the Alpha and Omega of all revelations, designs, and purposes for His creation.

C. Great in Name

In Judah is God known: **his name is great in Israel** (Psalm 76:1).

Wherever God is known, His Nature or Name is known as being Great in Mercy and Love toward His people.

D. Great in Works

O LORD, how great are thy works! and thy thoughts are very deep (Psalm 92:5).

God’s Works are products of His Great Wisdom, Great Power, and Great Strength.

E. Great in Mercy

For **great is thy mercy toward me: and thou hast delivered my soul from the lowest hell** (Psalm 86:13).

God’s Great Mercy is a full, inexhaustible fountain with streams of inestimable riches.

F. Great in Highness

The LORD is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy (Psalm 99:2,3).

The LORD is Great in Zion to establish equity, to execute Righteousness and Judgment. His Rule is above all.

G. Great in Honour and Majesty

Bless the LORD, O my soul, **O LORD my God, thou art very great; thou art clothed with honour and majesty** (Psalm 104:1).

The subjects of the Heavenly King joy in knowing that their LORD is above all in Majesty and Power.

H. Great in Glory

Yea, they shall sing in the ways of the LORD: **for great is the glory of the LORD** (Psalm 138:5).

Great is the Glory of the LORD to rest upon His Truth and to bring it to life in the hearts of His people.

I. Great in Unsearchableness

Great is the LORD, and greatly to be praised; and **his greatness is unsearchable** (Psalm 145:3).

The LORD is Great in His infinite Power, His irresistible Majesty, His awful (awe-inspiring) Brightness, and His indisputable Sovereignty; therefore, He deserves the greatest of praise.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! (Romans 11:33).

J. Great in Goodness

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness (Psalm 145:7).

God's Goodness is so Great that the treasures of it never can be exhausted. It is something to be kept in everlasting remembrance.

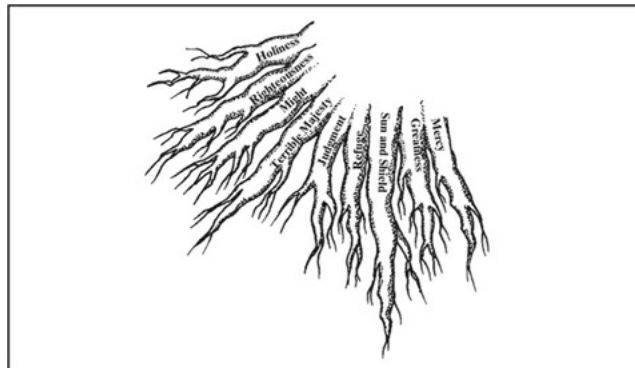
K. Great in Power and Understanding

Great is our Lord, and of great power: his understanding is infinite (Psalm 147:5).

God's Greatness of Power and Understanding enables Him to call all the stars by names. Truly, His Knowledge is an unfathomable depth.

These are just a few of the Roots or threads of God's Nature and Character that David mentions in order to give us a small vision into the depths of the Greatness of our God. When we look at the infinite Greatness of His Nature, we see how small, comparatively speaking, is our Belief in Him. Precious Jesus, always increase the growth of the Roots of Belief in our spiritual heart!

IX. The Root of Mercy



Gracious *is* the LORD, and righteous; yea, **our God is merciful** (Psalm 116:5).

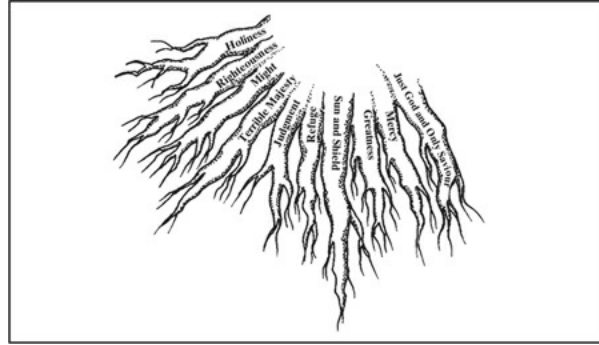
God gave Moses a thirteenfold revelation of God's Name or Nature. Merciful is one part of His Nature.

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, **The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation** (Exodus 34:5-7).

The Hebrew word for *merciful* means merciful being, one full of tenderness. As we grow in Belief in God's Nature, we also grow in receiving His Nature within our own heart. God's Nature is to be Gracious, Good, Loving, and Merciful. In His Graciousness and Mercifulness, He preserves and protects His people when they are unable to protect and preserve themselves from the forces of evil. Having this Root of Belief formed in us is a great comfort.

May God help us to have the Roots of His Nature so entwined and twisted around our heart that we may truly become steadfast and unmoved by the world, the flesh, and the Devil. As we seek to know Him, our Roots of Belief in Him will grow.

X. The Root of Just God and Only Saviour



Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? **and there is no God else beside me; a just God and a Saviour; there is none beside me** (Isaiah 45:21).

According to His own Word, God was manifested as Saviour in the flesh in the Person of Jesus. Therefore, all who have believed on Jesus Christ and have experienced a new birth know God as their Saviour, the One who has saved them from the penalty of sin and death. However, as Christians, we need to perfect our Belief in His Nature as Saviour.

We gain insight into the meaning of the word *Saviour* as we examine the Greek and Hebrew definitions. Our God is a *Just* God, and He is the *Only* Saviour. Because God is Just and rules in Justice and because He will execute Justice for those who are oppressed, poor, and needy, He is qualified to be a Saviour. No one except God can save, for no one else is just except Him. The Just God, the Saviour, can save without any other being's assistance. Those who would dare to deem themselves worthy to set up competition with God have no sense of Truth and error. No one can save unless they minister in justice. Therefore, God's Justice qualifies Him to be the Saviour of mankind.

As we meditate upon the following definitions for the word Saviour, we will find new Light and new spiritual Food for our spiritual growth to mature fruition.

A. Saviour — Makes Free

The word *Saviour* means to be made free. Many of us have been made free from the penalty of sin and death, but we still need to be freed from the power of sin that works in our flesh and our carnal minds to make us walk in our own fleshly way. We need to be freed from doubts, fears, pride, and strife. We need to be freed from criticism and gossiping. We need to be freed from malice, envy, and hatred.

Beloved, we have a Saviour Who can set us free from the flesh and the carnal mind and give us the glorious liberty found in the Spirit. The Good Shepherd in Psalm 23 promised us seven freedoms:

1. freedom from want;
2. freedom from hunger;
3. freedom from thirst;
4. freedom of a restored soul;
5. freedom from fear;
6. freedom from enemies;
7. freedom to live abundantly.

Many of God's children are bound by uncrucified, fleshly hungers, thirsts, fears, natural wants, and enemies. Jesus is the SAVIOUR who can set us free. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Jesus Christ is the TRUTH. As we follow on to know Him, we find the waters of liberty and freedom rising in our heart and soul to wash away the filth of the flesh and the carnal mind. Let us pray for the increase of our Belief in Jesus as Saviour, the One who can set us FREE, so that we can claim new freedom and liberty through Him.

B. Saviour — Succourer

The word *Saviour* also means to succor. It means one who runs alongside as a helper. When our Belief in the Saviour grows sufficiently so that we are conscious of Christ as a Helper, Who is standing by our sides at all times,

we will be able to experience (not just say) “I can do ALL THINGS through Christ which strengtheneth me” (Philippians 4:13).

For in that he himself hath suffered being tempted, **he is able to succour them that are tempted** (Hebrews 2:18).

Jesus is able to succour or help us because He has suffered every point of temptation that it is possible to suffer. Paul told us not to be weary and faint in our minds, for we have not resisted unto blood in our striving against sin. Our precious Jesus suffered in this way, and He came up with the victory over the world, the flesh, and the Devil. This victorious One stands by our side. As we race down the spiritual pathway of life, He runs alongside us to be our Succourer, saving us from falling in the hour of temptation.

A spiritually minded Christian does not battle the temptations of the world as much as he does the temptations of discouragement, doubts, and fears. Because our unregenerated man possesses a Satanic disposition, the Devil is able to enter our minds with these deadly foes.

Let us pray for the crucifixion of our Satanic flesh and mind so that we can grow to be like Jesus Christ, Who could say, “[F]or the prince of this world cometh, and hath nothing in me” (John 14:30). The prince of this world could not find in Jesus even one point of enmity against God; therefore, he could gain no entrance. When we see our dispositions and attitudes displaying Satanic poison, let us look to Jesus Who is there to succour us and give the victory as we believe in Him.

C. Saviour — Avenger

The word *Saviour* includes the meaning of vengeance which implies the infliction of deserved or just punishment for wrongs or oppression. It means to take vengeance for a wrong.

That no *man* go beyond and defraud his brother in *any* matter: because that **the Lord is the avenger of all such**, as we also have forewarned you and testified (1 Thessalonians 4:6).

We are not to take vengeance into our own hands when we are oppressed or wrongfully treated. Rather, we are to believe in the Nature of the Saviour Who is able to save us from the wrong doer and the oppressor. But until we let God’s Spirit mortify a certain realm of our carnal nature, we will find it rising up with the desire to take vengeance against those who make us suffer. Although we may do nothing to avenge ourself, if we are honest, we must admit that the desire to avenge is present in our heart. If we press on in the Waters of the Spirit and the Word, we will be sanctified from even the thought or desire to avenge ourself.

Peter’s testimony about the purity of Jesus’ Heart shows how completely our Saviour was surrendered to the Father’s Will.

For even hereunto were ye called: because **Christ also suffered for us**, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: **Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:** (1 Peter 2:21-23).

Although Jesus Christ possessed the Power to punish His oppressors, He did not threaten to do so. Instead, He left the matter of vengeance in His Father’s Hands. Let us believe in Jesus’ Nature to be our Avenger.

D. Saviour — Defender

The word *Saviour* implies the meaning of defense. To defend is to put forth an active effort to repel an attack or invasion. The world, the flesh, and the Devil constantly seek to attack and invade our heart in order to knock us out of the race toward God and the New City. We can believe in our Saviour as our Defender from every enemy and foe. The many times we feel the flesh trying to rise up and defend itself proves the smallness of our Belief in Jesus’ Nature of being a Defender. If someone talks about us or criticizes us, we immediately open our mouths to defend ourself. If, in an effort to help us grow in the LORD, some teacher or minister reproves us of the workings of our flesh and carnal mind, the flesh jumps up to defend itself instead of humbling itself and seeking to enter into more Light. Our pride makes us defend and explain our opinions and actions in order to maintain a high place in other people’s minds. This part of our flesh needs to die so that we can grow in a living Belief in Jesus’ Nature of Saviour. He is the Saviour, and His Ministry is to defend.

The word *defend* also means to guard, to watch over and to keep safe from any harm. Defend means to protect and shield, to build a wall around, to preserve, that is, to keep safe from deterioration or decay. Beloved, we should

ask ourself if Christ the Saviour has caused a real Root of Defense to grow inside of us. Has Jesus' Nature formed a wall around our heart so that our love for Him will not decay? The world and the flesh try subtly to sneak in secret, carnal joys or fondnesses that cause a slow decay in our heart's love and obedience toward Jesus. We need the Saviour as our Defender, especially in these days of lukewarmness.

E. Saviour — Deliverer

The word *Saviour* means to deliver.

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever (II Timothy 4:18).

To deliver means to set free or save from danger. Many people sought to endanger Paul's life, but Paul knew Jesus as a Deliverer from every danger. Our doubts and fears arise from lack of Belief in Jesus' Delivering Nature.

When people travel, the Devil assails them with fear lest they meet with some evil or danger in the way. Other times, the enemy brings strife and confusion to our heart and mind over the danger of some evil tongue. But Jesus is the Deliverer from every danger and fear. The Psalmist said the following:

The angel of the LORD encampeth round about them that fear him, and delivereth them (Psalm 34:7).

F. Saviour — Preserver

The word *Saviour* means to preserve, which means to keep from spoiling or rotting. Jesus has two Preserving Agents: the Honey or Sweetness of His Word and the Salty Fidelity of His Word. He keeps us from spoiling, if we let Him be our spiritual Preserver. When we give Him part of ourself, His Preserving Power protects that part of us from our flesh that has not yet been surrendered to the LORD.

The Bible says a lot about the LORD's Preserving Power. He promises to preserve us from trouble. Therefore, if we deteriorate in the midst of trouble, it is because we have not grown a deep enough Root of Belief in the Preserver. If we are hidden in Him, trouble may come, but we will not be greatly affected by it. Instead, we will be conscious either of Christ's Sweetness or the Saltiness of His Word. He promises to preserve us from fear of the enemy. To be submerged in Christ's Sweetness until we lose the bitterness of fear is a glorious experience. He promises to preserve us from all evil. He promises to preserve the soul. He promises to preserve our going out and our coming in. He promises to preserve us from the violent man. When someone gets violent or insolent with us, are we so preserved that only sweetness bubbles up? Or does the violent man provoke turbulence in our uncrucified flesh? The answer to these questions will show how deeply rooted our Belief is in Christ's Preserving Nature.

G. Saviour — Rescuer

The word *Saviour* means to rescue, to be safe or free from danger or imprisonment. Sometimes, like the Apostle Peter, we start walking out on the water with a good Belief in Jesus. However, when we take our eyes away from Jesus and start looking at the danger of the waves and wind around us, doubt enters and we begin sinking away from the supernatural walk of faith. Jesus has to come to our rescue. Other times, when we permit the flesh to imprison us and bind us up, we have to be freed or rescued again so that we can walk once more in the glorious liberty of the Spirit.

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, **who hath delivered Daniel from the power of the lions** (Daniel 6:27).

Great is our Saviour's Power as a Deliverer.

H. Saviour — Makes Safe

The word *Saviour* means to make safe.

Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually (Psalm 119:117).

To be *safe* means to be whole, to be unharmed, avenged, defended, preserved, rescued, victorious, trustworthy, prudent, cautious. God wants to lift us up in spiritual growth until we rise above all the pride of the flesh, for only by

being above pride can we be safe. Paul said, “Wherefore let him that thinketh he standeth take heed lest he fall” (I Corinthians 10:12). When we are blessed or used of the LORD, the flesh makes us feel proud of the blessing, and we start thinking that we are walking tall and strong. Then, the pride that springs up within us serves as a stumbling block, over which we fall. We are inclined to complain in our heart because the LORD has permitted us to be cast down, not realizing in our ignorance that our own pride has caused us to fall. Christ’s Humility makes us safe from the temptations of pride.

When we permit Jesus to hold us up with His Humility, we will be safe. We need Jesus’ Safety in a multitude of ways, but whatever our particular need may be, we can look to Him to lift us up into the place of Safety.

I. Saviour — Gives Victory

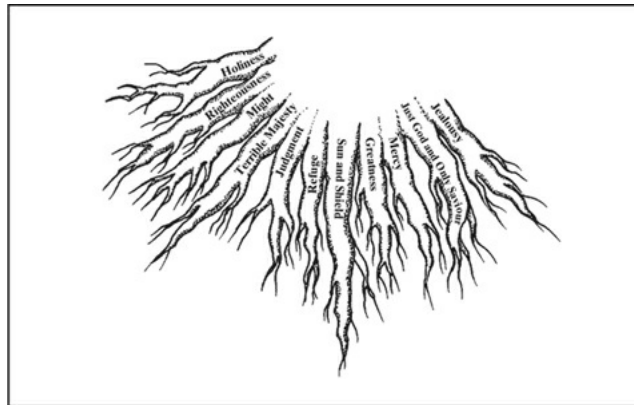
The word *Saviour* also means victory.

But thanks be to God, which giveth us the victory through our LORD Jesus Christ (I Corinthians 15:57).

The word *victory* means to win a contest or struggle of any kind. Since Jesus won the contest against Hell and Death and arose with a mighty Victory over these foes, He is able to give Victory in our daily contests and struggles with the world, the flesh, and the Devil. Our faintheartedness in life proves our lack of Belief in the Saviour as the Victor over every foe. We know so many things mentally, but they must be worked into our heart through experiencing the reality of God’s Principles working in our everyday life. We know in our mind that Jesus has overcome every foe; yet, when faced with the enemies of the flesh and the Devil, we find that we lack Belief in the reality of the Principle that Jesus is Victor.

Let us press on in Him until our Belief grows to maturity and strength in the Saviour and the fullness of His Ministry. We need to know our Saviour in His Work of Liberation, His Ability to Succor, His Power to Avenge, to Defend, to Deliver, to Preserve, to Rescue, to Keep Safe, and to Give the Victory.

XI. The Root of Jealousy



God is jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on His adversaries, and He reserveth *wrath* for His enemies (Nahum 1:2).

The word *jealous* means to be zealous or watchful in guarding or keeping one’s rights; it means demanding exclusive loyalty. If we understand the Jealous part of God’s Nature, we can let our Roots of Belief in Him reach down into the reality of this Truth as it is found in the crucified Christ. God’s Zealousness or Jealousy for mankind was hidden in the crucified Christ of Calvary.

God’s Word reveals five different pictures of His Jealousy, and a close scrutiny of these pictures will enlighten our heart in the Knowledge of God.

A. Jealous of Affection and Service

Thou shalt not bow down thyself to them nor serve them: **for I the LORD thy God am a jealous God**, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (Exodus 20:5).

God is Jealous or Zealous of our affection and service. The things which we bow to are the things which we love and serve. Our greatest enemy is SELF who usurps God's rightful place in our life. We constantly bow to self, love self, and serve self. Self shouts defensively, "There is no harm in doing this or that." God created the heart with its affections and service for Himself. Anything that robs God of this homage from the hearts of His creatures is sufficient cause to excite His Jealousy and Zealousness. God alone holds the right to demand exclusive loyalty from a human heart. God will not suffer any other god to usurp His place, nor will He share His Throne with any other god. God made this principle clear when He executed Judgment against all the gods of Egypt. He makes this principle clear in us when He allows people to attack our self-honour, self-glory, self-exaltation, and self-pride. These attacks are nothing more than God's executing Judgment against the god of self in our life.

B. Jealous of Our Worship

For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: (Exodus 34:14).

As our Creator, God has a right to demand our worship, our love, our adoration, and our praise; therefore, He jealously guards that which belongs to Him. When the Roots of our spiritual Tree of Confidence reach down into the depth of the crucified Christ's Nature, we grow in Understanding and Knowledge of Him. Then we, too, become zealous and jealous for His sake, lest we give any of our heart's worship to other persons, places, or things.

C. Jealous for His Holy Name

Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; (Ezekiel 39:25).

The word *name* relates to God's Character, Nature, and Reputation. God's Name, His Character, is Holy; therefore, He is Jealous or Zealous for His Holy Name. Because He is a God Who cannot lie, God will keep His Covenant with Abraham, Isaac, and Jacob, not because the children of Israel are worthy of Salvation any more than we are worthy, but because of His great Zeal for His Holy Name. He will bring Salvation to the whole house of Israel.

As we become anchored deeper in the crucified Christ, we will find the substance of His Jealous, Zealous Holy Name or Nature permeating our very being. We can tell when we are zealous for His Holy Name. If we are bearing Christ Jesus' Holy Name, we will be careful to shun the very appearance of evil, lest His Holy Name be defiled. We will guard Christ's Holy Name or Nature that has been given to us so that others might be made thirsty for His living Waters of Life.

D. Jealous for His Land

Then will the LORD be jealous for his land, and pity his people (Joel 2:18).

God is Jealous and Zealous of the land which He promised to Abraham, Isaac, and Jacob. He also is Jealous and Zealous for the ground of our hearts which He has promised to His Son. Let us press on into Him, growing in Belief in God's Jealous Nature, until we, too, become zealous over God's possessions, even our own heart.

Paul was jealous with a godly jealousy over his converts. He was anxious lest they permit their hearts to be possessed by something or someone besides the Lord. We must exercise this same degree of jealousy for what belongs to the LORD.

E. Jealous for the Great City

So the angel that communed with me said unto me, Cry thou, saying, **Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy** (Zechariah 1:14).

Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain (Zechariah 8:2,3).

God wants to build the spiritual Holy City of Truth within our heart so that the KING OF KINGS AND THE LORD OF LORDS can sit there and rule on His Throne. God wants possession of the City of Pride in our heart, and He is Jealous over it, just as He is Jealous over Jerusalem, the capital city of Israel.

Let us grow in Him until we are jealous and zealous for the King to rule in our heart. The fleshly king of self must be crucified upon the Cross in order for the resurrected King, Christ Jesus, to come forth in His Power and Glory within our heart and life.

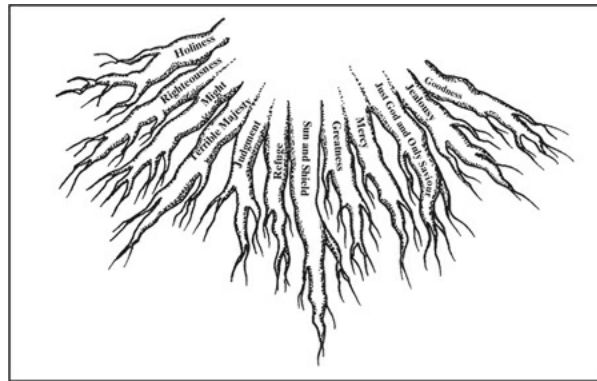
Great strength and confidence are produced in us by the Root of the Just God and Only Saviour and by the Root of Jealousy. Let us pray that these humility Roots be well formed and deeply imbedded in the Nature of our Lord so that we can draw needed nourishment to feed our Belief in our God's Nature and Character, and in so doing, our Confidence will be anchored in God in the midst of the storms and whirlwinds of life.

Chapter Three

The Roots Of Goodness And Light

Next on our Tree of Confidence in God come the Roots of Goodness and Light. If we are to grow a great Tree of Confidence with flourishing Branches and abundant Fruit, our Root system must be large. Every Root is necessary to make a whole Tree.

XII. The Root of Goodness



The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him (Nahum 1:7).

The attitudes and dispositions of many Christians seem to project the idea that God is a hostile Being rather than a Good God. But when we consider the various meanings of the word good, we see the Greatness of this portion of His Nature.

The word *good* means better than average, suitable to a purpose, effective, efficient, producing favorable results, beneficial, fresh, unspoiled, uncontaminated, genuine, real, healthy, strong, vigorous, sound, honorable, enjoyable, worthy, agreeable, happy, dependable, reliable, right, adequate, sufficient, ample, satisfying, excellent, virtuous, pious, kind, benevolent, generous, sympathetic, skilled, expert, full, merit, and complete. Thus, God is Good to meet our needs and to give us the best in every situation.

Let us consider some Scriptures which specifically reveal God's Goodness.

A. God's Good Intentions

But as for you, ye thought evil against me; *but God meant it unto good*, to bring to pass, as *it is* this day, to save much people alive (Genesis 50:20).

Joseph's experiences in life testify of God's Good Intentions in allowing him to be sold by his brethren and taken into the land of Egypt because Egypt later became a supply house for Joseph's family during the long years of famine in their own country. The Tree of Confidence growing in Joseph's heart had a Strong and Mighty Root of Belief in God's Nature. It took many years of testings, trials, and hardships before God's Good Intention was revealed to Joseph, yet Joseph retained his integrity of Confidence in God. During his stay in Egypt, Joseph was falsely accused and cast into prison, yet we never read that he murmured about the trials and situations which God permitted him to experience because Joseph had a Strong Root of Belief in the Goodness of God's Nature.

How do we behave in similar circumstances? Do we ask God why He allows friends and loved ones to betray us, persecute us, and falsely accuse us? We do not have to question God. It is possible for the soul to grow in Confidence, in Belief in Him, so that in the most adverse circumstances our heart rests in Him because we know that His Intentions toward us are Good. The fact that we question God proves our lack of Confidence in His Goodness. He promises to make all things work together for our good because He is a Good God, Who can take the evil

intentions of hearts who would conspire against us, as Joseph's brethren conspired against him, and make them become stepping stones that will take us into new heights and depths in Him. Let us feed our Tree of Confidence on the Word and Spirit until our heart is filled with the reality that GOD IS GOOD!

Our inability to forgive others also proves our lack of Confidence in God's Goodness. Joseph harbored no unforgiveness against those who had sold him because he had true Belief in God's Nature. If we believe that God is Good and will work all things for our good, we will not look at the instruments which He uses to prick, bruise, or wound us. Our Root of Belief in His Good Intention for us will be steadfast and anchored in the crucified Christ, and we will draw on Christ's Obedience, Surrender, and Humility.

B. God's Good Word

Then said Hezekiah to Isaiah, **Good is the word of the LORD which thou hast spoken.** He said moreover, For there shall be peace and truth in my days (Isaiah 39:8).

The Lord sent the Prophet Isaiah to tell ailing King Hezekiah to settle his affairs because he was going to die. When he heard this, King Hezekiah turned his face to the wall and wept unto the Lord. So God heard his prayer and sent the Prophet back to tell the king that the Lord had added fifteen years to his life.

After this glorious experience, King Hezekiah became lifted up with pride and showed his visitors from Babylon all his house of precious things, along with the gold, silver, spices, ointment, and armor which he possessed. But King Hezekiah's actions displeased the Lord, so again the Lord sent the Prophet to tell the king that because of his sin all of his house and his sons would be carried away into Babylonian captivity. In spite of this Word of Judgment from the Lord, and in spite of the pride of his heart, Hezekiah humbled himself and acknowledged, "Good is the Word of the LORD which thou hast spoken."

Being able to acknowledge that the Word of the Lord is Good, even when it is breaking up the fallow ground of our heart, even when it is binding up the fleshly man for crucifixion, even when the Word is judging our self-life, shows our growth in Belief in God's Nature. When the Word of the Lord comes to us, cutting into the love and pleasures of the self-life, we often become angry with the teacher or preacher. But when we can humble ourself and say, "Good is the Word of the LORD," we prove our growth in Him. As we grow in Him, we look for that Good Word from the Lord to break, bind, and judge those things in our life which are unlike Him. To a spiritual heart, the Word is Good, Sweet, and Precious, even when it is cutting away the flesh because our Belief in His Good Nature assures us that, after the cutting, the same Word will heal our heart and soul, from which God has severed something that is displeasing to Him. When God's Word begins to cut, we need to humble ourself and acknowledge that the LORD's Word is Good, instead of murmuring and complaining.

C. God's Good Judgment

Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth. **O give thanks unto the LORD; for he is good; for his mercy endureth for ever** (I Chronicles 16:33,34).

David wrote these precious words of thanksgiving after he had brought the Ark of the Covenant up to Jerusalem. He spoke here of God's Goodness in coming to judge the Earth. The LORD is Good to come and judge the earth of our heart and to enlighten us to know where the wood, hay, and stubble of our flesh lies buried so that, through His Power, we might remove the things which are unlike Him. We should rejoice and thank Him for His Good Judgment toward us, rather than trying to hide from His Light.

D. God's Good Mercy

For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. **But Hezekiah prayed for them, saying, The good LORD pardon every one That prepareth his heart to seek God,** the LORD God of his fathers, though *he be not cleansed* according to the purification of the sanctuary. **And the LORD hearkened to Hezekiah, and healed the people** (II Chronicles 30:18-20).

These verses reveal the LORD's Good Mercy. In her backslidden condition, Israel had closed the doors of the LORD's House and had set up false gods. But when King Hezekiah came to power, He opened and repaired the doors of the LORD's House and restored worship to the LORD. They proceeded to keep the Passover of the LORD which they had not kept for some time, but some of the people had not had time to cleanse themselves according to the Law. Yet because the people's hearts were prepared to seek Him, the LORD had Mercy and pardoned the people

in answer to Hezekiah's prayer.

What a marvelous picture of God's Good Mercy this presented! The people acted contrary to the Law, yet the LORD had Good Mercy upon them because their hearts were set on seeking Him.

Likewise, the LORD extends His Good Mercy to us when we set our heart to seek His Face, although we may bypass the most pleasing way of approaching God because we are ignorant of such details. If we seek Him with a sincere heart, the LORD will show forth His Good Mercy. When God works His glorious Nature of Mercy within our heart, we, too, can show forth the LORD's Good Mercy to other hearts who may be ignorant of specific, spiritual details of conduct. Our lack of mercy toward one another proves our lack of Belief in the Nature of God's Good Mercy.

E. God's Good Hand

And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; (Ezra 8:18).

In this verse from the Book of Ezra, the Prophet gave credit to the LORD's Good Hand for supplying men from the tribe of Levi for service in the LORD's House. These men were among the Jewish remnant who had returned from Babylonian captivity, and they were assisting in the revival to rebuild the LORD's House. Ezra was quick to acknowledge God's Good Hand in supplying just the workers he needed.

As our Roots of Belief grow in the Nature of God's Goodness, we always can rejoice and proclaim the LORD's Good Hand. Even when we feel His Chastening Hand trying to turn us from our fleshly ways, we still can say how Good the LORD is that He should be concerned about correcting us from our *own* ways so that we might walk in *His Way*.

In order to separate our heart for Himself, God must touch the things which our flesh loves. Believing in the Goodness of His Hand will cure us of much of our murmuring and fretting. When we feel the LORD's Chastening Hand, instead of behaving as though His Hand were unjust and unfair, we can rejoice in the Goodness of the LORD's Hand to draw us closer to Him. We need to let Him feed and develop our Belief in the Goodness of the nature of His Hand. Then, in all circumstances, the reality of His Goodness will permeate our heart and mind, making our heart greatly rejoice.

F. God's Good Taste

O taste and see that the LORD is good: blessed is the man *that* trusteth in him (Psalm 34:8).

Prayer is the mouth of man's spirit,* and through prayer, man has the privilege of tasting of the LORD's Goodness. No one can truly taste of the LORD in prayer without being thrilled.

In the natural realm, the tongue has taste buds which enable one to distinguish between sweet, bitter, sour, and salt or saline. Through our mouth of prayer in the spirit realm, we are able to discern the various degrees of the LORD's Nature. We can taste the Sweetness of His Word. We can taste the Bitter Waters of His Death through Union with the Crucified Christ. We can taste the LORD's Salty Fidelity. Many Christians' lack of thirst for the LORD's Word stems from their carelessness in prayer, for it is the Goodness of His Saltiness that makes us thirsty for more and more of Him.

In the natural realm, eating something sweet provides us with quick energy, for sugar is absorbed rapidly into the blood stream to give energy to the cells of the body. Even so, low spiritual energy betrays our need to wait on God in prayer until we taste the Goodness of His Sweetness. One hour of sweet-tasting communion with Jesus brings a quick release of spiritual energy, and as a result of our praying, we find our heart running over with love, joy, and ecstasy for Him. How good and how precious is the LORD!

G. God's Good Name

I will freely sacrifice unto thee: **I will praise thy name, O LORD; for it is good** (Psalm 54:6).

By recalling the many meanings of the word *good*, our heart will be overwhelmed at the depths of the LORD's Goodness. How precious is the LORD's Name or Nature; how fresh, unspoiled, uncontaminated, refreshing, real, satisfying, and how excellent it is! Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43).

The Espoused Bride in the Song of Solomon spoke of the Goodness and Fragrance of the Bridegroom's Name.

Because of the savour of thy good ointments **thy name is as ointment poured forth**, therefore do the virgins love thee (Song of Solomon 1:3).

She compared the Bridegroom's Name to the precious ointment of the Sanctuary. Exodus, chapter thirty, records the ingredients of the Holy Incense offered upon the Altar of Incense in the Mosaic Tabernacle. Both the Altar and the five ingredients of the Incense describe Christ Jesus' Name or Nature. The five ingredients used to portray the Name of Jesus are as follows:

- Stacte:** Stacte, from the tears of the myrrh tree, represents Jesus' voluntary Humility.
- Onycha:** The onycha mussel derives its perfume from feeding on the nard, which belongs to the spikenard family, and is a symbol of Jesus' Peace.
- Galbanum:** Galbanum increased the perfume of the Incense by its supporting power and, thus, portrays Jesus' Endurance and Supporting Power.
- Frankincense:** Frankincense, a symbol of Jesus' Faith, means to be white and pure.
- Salt:** Salt, with its purifying, preserving, cleansing, seasoning, thirst-producing properties, signifies the Power of Jesus' Salty Influence in the believer's life.

Jesus Name imparts humility to those who receive it and gives peace to the troubled soul. Jesus' Name will endure to all generations. His Name inflames the spirit with living Faith and has Power to cleanse and preserve us until the day of His appearing. There is no name like the Name of Jesus. An old hymn says:

“Jesus, Oh, how sweet the Name,
Jesus, every day the same,
Jesus, let all saints proclaim,
Thy worthy praise forever.”

These precious words remain ever thrilling. How Good is His Name! When we are tired, fretful, discouraged, or in doubt, if we breathe the Name of Jesus, we will find it an Excellent Name, a Good Name, a Living Name that will bring healing to our mind. If the depths and heights of Jesus Christ's Good Name were declared by the written page, surely the world would not be able to contain the books!

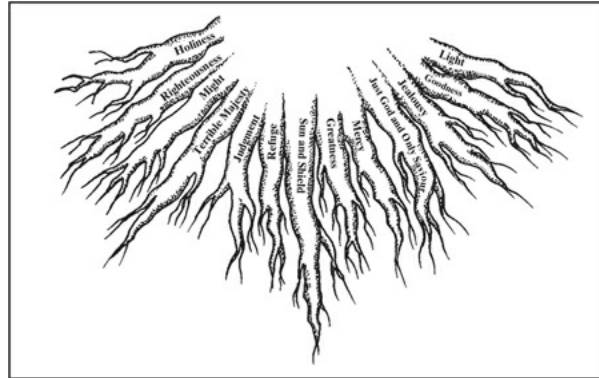
H. God's Good Lovingkindness

Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies (Psalm 69:16).

The word *lovingkindness* means kindness, reproof, and beauty. Good is the Nature of the LORD, Who gives to us His Kindness, His Reproof, and His Beauty. We need a deeper Root of Belief in the LORD's Good Lovingkindness, which reproves and clothes us with His own beautiful Nature.

Every day presents us with new opportunities to grow a longer Root of Belief in God's Good Intentions, Good Word, Good Judgment, Good Mercy, Good Hand, Good Taste, Good Name, and Good Lovingkindness!

XIII. The Root of Light



God's Root of Humility Light will enlighten the darkness of our pride which prevents us from seeing God's Nature of Goodness at work in all of life's adverse circumstances and situations. A lot of our suffering and hurt is really injured pride. A picture carried in our heart of Jesus' great Humility should help us see how we need to let His Humility Light obliterate our stubborn pride that says we do not deserve to suffer. No one but Jesus bore *all* of sin's sorrows, yet we grumble about the pain we must bear. We will always complain until we allow the Humility Root of Light of Belief in the Goodness of God's Nature to develop on our Tree of Confidence. God's Word gives a tenfold revelation of the Truth that God is Light.

A. The Father of Lights

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning (James 1:17).

The word *light* means goodness, perfection, purity, wisdom, knowledge, holiness, and happiness. The Father is the Fountainhead Who gives birth to all Light of Goodness, all Light of Perfection, all Light of Purity, all Light of Wisdom, all Light of Knowledge, all Light of Holiness, all Light of Happiness. Darkness, the opposite of Light, pertains to sin, misery, ignorance, and imperfections. As we yield ourselves, afresh, to the lovely Christ, He will walk unhindered in the garden of our heart, bringing forth a birth of new Light in each footstep. Let us not be deceived into thinking that we have exhausted the Fountainhead of Light simply because we have experienced the feeling of a little warmth from His precious Rays of Light. Rather, let us humble ourselves at His precious Feet so that His Life-giving Rays of Light may penetrate deeper and deeper into the recesses of our heart, driving away the darkness of our carnal mind.

Without natural light, the Earth would be a wilderness, a barren unfruitful desert. It takes the power of sunlight to set in motion the manufacture of new cells in plant life. New plant life not only feeds and maintains that which already is alive but also brings about a birth of more new life. This principle works with the Father of Lights. We need His Light to maintain that which already has been conceived within us, but we also need it to bring forth new births of precious Truths in His Word and Spirit.

James calls our attention to a difference between the natural sun, which is the source of natural light, and the Father of Lights, our Source of all Spiritual Light. The glory and beauty of the natural sun varies as it is viewed from Earth because its rays can be obscured by a cloud, or its splendour can be eclipsed by another solar body. But there is no variableness with the Father of Lights. No clouds obscure His Light; no bodies, either natural or spiritual, can eclipse His Light. He will shine true and clear into a pure heart.

If the Light from the Father be hidden from us, it is because of our own sins and imperfections of the flesh. Jesus declared that the pure in heart can see God. They see the Light. When we have let self cast its muck and mire on the waters of our heart, we lose sight of the Father of Lights. We see from the point where we stand. Actually, the natural sun is always beaming out its rays of light, but from our point of view, it may be dark. Darkness will not cover the Spiritual Light beaming from God if we keep the channels of our heart clear of fleshly defilement.

The natural sun has a shadow of turning. For example, in our winter season, the sun declines to the Tropic of Capricorn, causing our days to be shortened and causing us to suffer the consequences of a great loss of light and heat. But with the Father of Lights, there is no shadow of turning. Beloved, if we experience a loss of Spiritual Light and energy in our spiritual winter season, it is because the flesh has turned us. It is NOT because the Father of Lights has turned or changed in any way. When we allow our imperfections and the darkness of our carnal mind to turn us

from Him, we are inclined to think that He has turned, when in reality, it is we who have turned.

In order to keep our spiritual Tree of Confidence growing, we should be wise enough to allow the LORD to form in our heart the Root of Belief in His Light. When we feel the flesh turning us from the Spiritual Light and Heat of His precious Presence, we will know to let Him seek out the enemy of self who has brought about the shadow of turning.

B. Robed in Light

Bless the LORD, O my soul. O LORD my God, thou art very great; **thou art clothed with honour and majesty. Who coverest thyself with light as with a garment:** who stretchest out the heavens like a curtain: (Psalm 104:1,2).

If we truly believe that God is clothed in Honour, Majesty, and Light, and that He wants us to be like Him, we will seek a covering identical to His. The Apostle Paul exhorted the Roman believers to put on the Armour of Light that will clothe the soul in Christ's Kingly Majesty and cause the powers of darkness to flee.

C. Dwells in Light

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen (I Timothy 6:16).

The LORD dwells in a Light unto which no man (flesh) can approach, which no man (flesh) can see. Jesus said that God is a Spirit, and they that worship Him must worship Him in spirit and in Truth. We need the Root of Belief in God's Nature developed in us because no flesh is going to approach unto Him, nor is any flesh going to see His Dwelling-Glory Light. We must approach God by Christ's Spirit, and we must see by Christ's Spirit. When we pray in the flesh, with our carnal mind, we cannot really approach into the LORD's Presence.

Let me tell you a true story that a friend shared with me. A certain minister of a large congregation had a spiritual dream in which the LORD told him that He wished to visit his church. Naturally, the man felt thrilled and honored. While sitting in his church with the LORD, the minister saw himself in the pulpit, conducting the service as usual. However, he noticed one strange thing. His mouth moved, but he could hear no words coming out. Likewise, most of the other people taking part in the service moved their lips in singing and prayer, yet neither words nor sound came out, except occasionally he heard some poor, humble soul (whom he had seldom noticed) praying or praising the LORD. This troubled him, so he asked the LORD what was wrong. The LORD told him that the majority of his congregation, including the minister himself, were not praying, preaching, or singing from the Spirit in their hearts; instead, they were merely giving lip service. Therefore, their speaking and praying appeared that way in Heaven, too. Very little of their labour and works were ascending to the Father. The minister was deeply stirred when he awakened from his dream, for he realized how small had been his Belief in the LORD's Light.

After this experience, the minister's soul was set on fire for God, and he revolutionized his entire church with his new zeal for God and his dependence on God's Spirit.

Whenever we pray out of a sense of duty, our words have neither the Spirit's Fire nor Jesus' Love in them. If we were permitted to sit with Jesus and hear ourself praying, our mouth would appear like that of the minister who went through the form, but who had no real words approaching the LORD Who dwells in Light.

D. Jesus, the True Light of God

In him was life; and the life was the light of men (John 1:4).

That was the true Light, which lighteth every man that cometh into the world (John 1:9).

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. **While ye have light, believe in the light, that ye may be the children of light.** These things spake Jesus, and departed, and did hide himself from them (John 12:35,36).

The foregoing Scriptures show that the treasures of Light and Life are hidden in Jesus Christ. Few churches today believe that the Light of Jesus is sufficient to draw the sinner and the saint to the LORD's House. Rather, to their own detriment, they have allowed the darkness of the carnal mind to dream up all kinds of ways to help this glorious Light along.

The natural sun has power to draw all plants and trees upward, as they struggle to spread their arms heavenward. Even greater is the Drawing Power of God's Son. Through His Rays of Light, He draws the souls of men heavenward. The Bride in the Song of Solomon cried, "Draw me, and we will *run* after thee." Beloved, beware of any *running* that is not promoted by Christ's Power of Light.

E. Light of Holiness and Purity

For the commandment *is* a lamp; and **the law *is* light**; and reproofs of instruction *are* the way of life: (Proverbs 6:23).

The more we let the LORD form the Root of Belief in His Nature of Light within us, the more we will seek His Word and prayer for the holiness and purity of heart that comes from the powerful Rays of His Light.

F. Light of Spiritual Revelation by Indwelling Spirit

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ (II Corinthians 4:6).

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and **Christ [the Living, Revealed Word of God] shall give thee light** (Ephesians 5:14).

When our hearts are filled with the Root of Belief in God's Nature of Light, we constantly look forward to the spiritual Light and Revelation in His precious Word.

G. Light of Joy

Light is sown for the righteous, and gladness for the upright in heart (Psalm 97:11).

The LORD's Glorious Light drives sadness and sorrow from the heart, filling it with spiritual joy and uplifting it with the ecstasy of His Presence. The presence of fleshly sadness and sorrow proves the smallness of our Root of Belief in the Nature of the Joyful Light of Christ.

H. Light Dries up Human Fear

The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid? (Psalm 27:1).

Our fears are like slimy snails which crawl around in our spiritual gardens, eating up the growth of the tender plants. Natural snails can be destroyed in natural gardens, either by letting the sun's powerful rays of light dry them up or by putting salt on them.

Likewise, Christ's Light penetrating our spiritual gardens dries up the "snail" fears that sap the life out of the tender plants growing there. "Snail" fears also can be dried up by putting the good Salt of the Word of the LORD upon them. God's Word declares that when our fears are all cast out, we will be made perfect in love. So the presence of fear, both in the conscious and subconscious realms of our heart, proves our need for a greater Root of Belief in the Nature and Power of God's Light.

I. Light from the Written Word

Thy word *is* a lamp unto my feet, and a light unto my path (Psalm 119:105).

While many people work to destroy the heart's confidence in the Written Word's Light and Power, sincere Christians find God's Word a continual source of new Fountains of Light and new Treasures of Light that send a soul skyrocketing into new realms of His precious Love. By studying the precious Written Word, we gain an increase of Light for our path. When the Light of Truth comes into our heart, we can walk more perfectly and uprightly before God.

J. Light of the Perfect City

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof (Revelation 21:23).

This verse describes the Lights of the New City that God wants to build in our heart. The New City will be

clothed in God's glorious Light, and the inside of the City will be illuminated by the Light of the precious Lamb Himself. No natural light will shine in that great City that God has prepared for His Bride.

The LORD desires to take us on in His Light until we no longer walk by the darkness of our carnal reason and carnal flesh, but walk in the Light of the Lamb as it shines in the Spiritual City in our heart.

Let us ask ourselves how great is the Root of Light on our Tree of Confidence in God's Nature. Precious Jesus, continue to enlighten our hearts and minds with Thy glorious Light.

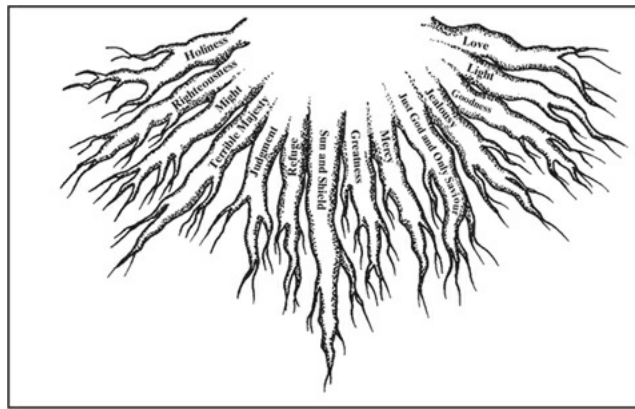
* For more information about man's spirit and his threefold nature see the following book: B. R. Hicks, *Man's Threefold Nature: His Body, Soul and Spirit*, (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1999).

Chapter Four

The Root Of Love

As sinners, we were brought to Salvation by believing in God's Love-Gift, His beloved Son, Jesus Christ, and by receiving Him into our hearts. Now in Christ Jesus, we have the privilege of growing into a greater Knowledge of God's Love, thus receiving a greater increase of the Nature of His Love in our hearts. The lack of manifestation of the precious Love of Jesus among Christians proves the necessity for increased growth and development of the Root of Belief in the Nature of God's Love.

XIV. The Root of Love



He that loveth not knoweth not God; **for God is love** (I John 4:8).

Probably Christians have not so extolled nor so widely written and sung about any other subject as about the depths and heights of God's Love.

Let us begin our study on the fourteenth and last Root on the Tree of Confidence, the great Root of Love, by noting God's Love for His people Israel.

A. God's Love: for Israel

The LORD did not set his love upon you, nor choose you, because ye *were* more in number than any people; for ye were the fewest of all people: But **because the LORD loved you**, and because he would keep the oath which he had sworn unto your fathers, hath **the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen**, from the hand of Pharaoh king of Egypt (Deuteronomy 7:7,8).

The foregoing Scriptures declare God's Love for His chosen people, the Nation of Israel. God loved and still loves the Nation of Israel. The Apostle Paul reminded us in the Book of Romans not to be wise in our own conceits because blindness, in part, had befallen Israel until the fullness of the Gentiles had come. He further confirmed that, if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, then much more will be their fullness! Again, God has told us to pray for the peace of Jerusalem, for they prosper who love Jerusalem. Since God's Love for natural Israel (who once knew Him in a Bride-Bridegroom relationship) shows us the Love He possesses for spiritual Israel (the Bride of Jesus Christ), we know that God wants us to pray for the spiritual Bride and Bridegroom relationship to be established between our hearts and Jesus Christ's Heart.

How much of the Root of Belief in God's Love for Israel has been formed in us? Does the Spirit of God fill our hearts with deep compassion, intercession, and love for natural Israel as well as for spiritual Israel? Or do we feel that loving spiritual Israel relieves us of our obligation to love and pray for natural Israel? The more we allow the Root of Belief in God's Love for spiritual Israel, the Bride of Christ, to be formed in our hearts, the more we will love, pray, and give so that the glorious Light of the Messiah, even Jesus Christ, might be brought to the heart of

natural Israel.

B. God's Love: Better than Wine

Let him kiss me with the kisses of his mouth: **for thy love is better than wine** (Song of Solomon 1:2).

The Bride declared in the Song of Solomon that the Bridegroom's Love is better than wine. Natural wine symbolizes the things of the world that intoxicate the soul; that stir or excite the heart or mind; that bring fleshly excitement and rapture to the soul. Beloved, our excitement and rapture over people, places, and things prove that our Root of Belief in this Truth — that His Love is better than wine — is very small.

Few Christians allow Jesus to take their hearts (as the potter takes the clay) and form and bend them into cups to receive the precious Wine of the Bridegroom's Love. If they would, their entire beings would be lost in wonder, ecstasy, and praise for the Bridegroom. Many Christians are drunk on the joy of service to others and would rather be in the service of the King than to be found in the secret place of prayer, drinking at the fountain of His glorious Love. When, as a loving spouse, a heart waits at Jesus' precious Feet, having been molded into a golden cup to receive the Bridegroom's Love, that heart will find its service for the King more anointed, more powerful, more glorious and radiant because it will be overflowing with the ecstasy of the Bridegroom's Love.

We grow in believing that His Love is better than the intoxication (wine) of earthly things. This growth occurs as we tarry in His Presence and allow Him to kiss our spiritual mouth with the precious Word that flows from His Mouth. As we permit the Holy Ghost to plant Christ's Word upon our spiritual mouths, we will cry as the Espoused Bride did, "[T]hy love is better than wine." Precious Jesus, continue the flow of thy Word to our spiritual mouth!

C. God's Love: for Judgment

For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them (Isaiah 61:8).

The High Priest in the Old Testament Tabernacle stood before the veil of the Holy of Holies and waited for the LORD's Judgments to be given. There he ascertained God's Mind and Will for Israel. Judgment means a verdict, whether favorable or unfavourable. God loves for His people to bring their thoughts, motives, actions, and feelings before Him so that He can give His Verdict about them. When we pass judgment on ourself, we frequently render a favourable verdict about the flesh. But if we would lay that flesh before the LORD, we would find that His Verdict is very different from ours. When we pass judgment on others, our verdict frequently is unfavourable. Again, if we would lay the matter of our brother or sister before the LORD, we would find Him reversing our verdict or judgment in many cases.

Only the LORD possesses true Judgment. By voicing our own opinions, advice, verdicts, or judgments, we prove that we are unacquainted with God's Nature that loves true Judgment. God's true Judgment can be had only as we tarry in His Presence before the Holy of Holies, for the Judgments belong to the Head of the Spiritual Stature of Jesus Christ, as pictured in the Old Testament Tabernacle. God's Judgment shows forth His Love for us to grow up into the Head, which is Christ Jesus. God desires that we grow unto the measure of the Fullness of the Stature of Christ.

D. God's Love: for Redemption

In all their affliction he was afflicted, and the angel of his presence saved them: **in his love and in his pity he redeemed them**; and he bare them, and carried them all the days of old (Isaiah 63:9).

The redemption that God provided for the Nation of Israel when she was a slave in Egypt pictures the Redemption that He has manifested to us through the person of His Son, the LORD Jesus Christ. The word *redeem* means to buy back or to purchase. God saw the value of a human soul, and He saw the opportunity to buy back or purchase the human soul, who through sin, had become lost. Through the Blood of His own Son, Jesus Christ, God bought back the human soul. He did this because He loves to redeem that which is of value.

God's Love redeems all things that are precious and of value. Therefore, it is not strange that He admonishes His children to redeem things that are valuable. TIME is one of the valuable things which we are exhorted to redeem.

See **then that ye walk circumspectly**, not as fools, but as wise, **Redeeming the time**, because the days are evil (Ephesians 5:15,16).

Time is like a precious gem, a rare jewel, that needs to be redeemed or bought up. We purchase time by storing it up in the study of God's Eternal Word, in prayer, and in service for Christ.

The way we waste and spend our time in foolish things proves what strangers we are to the deeper part of God's Nature of Love that loves to redeem those things of true value. Our time is valuable. Soon we will pass on to a land where there will be no time and where there will be no more opportunity to buy time! We need to ask God to direct our hearts and lives so that we may buy up time wisely by using this precious jewel to fill our soul with God's Word, to fill our spirit with prayer, and to use our body in service for Him.

May God enlarge the Root of Belief in His Nature of Love on our Tree of Confidence until our heart is joined with His precious Heart in His desire to redeem valuable, precious things. Let us go forth with His Nature of Love to redeem those who are lost and undone and without hope in this world.

E. God's Love: Everlasting

The LORD hath appeared of old unto me, *saying*, Yea, **I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee** (Jeremiah 31:3).

God's Nature is not like man's. Man can love one day, then forget his love the next day; contrariwise, God's Love is Everlasting. When our feelings that arise from within cause us to feel lonely and forsaken or even to feel that God has gone afar off from us, this feeling witnesses to the smallness of our Root of Belief in His Everlasting Love. When this Root is rightly formed with strength and power on our Tree of Confidence, life is a romance, an ecstasy, regardless of the black clouds in the firmament and regardless of the stormy waters under the firmament. The Root of Belief in His Everlasting Love anchors us to the Truth. The great strength and power we feel from this Root securely holds us in the time of storm.

F. God's Love: Free

I will heal their backsliding, **I will love them freely**: for mine anger is turned away from him (Hosea 14:4).

Hosea's words in this verse were not only a Prophecy to the Nation of Israel, telling them how and what God would do for them when they turned to God through their Messiah, the LORD Jesus Christ, but also this Scripture reveals a picture of the Nature of God's Love. The word *freely* means to be without restraint. God's Nature is not stingy with the flow of His Love. If we feel a restraint in the flow of the river of His Love in our heart, it is we who are the restrainers and not the LORD.

Our flesh is a great restrainer of God's Love. If someone offends us or makes us suffer, the self arises to restrain the free flow of God's Love. Or when someone comes to us complaining or criticizing a brother or sister in Christ, the self within us absorbs their critical attitudes, and we will feel the check of a spontaneous free flow of Christ's precious Love toward the maligned brother or sister. The self also checks the precious flow of God's Love toward others if they see things contrary to our views. Because we still have the partial nature of the flesh, we find it more pleasant to be with people who see eye to eye with us.

We need the Root of Belief in the Free, Impartial Love of God's Nature to be formed within our heart. When Jesus lives in our heart by His Spirit, and when He is left without the restraint of the flesh, He loves ALL. With God there is no partiality. By letting God discern in our heart the times that the flesh rises up to check the free flow of the Spirit of Love, our eyes will be opened to the need of further development of the Root of Belief in God's Love on our Tree of Confidence.

G. God's Love: a Provider of Rest

The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; **he will rest in his love**, he will joy over thee with singing (Zephaniah 3:17).

Within the realms of God's mighty Love is a secret Resting Place. Even the LORD says that He will "rest in his love." The Word *rest* means to be at peace, at ease, refreshment, repose, mental and emotional calm, tranquility, shelter, support. Our mental and emotional stirrings prove the need for greater growth and development of our Root of Belief in God's Love as a Resting Place. Our fear of criticism and our fear of losing someone's love prove that we have not yet been anchored in the Resting Place of His Love. Nothing can rest the soul, the spirit, the heart, and even the body as does the LORD's precious Love, for within His fountain of Love is a Resting Place for every atom of

our beings.

Beloved, mortal creatures sap the soul and trouble the waters of the soul, but God's Love restores the soul and brings peace to the troubled waters. The Image of the Christ never is reflected perfectly in troubled waters; rather, He is reflected in the calmness of those who have tasted of the Rest and Peace of His Love!

Precious Jesus, increase this Root of Belief in Thy Holy Nature of Love until we become immovable, until no person, place, nor thing can draw us from the sweet Resting Place of thy Love.

H. God's Love: for Holiness

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned **the holiness of the LORD which he loved**, and hath married the daughter of a strange god (Malachi 2:11).

From this verse that was spoken to Israel, we receive deeper insight into the Character and Nature of God's Love. God loves Holiness. The word *holiness* means that which is consecrated, sacred, spiritually pure and perfect, untainted by evil or sin. We should respect the Truth of Holiness, for it refers to God's very Nature and Character. God said that we are to love Holiness. Yet many of God's children speak lightly of the Truth of Holiness and, thus, show their ignorance of the things that God loves.

Some Christians behave almost as cows and horses do. I have seen cows standing in a beautiful field of green grass, stretching their necks over the fence to eat the weeds along the side of the road, instead of eating the juicy, green grass right where they stood. God has saved us and given us the privilege of pasturing in the field of His Holiness so that we can eat and grow like Him. (We are what we eat.) But sometimes we are like contrary cows. We want to poke our heads over the fence and eat the weeds of the world. While we feed on the forbidden weeds, we make a lot of noise about how good the weeds taste and persist in saying that there is nothing wrong with eating them.

On the other hand, I also have seen cows lying in the shade of a tree chewing their cud after a busy day of grazing in fields of green grass. The picture they present always thrills me, for I am reminded of God's children who have busied themselves grazing in the precious Word of God; then, they rest while they meditate on the things they have gathered, rather than meddling in other people's matters. Our lack of respect for the holiness that God has worked in others and our lack of desire for personal holiness prove that there is room for growth of the Root of Belief in God's Love for Holiness on our Tree of Confidence.

I. God's Love: for the World

For **God so loved the world**, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

The familiarity of this verse causes many Christians to run through it without stopping to glean new Truth that can be applied to our own heart and life.

We should consider how much we really have been grounded in God's Love that reaches to the whole world. We can easily say that we love the world and that we want to minister to the whole world, yet when a stranger or foreigner comes to our door, literally, we shut up our bowels of compassion both materially and spiritually. Many times I have felt the sharp knife of grief pierce God's Spirit as I have listened to the testimonies from foreigners who have told of the treatment they have received from the hands of Christians in our country. Beloved, let us not look at our brothers and sisters just now, but, through the help of the Holy Ghost, let us look into our own heart to see where and how the Root of Belief in the Nature of God's Love for the whole world can be enlarged on our personal Tree of Confidence.

God's Love for the world means that He loves the sinner even while that person is at enmity with Him. By contrast, our love is very small. When people fail to walk as we want them to walk or to walk as fast as we think they should walk, we let our flesh rise up and bind Christ's flow of Love from us to them. In our self-righteousness, we feel completely justified for our actions as though these people deserve the treatment we give them. Yet when we come to the LORD, we beg for His Mercy and Love, telling Him how unworthy we are. What hypocrites we are at times!

Beloved, if God gives His Love to a world which is unworthy and to you and me who are unworthy, then we should permit Him to form in us His Love that will minister to others, even though they fail, lag behind, err, or do wrong.

J. God's Love: for the Son

Therefore doth my Father love me, because I lay down my life, that I might take it again (John 10:17).

Great mysteries are hidden in these few words. How much do we love the Son? Do we love Him enough to lay down our life for Him? Do we love Him enough to walk in the Footsteps of the crucified Christ in order to be resurrected in His Likeness and Image? Jesus said, "If any man will come after me, let him DENY HIMSELF,..." We do not deny ourself once and for all. Rather, self-denial is a process of daily denying the self until we traverse Christ's earthly Footsteps and until we learn the Measure of the Stature of His Cross. Only then does the Fullness of His Cross become our personal possession. This is the Cross that He told us to take up as we follow Him daily. With the Fullness of His precious Cross inside our heart, we will be able to cast the Tree of His Cross into the bitter waters that flow into our life and see that Tree change its bitter situations into sweetness, just as the children of Israel saw Moses cast the tree into the bitter waters of Marah, changing their bitterness into sweetness and making the water drinkable. Life can be a daily romance with Christ. In Him, we will find a hidden sweetness and ecstasy that we never dreamed was possible to experience this side of Eternity.

Let us study some pertinent things about the Son's Life so that we can see how much we truly love His Footsteps.

1. The Son's Life of Suffering

Jesus suffered the humiliation of being confined to an earthly body. Yet when we are confined by some circumstance of life, we find ourselves murmuring and complaining, which shows our lack of love for the fellowship of His Suffering. The Son suffered the misunderstanding of the carnal hearts and minds of the people. Yet when we suffer a little misunderstanding because of our walk with Jesus, we allow bitterness and discouragement to overwhelm us. Who can describe Jesus' great Suffering in the Garden of Gethsemane or at the Cross of Calvary? Yet when we feel the Spirit calling us to deny ourselves or to put our flesh on the Cross for crucifixion, we feel so sorry for our flesh. We pet and pamper our flesh as though it were cruel of God to require such suffering. How small is our love for the Son's Suffering Life!

2. The Son's Life of Hiding

Until it was time for the unveiling of His Ministry, which His Father had sent Him to fulfill, Jesus lived most of His Life Hidden away in a carpenter's shop in the small village of Nazareth. Yet when Jesus tries to teach us, by letting us be ignored by friends and loved ones, we often allow our flesh to rebel, and we find all kinds of excuses for not following on to know the Son's Hidden Life. Likewise, when He places us in a position where we have to fulfill some lowly task in this world, we find our pride giving forth angry, resentful vibrations. In the most lowly occupation, the Son's Hidden Life ministers in the Father's Will with the Spirit of Diligence and Faithfulness.

By not allowing our small Root of Love for the Son to grow, we will be kept from knowing many secrets that the LORD reveals to those who are willing to be joined to Christ's Hidden Life.

3. The Son's Unknown Life

Jesus lived an Unknown Life, as far as the world was concerned, until the Father was ready to reveal Him as the Messiah of His people. During the time Jesus lived a Life Hidden from the world, He also lived a Spiritual Life Unknown to mortal man. However, the Life He lived was known to His Heavenly Father. During this period of His Life, Jesus manifested no desire to be known of mortal man, but lived in Oneness of Spiritual Relationship with His Father. He was in the Father, and the Father was in Him.

Much of our inward strivings come from a desire to be known to others instead of being known to Jesus Christ and the Heavenly Father. When we yield our hearts to Jesus and let Him lead us to our prayer closet and to the study of His Word, we find precious fellowship with Him. There we can feast on the secret Unknown Life of Jesus Christ and His Father. This enables us to go through the various phases of our life with joy, peace, and contentment. In our relationship with Him, we will grow to love the Son, even as the Father loved the Son, and grow to love the Father as the Son loved Him.

4. The Son's Despised Life

God's Word tells us that Jesus was Despised and Rejected, a Man of Sorrows and acquainted with griefs. Our flesh does not love the Son's Despised Life. The flesh enjoys being popular and well thought of and revels in being loved and receiving attention. Few people have a divine passion and love that makes them desire to fellowship the Despised Jesus.

5. The Son's Illuminating Life

Jesus lived a Life of Illumination when He went about teaching men the New Wine of His Doctrines that needed new bottles, new vessels, to contain this precious New Wine. We cannot follow Jesus in His Illuminating Life unless we grow in the Word and Spirit so that when we teach, we teach out of a heart of experience. We cannot teach others until we have sat at Christ's Feet and have had the Illuminating Rays of His Holy Teaching penetrate the recesses of our beings, thus revealing the things of our flesh that are unlike Him.

6. The Son's Liberal and Charitable Life

Jesus lived a Life of Liberality and Charitableness. He was Liberal with what He had received from the Father. When He sent His Disciples forth, Jesus told them that they had freely received, so they were to give freely.

Sometimes we do not give as freely to others as God has given to us. Jesus was Liberal and Charitable with His Time and with His Substance. Yet we sometimes are selfish with our time, wanting to spend it doing the things we want to do, rather than doing the things Jesus would have us to do. And we are selfish with our material substances, wanting to spend them on ourselves, rather than permitting Jesus to work His Life of Liberality and Charitableness in our hearts.

7. The Son's Life of Concourse

Jesus was not a recluse. He lived His Life among people. Yet He never lost His Oneness of Relationship with His Father. This is a great mystery to us, for we usually find that being with people causes us to lose our consciousness of Oneness with Jesus Christ. He wants us to grow in Him until we can preserve that special consciousness of Oneness with Him, even when we are busy in the ministry of bringing the Light of the Gospel to hungry hearts, even in the midst of much concourse with people.

8. The Son's Life of Rapture

On the Mount of Transfiguration, Jesus Christ was changed before the Disciples' eyes. His Raiment became beautiful, glistening with Light, and His Face radiated Sun Glory. Living with Jesus on the Mount of Transfiguration until the garments of our flesh are changed and until our heart and mind are transformed by His great Power is a wonderful experience. The heart who desires to love the Son as the Father loves the Son will visit the Mount of Transfiguration frequently.

9. The Son's Life of Contemplation

Jesus lived a Life of Prayer. Even in His busy Ministry and concourse with the people, He did not neglect His Prayer Life with the Father. Christians are sometimes unbalanced. They spend too much time in service and not enough time in prayer. Someone has said, "Away with prayerless work. It is best to lay it down regardless of how noble it is; it will never win the crown." We receive understanding of His Word in the place of prayer. Christ Jesus speaks with us, sharing His Secrets and Mysteries in the place of prayer.

10. The Son's Life of Mortification

During His Lifetime, Jesus had seasons of fasting and of being tempted by the Devil. Some of God's children are virtual strangers to Jesus' Life of Mortification. Seldom, if ever, do they fast, and they live in such a carnal realm that the Devil has little reason to tempt them. Surely, we need to pray that the Spirit of God continually will feed and water the Root of Belief in the Nature of God's Love on our personal Tree of Confidence. We sorely need more of God's precious Nature of Love in our heart so that we can love as He loves.

K. God's Love: to Manifest Himself

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and **I will love him, and will manifest myself to him** (John 14:21).

The word *manifest* in the Greek means to exhibit in person, to disclose by words, to appear, to declare plainly, to inform, to shew or to signify. This is one of the most precious Promises in God's Word. Notice, Jesus said that, *IF* we would keep His Commandment, He would love us and Manifest Himself to us. In order for us continually to be experiencing new Manifestations of Jesus' Presence, our Root of Belief in God's Nature of Love must increase daily. In these days in which people are manifesting their own personalities, ideas, doctrines, and creeds, we desperately need a Manifestation of the LORD Jesus Christ's Person.

The Manifestation of the precious Person of the LORD makes all other creatures fall into obscurity in our heart's vision. The Manifestation of His own Self infuses our heart with a holy passion and desire to count all things but dung for the excellency of His Knowledge. The great importance we attach to creatures, places, and things proves how small the Root of Belief is on our Tree of Confidence in the Nature of God's Love to Manifest or Reveal Himself.

Our Root of Belief in God's Loving Nature is small when we reason that God can Manifest Himself to others but not to us. Our Root of Belief in God's Love is small when we doubt that He will declare His Will for us plainly or that He will disclose His Word to us.

Sometimes we swing to the extreme in spiritual bigotry and think that we are the only ones to whom God can Manifest Himself. In reality God loves to Manifest His Love, His Will, His Word to the tiniest lamb who is striving to walk in the way of His Commandments.

May Jesus bless our hearts in the growth of the Root of Belief in His Nature of Love which causes Him to Manifest Himself. Let us ask Jesus to set our hearts aflame with a living Belief for a greater Manifestation of His Love, His Word, and His Will.

L. God's Love: to Work Obedience

As the Father hath loved me, so have I loved you: **continue ye in my love** (John 15:9).

The Father, Who was the Pivot, the Wellspring of the Son of Man, filled the Son to overflowing with His own divine Love. The Son, in turn, sheds this divine Love upon us. He invites us to permit Him to be the Pivot, the Wellspring of Love in the depths of our heart so that we, too, might overflow and shed abroad His Love to all with whom we come in contact. Our lack of love for one another, for the sinner, and for people of different races and creeds proves our lack of obedience to abide under the Spring of His precious Love. Jesus declared that out of the abundance of the heart the mouth speaketh. Listening to what comes out of our mouth should prove how much we need to abide under the Spring of His precious Love. His Love unites, brings harmony, brings oneness of spirit, mind, and thought. Let us judge, and permit God to judge, the words that proceed out of our mouths. Words that are anointed with His Love will bring unity and harmony instead of dissimulation, strife, and enmity.

When we look at realms of obedience which God requires of us, we sometimes feel discouraged and incapable of performing them. The blessing comes in understanding how to wait before the fountain of His Love, knowing that the flow of His Love into our heart will work obedience and strength in our will to do that which pleases Jesus Christ. Our carnal will is weak as water when it comes to having strength to do God's Will. Yet when it comes to doing the things to please the self, we find that our carnal will is strong as steel. Jesus' Love will take out the steel of the self-will and make it pliable to God's Will. Jesus' Love will take the weakness of our self-will and replace it with His Strength of Purpose to please the Father.

Great is our need for growth of the Root of Belief in God's Nature of Love. God is the One Who worketh in us both to will and to do His Good Pleasure. Doing God's Will is not a constant struggle. Doing His Will is not a matter of having to struggle to go in a way that is offensive to us, but as we wait under the Fountain of God's Love, we find our will bathed in His Love and Strength, which makes us delightfully willing to run in the way of obedience to do His Good Pleasure. We cannot exhaust Jesus' immense Spring of Love. It does not matter how stubborn or weak our will may be; there is enough Power of Obedience in His Love to wash away all stubbornness and weakness from our will. Believers have the great privilege of abiding under the continual flow of God's Love.

M. God's Love: to Work No Ill

Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law (Romans 13:10).

The Greek word *ill* means that which is worthless, useless, valueless, good for nothing. When we take up our neighbours' time with our worthless, fleshly words and ideas, we work ill to their hearts and minds. And much ill is wrought because our Tree of Confidence has not grown sufficiently in the Root of Belief that God is Love. When the Root of Belief in God's Love is growing on our Tree of Confidence, our eyes are opened to the preciousness of God's Love in giving us time in this world to learn of Jesus' Crucified Way. Now, while we are alive on this Earth, is our only opportunity to learn the crucified Christ's Way and to walk in His earthly Footsteps of Humility, as we crucify the flesh. When we walk in His Way, God's Love begins to work gloriously in our heart a living faith, zeal, and jealousy to guard our time in the Word and prayer as we wait at His Feet for His Instructions to our heart. We waste our neighbours' time and work ill to him because we have not yet learned Jesus' Love that teaches us the value, worth, and use of time. Only by growing in Jesus' Love are we able to obey the Apostle Paul's instructions to the Ephesians:

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers (Ephesians 4:29).

Through God's Love, we are able to edify the hearts and minds of our neighbours rather than to work ill. May Jesus enlighten our heart and mind in this Truth.

N. God's Love: to Strive Together in Prayer

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, **that ye strive together with me in your prayers to God for me;** (Romans 15:30).

As we wait before God's Throne, drinking of the River of Love that flows from His Throne, the Roots of Belief in His Nature of Love grow within our heart. This increased growth of love produces a holy passion and desire to Strive in Prayer for God's Will and Mind in our own life and in the lives of our precious brothers and sisters in the LORD. Beloved, the appearance of fleshly strife in our heart and others' hearts proves our need for further growth of the Root of Belief in God's Nature of Love because His Love will make us Strive Together in Prayer, one for the other, and eliminate our striving against each other.

O. God's Love: to Constrain

For **the love of Christ constraineth us;** because we thus judge, that if one died for all, then were all dead: (II Corinthians 5:14).

The word *constrain* means to bind, draw, force, compel, to oblige. There is a difference between being Constrained by Christ's Love and being constrained or forced by the flesh. We need a greater formation of the Root of Belief in the Power of Christ's Constraining Love.

Whenever we try to force ourself to run in the spiritual race, we find the Way becoming a burden and our heart feeling discouraged and disappointed. But the LORD's Way is a Way of romance when we wait at His Feet to be constrained, drawn, and forced by His Love. The Espoused Bride in the first chapter of the Song of Solomon knew something of the Constraining Love of her spiritual Bridegroom, for she said, "Draw me, [constrain me] we will run after thee:..." (Song of Solomon 1:4).

As servants and ministers of the Gospel, we sometimes find ourselves trying to force others to go on for God, but this is the force of the flesh and the carnal mind; instead, we should wait at Jesus' Feet for our heart and our ministry to be filled with Christ's Constraining Love that will make others' hearts thirsty and hungry to run after Him.

Sometimes, even our personal time alone in the Word and prayer is constrained, not by the Love of the Christ, but by a sense of Christian duty. Certainly, it is better to study and pray out of a sense of duty than to fail to seek God at all, but there is a more excellent Way — the Way of Love that is beyond the constraint of duty. Life is an unending romance with the Christ when His Love constrains us to pray, to study His Word, to witness, and to serve.

If we feel the chafing of the burden of ministering, it is a sure symptom of our spiritual need to wait on Him for the renewal of His Love. May He increase in our heart the Root of Belief in the Constraining Power of Christ's precious Love!

P. God's Love: Unfeigned

By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, **by love unfeigned,** (II Corinthians 6:6).

In this verse, the Apostle Paul enumerated the things in which he had approved himself as God's faithful minister. His Unfeigned Love recommended his ministry in one way. The word *unfeigned* means to be genuine, real, sincere. Beloved, many times we have felt that we loved our brothers and sisters in the LORD with the real, sincere Love of Jesus, yet when we found that they spoke against us or turned from what we had taught them, we noticed that our heart no longer bubbled with love. Instead, we felt disgust, strife, bitterness, and a desire to wash our hands of them and treat them as enemies rather than as loved ones in Christ. Our carnal heart deceives us into thinking that we possess greater portions of Christ's Nature than we really do.

The Apostle Paul's life furnishes us with an excellent and inspiring example of one who loved with Unfeigned Love. Paul ministered with Christ's sincere, real and Unfeigned Love, so that he could say that the less he was loved, the more he went on loving and ministering. Even though the Galatians had turned from the Truth, Paul was willing to travail, again, until Christ was formed in them.

We need to crucify the feigned, unreal love of the flesh, for fleshly love cannot stand the test of the fire. Many times we think that we are loving Jesus with the Spirit's Unfeigned Love, yet the presence of doubts and fears in the time of testing and trials prove that our love is not Christ's sincere Love. Christ's Love casts out the fear of the flesh. Experiencing Christ's Unfeigned Love in the midst of testings and trials causes us to glory in tribulation, for we know that we will experience the joy and rapture of His Love in a special way.

Q. God's Love: to Serve

For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, **but by love serve one another** (Galatians 5:13).

The word *serve* means to do service for, or duties for, to help, to aid, to assist. If we deeply believe in God's Nature of Love, we will seek ways in which to serve one another by His Love. We do much of our service out of an ulterior motive for self-exaltation. We do not mind serving if we or our group receive some honour or glory because of the service we render. But Jesus taught that true Service is to give to those who can do nothing in return for us. Jesus demonstrated this class of Love for us when He gave Himself for us who were sinners and who had nothing with which to repay Him for His great Service of Love to us.

The presence of self's emotions, such as feeling sad about the way people treat us after we have served them or feeling slighted when we fail to receive honour and recognition from others, prove how small our Root of Belief is in God's Nature of Love. True Love from Jesus serves for the joy and delight of Serving, for Serving is part of His Nature of Love.

True love never looks for a reward from the person who has been the object of its service. True Love from Jesus is just like a mighty river which flows continually, giving itself for the life of all things with which it comes in contact and never asking a thing from those who have drunk from its fountains and channels. Glorious is the day in which we start crucifying the self, which acts like a sponge in trying to absorb something for its own satisfaction from those to whom it has ministered. As we grow in Christ's sincere Love, our service to others will flow like a mighty river.

R. God's Love: a Fruit of the Spirit

But **the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance:** against such there is no law (Galatians 5:22,23).

God has provided fruit as one of the best ways to cleanse and feed the blood stream in the natural realm. So it is in the spiritual realm. The Love or Fruit of the Spirit is a wonderful agent of cleansing for our spiritual blood, as it washes away the impurities of self-pity, discouragement, discontent, strife, bitterness, and unforgiveness in our heart. The Fruit of the Spirit will feed the Spiritual Man and help him grow into the Measure of Christ's Stature.

S. God's Love: toward Heavenly Things

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world (1 John 2:15,16).

God's Word teaches us that we are to set our affections on things that are **above** and **not** on things **below**. The disturbance of our heart over the loss of earthly things proves the smallness of the Root of Belief in God's Love on our Tree of Confidence. The loss of an earthly friendship, an earthly tie, and earthly affection too often moves us to

depths of despair. When the soul advances in the Crucified Way until its recesses are filled with Christ's Love, it will love only those things which are eternal, only those things which are Heavenly, only those things which come from the beloved Christ.

Glorious is the state of the soul that advances into the growth of the Christ until its joy and ecstasy are found in Christ's Humiliations and Sufferings. Our precious Jesus was our example. He so lived with the Father's Love as the Pivot of the Wheel of His Being that His every Thought, Word, and Deed was in harmony with that Love. May we grow to be like Jesus so that the Axle, the Pivot, of the Wheel of our being might be the same Father's Love that will turn us always to the things that are eternal. May our Root of Belief in the Father's Love grow until we can trust Him for the moving and turning of all our being: spirit, soul, and body.

T. God's Love: Fearless

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (I John 4:18).

The foregoing Scripture touches on the subject of the seven basic fears of mankind. Since Jesus Christ's victory over these seven basic fears is discussed in another book,* we shall only list the type of fears that beset mankind: (1) fear of poverty, (2) fear of old age, (3) fear of criticism, (4) fear of the loss of love, (5) fear of illness or suffering, (6) fear of death, and (7) fear of failure in the eyes of the world. All of man's fears can be traced to these seven channels. With the Spirit's help, we all can find the poison of these fears in our heart since we are not yet perfect. The presence of fear in any form proves that the Root of Belief of God's Nature of Love that Casts out Fear needs to grow greater in our heart.

U. God's Love: to Rebuke and Chasten

As many as I love, I rebuke and chasten: be zealous therefore, and repent (Revelation 3:19).

The last layer of Truth on the subject of the Root of Belief in God's Nature of Love is one of the most difficult layers of Truth for us to permit God to form in our heart. The self finds it difficult to believe in the aspect of God's Nature of Love that manifests itself in the form of Rebuke and Chastisement. This point of Truth caused David and Job to do some deep thinking.

We can easily believe in God's Nature of Love when He is blessing us and exalting us. However, when His Love comes to rebuke and chasten our flesh, by allowing us to be plunged into the depths of fire and testing, our flesh murmurs, complains, and frets. All our fretting and complaining proves how small our Root of Belief in God's Love is. But to grow in Jesus until our spiritual eyes are enlightened in regard to the reality of God's Chastening Love makes our walk with Him more precious. Then, we learn a new phase of the romance of His Love, even His Rebuking, Chastening Love. As long as we question the LORD, saying, "Why did this happen to me?" we can know that we need more growth of our Root of Belief in His Chastening Love.

Part one has examined God's Attributes as they relate to the fourteen Roots of Belief that must grow in our heart to support our Tree of Confidence in God. These fourteen Roots of Belief are as follows:

1. Root of Holiness
2. Root of Righteousness
3. Root of Might
4. Root of Terrible Majesty
5. Root of Judgment
6. Root of Refuge
7. Root of Sun and Shield
8. Root of Greatness
9. Root of Mercy
10. Root of Just and Only Saviour
11. Root of Jealousy
12. Root of Goodness
13. Root of Light
14. Root of God's Love

Our personal Tree of Confidence must grow in God's Nature from the Seed of God's Word that has entered our heart when we have heard His Word and accepted its Truth. As our Spiritual Tree grows, our heart must put down Roots of Belief in God's divine Nature in order for us to manifest visible Trust and produce the visible Fruit of Faith in God's Nature.

* B. R. Hicks, *How to Overcome the Basic Fears of Man* (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc.) 1985.

**The Tree of Confidence
in God's Nature**

Part Two

**The Trunk-Branches Of Trust,
Their Branches Of Trust,
And The Fruit Of Faith
That They Produce**

Introduction To The Trunk-Branches Of Trust, Their Branches Of Trust, And The Fruit Of Faith That They Produce

A natural tree's invisible, foundational root system supplies nourishment for the entire structure, including the visible trunk, branches, and fruit. This principle applies also to the spiritual Tree of Confidence that grows in a believer's heart. The Roots of Belief in God's Nature feed the Trunk and Branches of Trust in God's Nature and produce the Fruit of Faith that grows upon the Branches of Trust.

The Roots of the Tree of Confidence (Belief in God's Holy Nature) must be rooted and grounded in the subconscious part of our being, our subconscious heart (our sixteen minds*), in order for the conscious mind to grow the Confidence of Trust and Faith. Thus, Belief in God's Loving, Holy Nature must begin in the invisible part of our being, known as our heart. Romans 10:10 says: "**For with the heart man believeth unto righteousness;** and with the mouth confession is made unto salvation." From here, in the heart, the embryo of Confidence begins its journey of growth upward into the conscious mind, taking the figurative form of a Trunk and Branches known as Trust, which in turn bear the Fruit of Faith.

The word *trust* pertains to the realm of Confidence in which the mind rests in the integrity, veracity, justice, friendship, power, and protection of God's Nature and God's Word. Trustful Confidence depends on the Promises of God's Word and relies on His divine Principles of Operation, as revealed in His Word. Trust has a confident opinion or expectation toward God's Faithfulness to keep His Promises. Trust depends on the future Promises of God's Word as though they already were present in the visible realm. Trust gives God's Word credit for being real or true without examination. Trust commits the soul, spirit, and will into the charge, care, and control of Jesus Christ, the Blessed Saviour.

Since Faith is the highest realm of Confidence, it is comparable to natural fruit, the last thing natural trees produce in their cycle of growth to maturity.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, **faith**, Meekness, temperance: against such there is no law (Galatians 5:22,23).

Faith, a Fruit of the Spirit, implies fidelity, constancy, sincerity, honesty, and veracity. Spiritual Faith signifies the mind and heart's assent to what God has said in His Word. Faith is the realm of Confidence which gives assent to the veracity and authority of God's Word. Thus, the growth of Belief, Trust, and Faith brings man to full, mature Confidence in God.

The spiritual Tree of Confidence has seven major Trunk-Branches of Trust: (1) a Saviour-God Trunk-Branch (2) a Deliverer Trunk-Branch (3) a Fortress-God Trunk-Branch (4) a Trust in Trust Trunk-Branch (5) a Refuge Trunk-Branch (6) a Rock Trunk-Branch (7) and a High Tower Trunk-Branch. Out from these seven main Trunk-Branches grow many smaller Branches on which the Fruit of Faith actually grows.

Examining the Tree of Confidence shows that the main Trunk of Trust grows in the vertical position, while the Trunk-Branches grow in horizontal positions, demonstrating to us the need for two classes of Trust. One realm of Trust in God is needed for the times we experience a vertical, exalted position in life, lest we be overcome with superior pride and place our Trust in our position rather than in God. The second realm of Trust in God is needed for the times we experience a horizontal, humility position in life, lest we be overcome with inferiority pride and become discouraged in our effort to trust God. Without the horizontal, humility Trunk-Branches of Trust, we will try to redeem ourselves out of life's humility positions.

The humility Trunk-Branches produce Trust in God when we cannot trace His Working in our life. Humility Trust does not try to penetrate the mystery of the dark clouds of circumstances, but rather looks and trusts the rainbow of promise surrounding the cloud.

God's woodland creatures are good examples of humility Trust. In stormy days of whirlwinds and rains or in tempestuous nights, they shelter in trees or caves or underground, calmly trusting their Creator. On the other hand, while floods of water overrun cities and the countryside, mortal man is found wet and frustrated, with his heart overflowing with distrustful accusations against God.

Let us proceed to examine the Trunk and Branches of Trust and also the Fruit of Faith that grow on the spiritual Tree of Confidence in God's Nature.

* The subject of man's sixteen minds is covered in the following Sermon Study by B.R. Hicks – *The Sixteen Minds of Man*; (Jeffersonville, IN: Christ Gospel Churches Int'l., Inc., 1996).

Chapter Five

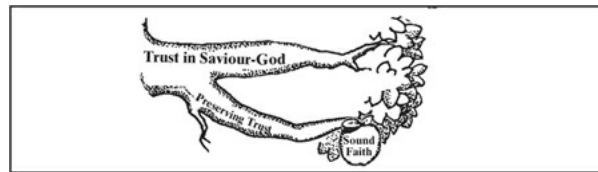
Trunk-Branch Of Trust In The Saviour-God And Its Branches Produce Fruit Of Sound Faith, Fruit Of Creative And Steadfast Faith, Fruit Of Bold Faith, Fruit Of Delivering Faith, And Fruit Of Clothing Faith

The Saviour-God is the One Who saves, preserves, or reserves us from danger, evil, and destruction. Therefore, we need to have cheerful, trustful Confidence in Him because He can preserve us from the death and sin to which we are continually exposed, both from within our own carnal nature and from the sin and death that emanates from others' carnal nature.

Trustful Confidence enables us to commit ourself to God's precious, divine Care and to submit ourself to His omniscient and omnipotent Guidance. Trustful Confidence in the Saviour-God enables us to enjoy both the Promise and the Performance of His divine Care and Guidance.

Five Fruit-producing Branches, which produce six kinds of Faith, grow out of the Trunk-Branch of Trust in the Saviour-God.

I. Branch of Preserving Trust in the Saviour-God Produces the Fruit of Sound Faith



Preserve me, O God: for in thee do I put my trust (Psalm 16:1).

The Hebrew word *preserving* means to hedge about as with thorns. Customarily, gardeners in mid-eastern countries planted hedges around their vineyards, orchards, or gardens to protect them. Made up of closely planted shrubs and bushes, their hedges often contained thorns or briars, which added to their defensive power. Isaiah mentioned a thorny, preserving hedge in relation to Jehovah's own Vineyard.

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to: **I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but beheld oppression; for righteousness, but beheld a cry (Isaiah 5:1-7).**

God planted His Vineyard with the choice Vine. Yet, in spite of God's excellent care and attention, the Vineyard chose to bring forth wild grapes. In Jehovah's first Judgment, pronounced against His Vineyard, He took away its hedge of protection, the power that preserved His Vineyard.

In the Song of Solomon, the Bridegroom commanded His Espoused Bride to guard against little foxes that would spoil the tender grapes on her vines of surrender and obedience. This was another way of telling her that she needed to let the Branch of Preserving Trust grow until it became an encircling hedge of thorns about the vineyard of her heart. Little foxes of doubt and unbelief could get into her heart if the Branch of Preserving Trust, the thorny hedge, lacked growth.

When we think of a hedge of thorns, our mind recalls the crown of thorns worn by our precious Saviour as He hung upon Calvary's Cross. The thorns symbolized the curse that was pronounced upon the earth when mankind sinned.

Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; (Genesis 3:18).

In order to redeem sinful mankind, Jesus wore a humility crown of thorns. As we fellowship the sufferings of the crucified Christ, these humility thorns prick our minds with the Truth of God's Merciful Nature that created a way for His fallen creatures to be restored to unity and harmony with their Creator.

Many of our doubts, fears, and unbelief come because we fail to humble our flesh, our heart, and our will, and because we do not take on the crown of thorns of Christ's Humiliation. Many little foxes of spiritual pride creep into our heart because we fail to hedge our heart about with the thorns of His Humiliation. If we esteem His crown of thorns a small thing in our love and affection toward Jesus Christ, we need not expect to wear His Crown of Resurrection Power and Glory.

A strong Branch of Preserving Trust in Christ produces the Fruit of Sound Faith on the Tree of Confidence in our heart.

That the aged men be sober, grave, temperate, **sound in faith**, in charity, in patience (Titus 2:2).

The word *sound* is used in this verse to refer to one whose Christian opinions are free from any admixture of error; one who keeps the Graces of Truth sound and strong; one whose doctrine is sound, incorrupt, and true. The Apostle Paul used the same Greek word for sound doctrine in First Timothy 1:10; Second Timothy 1:13; and Second Timothy 4: 3.

Praying with Sound Doctrinal Faith for Jesus Christ to heal someone's body is impossible if we do not have the Doctrine of God's Word living in our heart concerning God's Power to heal the body. The Knowledge of God's Word that Jesus Christ is the Saviour-God of the body, soul, and spirit, plus confidential Trust in this Knowledge, forms a hedge around our mind and heart and puts Sound Faith within our heart, giving us full, complete Confidence in God for the care of our body, soul, and spirit.

Since the Greek word for *sound* means to be incorrupt, healthy, and wholesome, it is evident that Sound Faith, i.e., incorrupt, healthy, wholesome faith cannot grow unless the thorny hedge or Branches of Preserving Faith protect and preserve it from being defiled by the world, the flesh, and the Devil.

One must have Sound Faith, incorrupt, healthy, wholesome Faith, in order to pray for those who are sick in body.

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: **And the prayer of faith shall save the sick, and the Lord shall raise him up;** and if he have committed sins, they shall be forgiven him. (James 5:14,15).

Unhealthy faith, corrupted by doubts and fears, cannot expect to see great healing miracles wrought.

In Matthew, chapter seventeen, the Disciples attempted to cast the devil out of a lunatic, but they were powerless. Yet Jesus had no problem in casting the devil out of the man. Puzzled, the Disciples asked the LORD why they had failed. Jesus answered, "Because of your unbelief." The fact that the Disciples did not possess healthy, Sound Faith at this time shows that they needed greater growth in the Branch of Preserving Trust in God's Humility Nature. They lacked Faith in God's Promise to heal the sick. A sincere, steadfast, Sound Faith causes us to adhere to the precious Word of God, constantly, and not to seek heresies, opinions, and ideas of mortal men.

A strong Branch of Preserving Trust produces in us a Sound Faith that will overcome the world.

For whatsoever is born of God overcometh the world: **and this is the victory that overcometh the world, even our faith** (1 John 5 :4).

Sound Faith, our spiritual armour and artillery, enables us to overcome all things of the world that would come between us and God. Sound Faith causes us to cleave to Christ, the precious Bridegroom, in preference to all other loves of this world. Sound Faith sanctifies and purifies our hearts from doubts and unbelief and from the lusts of this world. Sound Faith nourishes us with Jesus Christ's Strength, helping us overcome all enemies of the self, the world, and the Devil. Sound Faith is the Eye of Light that reveals to us the New City, the Prize of the Bride, in the world to come.

We must remember that we receive from God all the Preserving Power we possess.

Preserve me, O God: for in thee do I put my trust (Psalm 16:1).

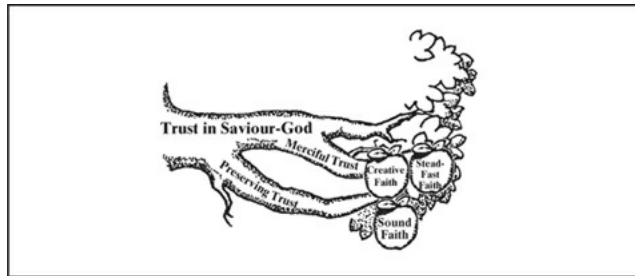
We receive God's Preserving Power according to the degree of Trust we manifest toward God. Second Samuel indicates this same thought:

With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury (II Samuel 22:27).

If we show purity toward God, He will show Himself pure toward us. If we show frowardness and perverseness toward God, He will reflect that frowardness back to us. If we struggle against Him, He will struggle against us.

As we study other Branches of Trust, with their respective Fruits of Faith, our heart will be enlightened to see that our spiritual Tree of Confidence needs greater growth in other realms of Trust and Faith in God's Nature.

II. Branch of Merciful Trust in the Saviour-God Produces Fruit of Creative Faith and the Fruit of Steadfast Faith



But I *am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever (Psalm 52:8).

The righteous who trust in God's Merciful Nature are like green olive trees. They remain planted, rooted, fixed, and flourishing in the House of God. Their fatness honours God and blesses others. By contrast, the wicked flourish like a green bay tree that bears no useful fruit, though it possesses a large display of leaves.

Before looking at the Fruits which the Branch of Merciful Trust produces on our Tree of Confidence, let us consider the ninefold description of God's Mercy.

A. Description of Merciful Trust

When we truly trust God for something, the thing we trust God for becomes part of us. For example, when we trust God for Salvation, we are saved; when we trust God for His Mercy, we become merciful. By understanding what God's Mercy is like, we can know how His Mercy will flow out of those who trust in His Mercy.

1. Ready to Pardon

And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but **thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness**, and forsookest them not (Nehemiah 9: 17).

How slow *we* are to pardon those who offend or injure us, but the LORD is quick and ready to pardon offenders. The word *pardon* means to release a person from punishment, not to punish for crimes or offenses, to cancel or not exact penalty for an offense, to excuse or forgive a person for some minor fault, discourtesy, to overlook a discourtesy.

God manifested His Nature of Mercy, His readiness to forgive Israel, in spite of the fact that she was unmindful of all the miraculous wonders He had done for her. He graciously overlooked Israel's discourtesy toward Him; He readily forgave her.

We also see God's Pardoning Mercy in our own life. Many times God has cancelled our offenses and forgiven our failures, yet we have gone on being merciless in our attitudes toward those who have offended us. Surely, as we contrast our unwillingness to return good for evil with the graciousness of God's Pardoning, Forgiving Heart, we are aware of our great need for greater growth of the Branch of Merciful Trust.

2. Redeems

But as for me, I will walk in mine integrity: **redeem me, and be merciful unto me** (Psalm 26:11).

We know that God's great Merciful Nature redeemed our souls through Jesus Christ's precious Blood. We also know that when the Redeeming part of God's Merciful Nature of Trust is worked and formed within us, we will

want to redeem (buy up) the time that God has given us in this life.

Our lack of Confidence in God's Mercy causes us to miss many opportunities to witness to lost souls about Jesus Christ's Power to save and about His Love. When His Merciful Trust is formed within us, we have Confidence that the Truth will be quickened to those to whom we testify. So often Christians waste valuable time by indulging in foolish talk and empty jesting. Because we think others will not appreciate or understand, we are reluctant to share the Truth that God has given us from His Word. This feeling comes from our failure to trust in God's Mercy to quicken that Truth to others, just as He has quickened it to us. God's Merciful Trust that redeemed us from the darkness of sin and ignorance also will redeem others from the sin and darkness that cloud their hearts and minds.

3. Lends

He is ever merciful, and lendeth; and his seed is blessed (Psalm 37:26).

Because of our lack of Merciful Trust in the LORD, we sometimes feel reluctant to lend our material possessions to others. We may lend or share something if the thing means little to us, but we withhold things dear to us because we fear they will be lost or damaged.

If God the Father had felt this way about sharing what was dear to Him, He never would have given us His precious Son, Jesus Christ. Countless times the world has mistreated Jesus. Even we, as Christians, must bow our heads and shamefully admit to having resisted Jesus' Will, rejected His Way, misused Him, or forbidden Him to touch our lives in some particular manner.

Our lack of willingness to give to the poor, both naturally and spiritually, proves the smallness of our Branch of Merciful Trust in God. God's Word states that the LORD counts what we give out of pity to the poor as a loan unto Him.

He that hath pity upon the poor lendeth unto the LORD: and that which he hath given will he pay him again (Proverbs 19:17).

God will not be indebted to His creatures; therefore, He will see to it that we are repaid in some way. In confirmation of what was taught in the Old Testament, Jesus taught His Disciples that what was done to the least of one of His little ones was done unto Him. We need greater Confidence and Trust in God, knowing that He surely will repay us. Sometimes, God repays us with money, replacing the money we have shared with the poor. Or, if we have given things, He gives us more things, replacing the things we have shared. However, He reserves the right to repay us with spiritual riches for our temporal gifts.

4. Heals

I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee (Psalm 41:4).

The impartation of the Saviour's Merciful Trust will heal the soul. The soul refers to the mind, which is the most vulnerable part of man's being. The fact that the human mind can be sickened by the emotions of discouragement, disappointment, sadness, and disillusionment proves how small the Branch of Merciful Trust is in people's hearts. The Apostle Paul exhorted us to renew our minds:

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God (Romans 12:2).

The renewed mind displays the results of walking in God's Perfect Will. Growing in the LORD Jesus Christ and knowing the freedoms that the Great Shepherd provides for His sheep is a living reality when His sheep allow Him to lead them beside the still waters, where He restores or renews their souls. Merciful Trust heals all sickness of the mind and heart.

5. Blesses

God be merciful unto us, and bless us; and cause his face to shine upon us; Selah (Psalm 67:1).

Sometimes, when we come before God, we fail to feel the blessing of His Presence. Instead, we feel as though Heaven were brass. This is when the flesh rises up to say, "What is the use? The blessing is for someone else, but not for me." All this fleshly noise proves how small our Branch of Trust is in God's Merciful Nature that delights to

bend to those who are inferior. When we have missed God's Will by doing or saying something that was displeasing to Him, our flesh says, "God will not bless me today because of what I did." Beloved, God does not bless us on the basis of our worthiness; He blesses because of His great Mercy.

Failure to understand the Principle of God's Blessing Mercy causes us to ask God why He pours out His Spirit on some who obviously are weak and filled with many faults. God's Merciful Nature delights in bending to bless the weak and infirm, for the further God bends, the greater His Power of Mercy is displayed. When we understand this Truth and come before Him, taking the low place, our hearts and minds can understand how to take and receive from God. We will find our Branch of Merciful Trust being shaken by the mighty Wind of the Holy Ghost as He rushes down to lift us up into the blessing of His Presence and Power. Praise His Holy Name!

6. Slow to Anger

The LORD is merciful and gracious, slow to anger, and plenteous in mercy (Psalm 103:8).

The swift overflow of the river of irritation in our heart proves the smallness of our Branch of Merciful Trust. The speed with which we mount the red horse of anger, mentioned in the sixth chapter of the Book of Revelation, reveals our need for more growth of the Branch of Merciful Trust in God. Our irritated, fretful, angry emotions are a witness that we lack mercy.

7. Comforts

Let, I pray thee, **thy merciful kindness be for my comfort,** according to thy word unto thy servant (Psalm 119:76).

Comfort means to lessen misery or grief by cheering, calming, inspiring with hope. Very often we turn to human beings, expecting them to lessen the misery and grief in our heart and life and to minister the cheer, hope, and calmness that our spirit and soul crave. But just one merciful glance from the precious Saviour will lessen more misery and grief and minister more cheer, peace, and inspiration to a troubled soul than anything any person in the world can do.

8. Does Good to Own Soul

The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh (Proverbs 11:17).

The Merciful Man, Jesus, doeth good to His own Soul and to the souls of all men. When the LORD's Branch of Merciful Trust grows in our heart, we have Confidence in God, and we go to the pasture of His Word to feed on the green pastures and to drink of the still waters found there. If many of God's children treated their physical bodies as they treat their souls, they would find themselves growing thinner by the day.

Beloved, how good are we to our own soul? How much mercy do we show to our own soul? When our soul rises up with a desire to wait in God's Word or to wait on Him in prayer, do we suppress the desire with the carnal cares of this life? If so, we are being cruel to our soul. We also are being unmerciful to our soul when we retain bitterness and unforgiveness, for bitterness and unforgiveness rob the soul of love, peace, and joy that come to us by God's Spirit. We fail to do good to our own souls because we have failed to grow in Christ's Merciful Trust.

9. Merciful to Unrighteousness

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more (Hebrews 8 :12).

In our heart, we greatly need the Spirit of Mercy toward the unrighteousness of man: first, toward sinners, and second, toward our brothers and sisters in Christ. Many times, the sinner feels our flesh's hard, judging spirit against his sin, rather than feeling the Spirit of Mercy from us, which is another way of our expressing humility. Frequently, sinners feel that Christians stand on a high tower and look down on them with a self-righteous spirit. Often Christians fail to humble themselves by taking the low place and pleading with the sinner out of a heart of Merciful Trust. Beloved, we are not to condone sin nor to compromise with sin. However, we are to be merciful to the person who is entwined in the net of sin, remembering that we, too, are just sinners saved by God's Grace, and that He still extends His Mercy to unrighteous acts that even we, as believers, commit.

We also have a tremendous need to have the Branch of Merciful Trust formed toward our brothers and sisters in Christ. Many times we are unmerciful and impatient with the unrighteous faults and failures of those around us. The

lack of the growth of the Branch of Merciful Trust in believers' hearts genders much strife in churches, prayer groups, and homes.

May Jesus have Mercy upon us and help us to grow in the Mercy and Humility of Trust that will give us power to keep the Unity of the Spirit. God's Mercy is ready to pardon, redeem, lend, heal, bless, be patient (slow to anger), comfort, do good, and extend greater Mercy to those who, in their unrighteousness, have abused God's Mercy and Grace. Surely, we need a greater development of the mighty Branch of Merciful Trust on our Tree of Confidence in God's Holy Nature!

The Branch of Merciful Trust in our Saviour, Jesus Christ, supports two classes of fruit.

B. Fruit of Creative Faith

Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1).

All visible things are made out of the invisible substance of Faith. The power of Faith brings forth its substance from the invisible realm into the visible realm. Creative Faith is a firm persuasion and expectation that God will perform all that He has promised in His Word. Creative Faith is so powerful that it gives the soul present possession and fruition of those things hoped for. If we allow God to form within us a Merciful Trust in Him, He will bring us to Creative Faith that will show to the eyes of our spirit and soul the things that cannot be discerned by the eyes of our body.

The Eye of Faith in the spirit is God's telescope that sees the Promises of God joined to His Performance. The spirit passes this information to the soul. Then, the spirit and soul praise and rejoice and wait for God to make the Promise and Performance visible to the body. Creative Faith gives our spirit and soul the evidence which our natural eyes cannot see. After Creative Faith convinces the soul of the things that God has promised, the soul waits and endures patiently until the Heavenly Father translates into visibility the invisible substance that Faith has produced.

In Hebrews, chapter eleven, verse three, the writer says this:

Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear (Hebrews 11:3).

When God spoke the world into existence, the invisible substance of Faith, mixed with His Word, created the visible out of the invisible. The invisible substance of Faith gives Creative Power to God's Word.

For unto us was the gospel preached, as well as unto them: **but the word preached did not profit them, not being mixed with faith in them that heard it** (Hebrews 4:2).

God's Word profits little when it is not mixed with the invisible substance of Faith. The living, revealed Word of God is infused and entwined with the invisible substance of Faith; therefore, when we open the ears of our heart, we find an enlightening and a creating of God's Life within us. We may hear with our natural ears, but if our heart is clogged with unmerciful attitudes of bitterness, unforgiveness, envy, and strife, there is no true hearing of God's Word, nor is there any room for the invisible substance of Faith to begin its Creative Work in bringing the Word into visible reality in our heart and life.

Oh, that we could grasp the depth of this Truth! There is Creative Power in the invisible substance of Faith. Jesus had Creative Faith in mind when He said the following:

And Jesus said unto them, Because of your unbelief: for verily I say unto you, **If ye have faith as a grain of mustard seed**, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and **nothing shall be impossible unto you** (Matthew 17: 20).

C. Fruit of Steadfast Faith

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and **the steadfastness of your faith in Christ** (Colossians 2:5).

The nature of unmercifulness, that is, a nature having or showing no mercy, cruel, relentless, pitiless, can never produce anything of steadfastness. But Jesus' Merciful Nature that has pity and compassion on all produces a Faith that is always firm, fixed, settled, and established in Confidence in God in every situation. Steadfast Faith is anchored in God's Merciful Nature and is always constant, unchanging, not fickle or wavering in the midst of the exalted (vertical) and humility (horizontal) positions of life.

Steadfast Faith is firmly established, stable, not easily moved or thrown off balance. Steadfast Faith is not likely

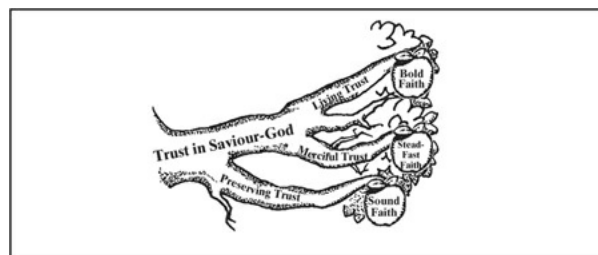
to break down, fall apart, or give way. Steadfast Faith is steady, fixed, firm in character, purpose or resolution; it resists change and is permanent, enduring, capable of returning to equilibrium or original position after having been displaced.

Steadfast Faith protects us against being beguiled by enticing words. The old Serpent still seeks to allure the souls of men with his enticing words and deceitful promises of reward and pleasure. Many souls are ruined by flattery, false disguises, fair appearances of evil principles, and wicked practices. But Steadfast Faith, built on Merciful Trust in God's Nature, causes us to adhere to the Way of the Cross, the Crucified Way. It makes us steadfast and immovable, and, at last, it will bring us to the top of the Holy Hill and present to us the Prize, the White Linen Garments of Jesus Christ's Bride.

Many times we begin to exercise Faith in God for something, only to have the Devil throw us off balance or to have circumstances get so bad that our Faith falls apart. We all have tried believing in God for physical healing, for victory over some habit, for victory over some part of our carnal disposition, only to find our purpose or resolution weakening. We all need a growth in the Fruit of Steadfast Faith on our Tree of Confidence in God. We must remember that the Fruit on the Tree of Confidence in God is fed by the Substance of the Crucified Christ's Word that comes from the Tree's Roots and by the Resurrection Power of the Sun of Righteousness as it flows through the Branches. Thus, if our Fruit of Steadfast Faith is small, it is because there is a blockage back in the Branch of Merciful Trust or in our Roots of Belief in God's Holy Nature.

May we press on to know Him in the Power of His Resurrection and the fellowship of His Suffering so that the Fruit we produce will be fully mature.

III. Branch of Living Trust in the Saviour-God Produces Fruit of Bold Faith



So shall I have wherewith to answer him that reproacheth me: for I trust in thy word (Psalm 119:42).

The word *living* does not appear in this text; however, the fact that David used the present tense "I have" presupposes the existence of present, vital life or energy, which he used to exercise a present tense Trust in God's Word. This Living Trust in God's Word gave David Confidence and assurance that he would have an answer for those who reproached him. David possessed a vast Confidence in the honesty, integrity, and reliability of God's Word.

When God saves us out of our troubles because we have a Living Trust in His Word, He effectually silences our enemies and gives us a Bold Faith to stand and declare His Truth.

The rising up of doubts, fears, and anxious feelings of our heart and soul show that we trust in Satan's lying words more than in the Truth of God's Word. Consequently, we suffer many defeats. Everyday, we are faced with the choice either to rely on God's Word with Living Trust or to rely on the enemy's word. We can live in God's Word and in prayer until Jesus forms the Branch of Living Trust in our heart, for the Branch of Living Trust is the Branch on which the Fruit of Bold Faith is formed.

In the great and eternal day that God completes the Salvation of His saints and forever silences the voices of reproach against His people, it will be clearly manifested before all that it is not a vain thing to have a Living Trust in God.

Living Trust not only produced the Fruit of Bold Faith with which King David answered his reproachers, but the deacons in the New Testament were promised a Bold Faith if they used their office well.

For they that have used the office of a deacon well purchase to themselves a good degree, **and great boldness in the faith which is in Christ Jesus** (I Timothy 3:13).

By being faithful in the ministry of their natural duties, which included serving tables, deacons purchased for themselves great Boldness of Faith; moreover, through this Bold Faith, they could be elevated to the higher degree

of spiritual ministry in the Word and prayer. This was Philip's experience. First, he was a deacon (Acts, chapter six); later, he was promoted to the ministry of an evangelist (Acts, chapter eight). Likewise, if we will exercise Living Trust in God in whatever position He has placed us, we will acquire a Bold Faith to speak His Truth and righteousness. Our Tree of Confidence never can be mature unless Living Trust in God's Word is formed within us.

The Fruit of Bold Faith that is produced on the Branch of Living Trust in God's Word empowers believers in the following ways:

A. Boldness to Speak the Word

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, **And they spake the word of God with boldness** (Acts 4:31).

Although the word *faith* is not used in the English translation of this verse, the connotation is clear in the Greek. The Greek word for *boldness* means all outspokenness, i.e., frankness, bluntness, publicity, assurance, boldly, boldness of speech, *confidence*, freely, openly, plainly.

Bold Faith in the overcoming power of the Truth causes believers to speak God's Word boldly, frankly, and openly, wherever God's Spirit makes an opening. The Apostle Paul requested the saints of God to pray for him in the following way:

And for me, that utterance may be given unto me, **that I may open my mouth boldly, to make known the mystery of the gospel**, (Ephesians 6:19).

If we were as bold to speak the Word of God to one another and to people we meet on the street as we are to speak of carnal things of this life, there would be greater growth among Christians, and more souls would be won to Jesus. Remember, Living Trust in God's Word will produce Bold Faith to speak His Word wherever we go.

B. Boldness of Speech toward Christians

Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation (II Corinthians 7:4).

Allowing Jesus to form in our hearts the Branch of Living Trust in the LORD's Word produces another type of Bold Faith. Bold Faith will face a brother or sister in the LORD to talk over misunderstandings, faults, and failures, rather than going behind the person's back to devour and criticize him or her. Bold Faith will enable us to let our brothers and sisters in the LORD know when they have been a blessing or a comfort to us, thus encouraging their hearts in the LORD.

How different communion would be among God's people if we were as quick to speak words of appreciation and gratitude to one another as we are to speak words of criticism. The Fruit of Bold Faith always is accompanied by Christ's Love and Gentleness.

C. Boldness in the Faith of Jesus

In whom we have boldness and access with confidence by the faith of him (Ephesians 3:12).

Bold Faith is found in Jesus Christ Who is the Living Word. By God's Spirit and through prayer and the written Word, we get better acquainted with the Living Word. As the Living Word grows within our heart, Bold Faith grows also. The word *boldness*, here, is used in a very broad sense; it speaks of giving liberty or freedom to the mind. We can choose to permit Jesus Christ to set us free from doubts and fears of the carnal mind and to fill us with the boldness, liberty, and freedom of His Faith.

No mortal words can describe the joy and ecstasy the heart knows as it feeds on Christ's Bold Faith. The Espoused Bride testified in the Song of Solomon, saying:

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and **his fruit was sweet to my taste** (Song of Solomon 2:3).

In this instance, the Espoused Bride was resting under the shadow of the Tree of Confidence and partaking of the sweetness of its Fruit of Faith.

D. Boldness to Magnify Christ, Whether by Life or Death

According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death* (Philippians 1: 20).

Bold Faith will magnify Christ, whether by life or by death. The earnest cry of the Apostle Paul's heart was that Christ should be magnified in him, whether he lived or died.

The seeds from martyrs' Fruit of Bold Faith gave birth, in others' hearts, to a fuller understanding of Christ's Truth. Present-day Christians often fail to measure up to the Faith possessed by God's saints in the early church. When we read in God's Word of the Bold Faith that made Jesus' Disciples rejoice because they were counted worthy to suffer for His Name, and when we read in history of the Bold Faith that made martyrs stand at the burning stake and wave their hands in victory (because, after their tongues had been cut out of their mouths, they could no longer praise His Name with their voices), our hearts cry out, "LORD, make us like those Christians. We do not want to be among the Christians who murmur, complain, and fret in self-pity when they have to endure some small criticism for walking in the LORD's Way." Someone has rightly said that suffering takes away shallowness. In view of this, we should not shun the sufferings and persecutions that the LORD permits to come our way. May the Branch of Living Trust increase daily so that Christ's Bold Faith might be formed in us. Then, like the Apostle Paul, we will burn with the desire to magnify Jesus Christ, whether by life or by death.

E. Boldness to Enter the Holiest

Having therefore, brethren, **boldness to enter into the holiest by the blood of Jesus** (Hebrews 10:19).

Boldness of Faith in the LORD Jesus Christ's Blood makes it possible for us to approach the Holiest Place, God's very Throne Room. Many times we come to God in prayer and make our request known, but because we are not asking with Bold Faith in His Blood, we do not receive our requests from Him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord (James 1:6,7).

F. Boldness in the Day of Judgment

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world (I John 4: 17).

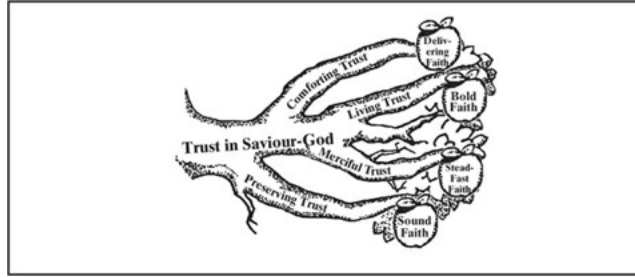
When we stand at the Judgment Seat of Christ, will we be able to stand with Bold Faith because we have lived in this world as Jesus lived when He was here? We can if we are relying on God's Word, for we will be walking in the Crucified Way even as Jesus walked. We will be walking in the Way of Humility as He walked, and we will be walking in Love as He walked. How we have lived in this life will be manifested when God tries every person's building.

For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **Every man's work shall be made manifest:** for the day shall declare it, because it shall be revealed by fire; and **the fire shall try every man's work of what sort it is.** If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (I Corinthians 3:9-15).

When Jesus puts the building of our works in His Fire of Judgment to try it, we will be ashamed if we have built an edifice of fleshly wood, hay, and stubble on our foundation of Salvation; therefore, we must build carefully. We can have Bold Faith if we are building an edifice of spiritual Gold, Silver, and Precious Stones on the foundation of our Salvation.

Knowing God's true Nature is a joy as we let the Roots of Belief in His Nature grow and spread, forming the healthy foundation we need for the Tree of Confidence in our heart. This foundation, then, supports and nourishes the Trunk and Branches of Trust which, in turn, produce the sweet Fruits of Faith. Living Trust produces a Bold Faith before God and in the face of Christ's Judgment Fire.

IV. Branch of Comforting Trust in the Saviour-God Produces Fruit of Delivering Faith



The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate (Psalm 34:22).

The LORD redeemeth the soul of His servants. He delivers from the sting of affliction. He delivers from the sins of the flesh. God uses affliction and trouble to lead our trusting soul into greater Trust in the Saviour-God.

The sin of distrust in God's Nature makes our soul desolate in the midst of suffering. The word desolate means to be guilty by implying to be punished. When our soul is in a state of distrust and we feel guilty and are filled with fear of punishment because of our distrust, there is no comfort for our wretched, desolate soul. But when our soul trusts God's Nature, we are comforted to know that, in the midst of our affliction and suffering, God is at work for our good and for His Glory, although His Plan of Operation may be hidden from our eyes.

None who trust the LORD shall be desolate; that is, they shall not be comfortless because, through all their afflictions, their Trust in the LORD's Power will be a soothing consolation. Comforting Trust brings a quietness and repose that makes the soul fertile ground for the seeds of Delivering Faith. Comforting Trust lessens the grief and pain of trials, and it cheers, calms, and inspires the soul with hope for Delivering Faith.

If we let our soul take shelter under the Branches of Trust from God's Tree of Confidence, we never need to fear being left desolate, forsaken, forlorn, wretched, deserted, or abandoned. When we lack the Faith that pleases God, the Delivering Faith that journeys in obedience to God's Mind and Will, it is because we have not let Him form in us the Branch of Comforting Trust in His Nature. Formation of this Branch sets us free from fear of being desolate or forsaken.

The enemy used to frighten me when I first started to walk with the LORD and grow in His Stature. Fear of the consecrations that the LORD might require of me filled me because I was afraid of being left desolate or forsaken by loved ones and friends. In those days, I had not learned the great secret of Comforting Trust that overshadows us, casts out the doubts and fears of the heart, and produces a Faith that desires to do God's Will and please Him more than to please ourselves. Delivering Faith permits us to journey with Him in the way of spiritual growth and service.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Hebrews 11:6).

The many times we have prayed for something and have been surprised when the answer came proves the smallness of our Fruit of Delivering Faith in God. We must have Confidence that God is and that He is a Rewarder of them that diligently seek Him. When His children pray and seek Him for deliverance, God's Heart is pleased. When His children show their Confidence in Him by being willing to wait patiently for His Time and His Way, not being discouraged nor disappointed when the answer fails to come in the expected time and way, God is pleased. Our heart cries to the Living God for the Fruit of this Delivering Faith to be developed in us so that we might please Him in all things by waiting confidently for the manifestation of His Will and Way.

The patriarch Joseph surely exercised Comforting Trust in God throughout all his afflictions: through the rejection he suffered from his brethren and through the temptation and persecution he suffered in Egypt. Joseph's Comforting Trust brought him to Delivering Faith on his death bed.

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones (Hebrews 11:22).

Joseph's Delivering Faith foresaw Israel's deliverance out of the land of Egypt. His Faith served as a warning to the Israelites that they should not fix their hearts and souls on Egypt. Also, through Delivering Faith, Joseph gave commandment in regard to the burial of his bones, and in obedience to Joseph's command, the children of Israel carried Joseph's bones with them until his bones could be laid to rest in the promised land.

Sometimes, the LORD strips us of our flesh until all that seems to be left is just bones, so we feel discouraged

and wonder if we will ever reach Canaan's Land. Discouragement vanishes, however, as our soul learns to live in the Word and prayer, waiting for the Comforting Branch of Trust with its Fruit of Delivering Faith to be formed in our heart. Comforting Trust on our Tree of Confidence in God says, "Although God strips me of the things of the flesh, I do not feel forsaken or alone. The sweetness of the assurance of Delivering Faith gives me a foretaste of the joys and blessings of Canaan's Land. I may be in Egypt, now, as Joseph was, but by faith, my bones already are over in Canaan's Land. It is just a matter of time until the performance shall be a visible reality."

The children of Israel had a threefold experience in each phase of their journey from Egypt to Canaan's Land.

(See diagram of Israel's threefold experience on next page.)

Israel's Experience in Egypt

Sensual Pleasure for the Body:

Enjoyed the cucumbers, the melons, the leeks, the onions, and the garlic of the land.

Bondage of the Spirit:

Had no place to worship God according to His dictation.

Anguish of the Soul:

Suffered from being in servitude to the flesh.

Israel's Experience in the Wilderness

Restlessness of the Body:

Had no permanent home or resting place.

Discontentment of the Spirit:

Had no permanent temple in which to worship.

Yearning of the Soul:

Looked backward with longing for the pleasures of Egypt.

Israel's Experience in Canaan's Land

Good Land for the Body:

Had a pleasant place to rear children.

Milk of Sincerity for the Spirit:

Had the sincere Word of God to nourish the spirit.

Honey of Truth for the Soul:

Had the sweetness of experienced Word to sustain her soul in her descent into greater depths of Truth and revelation.

In view of the superiority of pleasure, prosperity, and peace in Canaan's Land, it is no wonder that Joseph wanted his bones buried where he wanted his resurrected body to stand up.

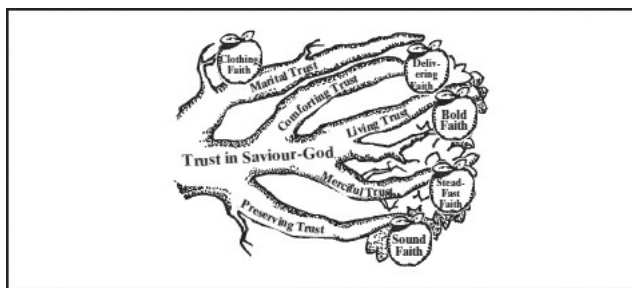
Enoch also possessed a Delivering Faith.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for **before his translation he had this testimony, that he pleased God** (Hebrews 11:5).

Enoch walked eminently, progressively, and persistently with God. Because he pleased God with his beautiful walk, God translated Enoch. God always rewards and honours those who, through Delivering Faith, separate themselves from the world, the flesh, and the Devil and walk with God. Without this class of Faith, it is impossible to please God.

Delivering Faith, built on Comforting Trust, enables us to walk with God and to have Confidence that God will reward us as we diligently seek Him. As we seek God through the Word and prayer, we will be rewarded with His divine Light, Love, Likeness, and Life which will entwine our hearts and souls and bring us into delightful communion with Him.

V. Branch of Marital Trust in the Saviour-God Produces Fruit of Clothing Faith



Unto thee, O LORD, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me (Psalm 25:1,2).

David said that he lifted up his soul to the LORD. The word for *lift* in the Hebrew means married. In other words, David was saying that he had given his soul for spiritual Marriage Union with the LORD. As a result of giving his soul to be one with the LORD, David was filled with Marital Trust in the LORD. His desire toward God and his dependence on Him was like a wife depending upon her husband. And as a husband is moved to encircle his trusting wife with his arm in order to shield her from shame and to defend her from an enemy, so God was moved to protect and defend David who exercised Marital Trust in Him.

If we put Marital Trust in God, we shall not be put to shame. We will triumph in Him, and our enemies shall not triumph over us. This precious Marital Trust will be successful on all occasions.

Not only will God protect and shield us in answer to Marital Trust, but as our spiritual Husband, He also will give us the Fruit of Clothing Faith.

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, **if God so clothe the grass of the field**, which to day is, and to morrow is cast into the oven, **shall he not much more clothe you, O ye of little faith?** (Matthew 6: 28-30).

One of man's greatest concerns in life is for clothing: to cover his nakedness, to defend him against the cold, and to dress him with dignity and ornamentation befitting his position and social standing.

The fact that God supplies a beautiful glory covering for His natural creation (which cannot know Him in the same class of spiritual Marriage Relationship that Christ's Bride will know with her Bridegroom) should establish beyond all doubt the Goodness of God's Nature to clothe His Spiritual Bride with a Garment of Glory and Beauty. Those who fret and worry about being clothed in Glory show plainly that they have little Trust or Confidence in God's Nature and little Faith in His Word that promises to Clothe our spiritual Stature with the Glory befitting our rank of maturity in Jesus Christ. The Bride of Jesus Christ will grow up in spiritual Stature so that she may descend into perfect, small, childlike faith to be clothed with the Bridegroom's Glory. She will be like a newly born babe who trusts its parents for clothing or like the small lily of the field that trusts its Creator for its glory covering in the natural realm. The Bride will exercise Marital Trust in her Husband, and she will prove the maturity of her Stature by exercising Faith in Him to clothe her in the fullness of His Glory and Brilliance from her feet up to her head.

Let us be as the lilies of the field so that we might receive Clothing Faith from our spiritual Bridegroom Who dresses and clothes all His creation with beauty and ornamentation. Lilies are frail and short-lived as the grass of the field. They toil not to grow a fine dress. They do not spin to weave a suitable covering. Yet the Heavenly Bridegroom clothes them with a glory and beauty to which Solomon in all his glory, splendour, and magnificence could not compare.

If the Branch of Marital Trust is not formed within us, we expend excessive energy struggling and working in our own fleshly efforts to clothe ourselves with Christ's Stature. We *try* to be gentle, and we *try* to turn the other cheek, but to no avail. The way seems hard and the cross heavy. But how differently we feel when we cease our fleshly striving and wait on Him in the Word and prayer until He forms within our heart the Branch of Marital Trust which produces Clothing Faith. This class of Faith is able to lay hold of Christ's very Nature that will clothe the heart with His Humility, Love, and Joy.

The Apostle Paul asked the Galatians this question:

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (Galatians 3:3).

Certainly, we cannot make ourself triumph over ourself; neither can we clothe ourself in Christ's lovely Nature.

However, we can wait on God in the Word and prayer. As we allow the Spirit to pour the Word into our heart and soul, we will find the Word becoming a Word of Trust and a Word of Faith that will feed and develop our Tree of Confidence in God.

Marital Trust produces the Fruit of Clothing Faith which will provide for us in the natural realm and which will clothe our souls and spirits with His divine Purity and Righteousness. In the resurrection, our bodies will be clothed with glorious immortality that will outlive and outshine the beautiful lilies of the field.

David prayed that he would not be ashamed before his enemies, for he trusted in God.

O my God, **I trust in thee: let me not be ashamed**, let not mine enemies triumph over me (Psalm 25:2).

Since shame of nakedness came into the world as a result of man's sin, we know that David was praying that his Branch of Marital Trust would mature and produce the Fruit of Clothing Faith which would clothe him with the class of armour that he needed in order to overcome his spiritual and natural enemies.

Our greatest enemies are our own mind and heart. If we feed on the LORD's Word, He will form within us the Branch of Marital Trust that we can use to overcome and cast out the faults, failures, and weaknesses of our own flesh. Each time we trust our spiritual Bridegroom to show us how to cast out the flesh that gets discouraged, disheartened, and sad, our Confidence increases, and we have Faith that He will clothe our portion of newly-formed spiritual Stature with the class of clothing it is prepared to wear. Feeding on God's Word is a delight, for it is a Word of Trust and a Word of Faith.

Marital Trust will produce Faith that will clothe our whole being: spirit, soul, and body. Clothing Faith reaches for Christ's Virtue, Power, and Life to heal any part of our being that is sick and diseased.

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour (Matthew 9:22).

If we would be whole, we must let the Branch of Marital Trust be formed in us, for this is the Branch that will cast out our doubts, fears, and unbelief. Then, we will produce the Fruit of Clothing Faith that is able to manifest Christ's invisible Power in our visible, mortal bodies. Marital Trust will cast out the works of the nature of the flesh and will produce a Clothing Faith that will clothe us with Christ's Nature.

In this chapter we have seen the **Trunk-Branch of Trust in the Saviour-God** on the Tree of Confidence in God's Nature. This **Trunk-Branch** produces the **Branch of Preserving Trust** which bears the **Fruit of Sound Faith**; the **Branch of Merciful Trust** which bears the **Fruits of Creative Faith** and **Steadfast Faith**; the **Branch of Living Trust in the Saviour-God** which bears the **Fruit of Bold Faith**; the **Branch of Comforting Trust in the Saviour-God** which bears the **Fruit of Delivering Faith**; and the **Branch of Marital Trust in the Saviour-God** which bears the **Fruit of Clothing Faith**.

May the Father of Glory bless us abundantly with the Truth related to this Trunk-Branch of Trust in the Saviour-God so that we may sink our Roots of Belief deeply into God's Nature and Character. Then, our Branches of Trust can grow and produce the abundant Fruitfulness of Faith.

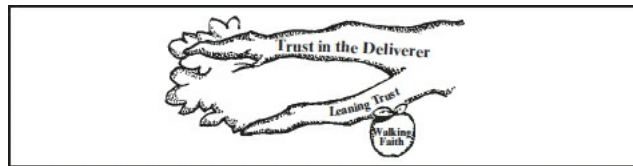
Chapter Six

Trunk-Branch Of Trust In The Deliverer And Its Branches Produce Fruit Of Walking Faith, Fruit Of Sojourning Faith, And Fruit Of Mustard-Seed Faith

God, through His Son Jesus Christ, ministers deliverance to His Creation and His People. Jesus is the great Deliverer Who sets men free from the bondage of sin, circumstances, situations and anything else that prevents them from possessing and doing God's Will. Jesus Christ, the Great Deliverer, sets us free from the bondage of ignorance and darkness by communicating with us and revealing to us the Light of His Glorious Word. Jesus Christ is the great Deliverer Who took back our inheritance from fallen Lucifer (because Lucifer had stolen it) and Who gives it back to us when we believe on Him for our Salvation. Jesus has recovered our inheritance as children of God and has handed it over to us through Salvation in His precious Blood. Jesus has secured acquittal for us who were prisoners of sin and death. We can be delivered from all forms of bondage, both in life's vertical, exalted positions and in life's horizontal, humility positions, as we grow in Trust in the Deliverer, Jesus Christ.

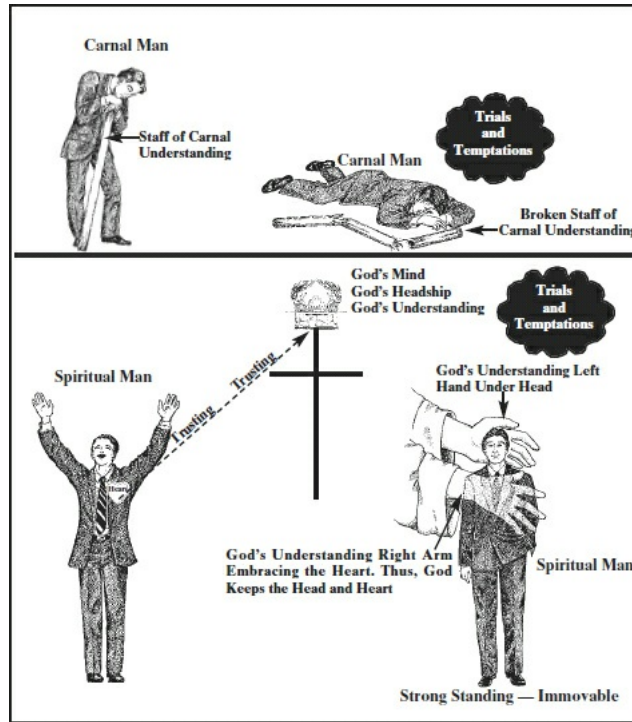
Three Fruit-producing Branches grow out of the Trunk-Branch of Trust in the Deliverer.

I. Branch of Leaning Trust in the Deliverer Produces Fruit of Walking Faith



Trust in the LORD with all thine heart; **and lean not unto thine own understanding** (Proverbs 3:5).

The sixth Branch on our Tree of Confidence does not grow automatically. Our natural inclination causes us to lean on our own understanding. We must experience a lot of crucifixion and dying to our flesh in order to establish the proper spiritual order in our lives, which is to lean on the LORD's Understanding.



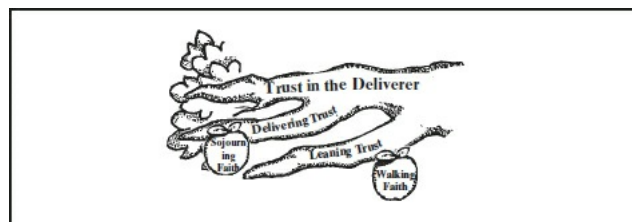
The word *lean* means to rely or depend on for encouragement, advice, to rest part of one's weight upon or against something. When we need encouragement and advice, many times we lean and trust in our own understanding, but in the hour of testing and trial, we find that the crutch of our own understanding breaks because it is not a true staff. When we have Leaning Trust formed in our heart, we can lean in total reliability on the LORD's Understanding for advice and encouragement. With His Understanding formed within us, we can rest safely and surely through all the trials and tribulations of life, knowing that He works all things together for good to those that love God and are called according to His Purpose.

Leaning Trust in Jesus Christ produces the Fruit of Walking Faith.

Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we **walk by faith**, not by sight:) We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord (II Corinthians 5:6-8).

The flesh loves to walk according to its own understanding, for then it walks according to how it sees things for the present. However, when we use Walking Faith, which has been produced by Leaning Trust in Jesus Christ, we go according to the way Jesus sees things for the future. When we lean on God's Understanding, it ministers to our heart and head and also to our feet and legs. We cannot walk if we cannot stand. We cannot walk without the cooperation of our heart and hands. When we lean upon God's Understanding in His Word, we receive strength and support for our heart, our head, our feet and our legs. Walking according to our fleshly understanding will cause us to wander aimlessly in the wilderness, but if we wait before Jesus until His Understanding is formed in us, we can walk by Faith and possess the sweet land that flows with milk and honey.

II. Branch of Delivering Trust in the Deliverer Produces Fruit of Sojourning Faith



For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust

in me, saith the LORD (Jeremiah 39:18).

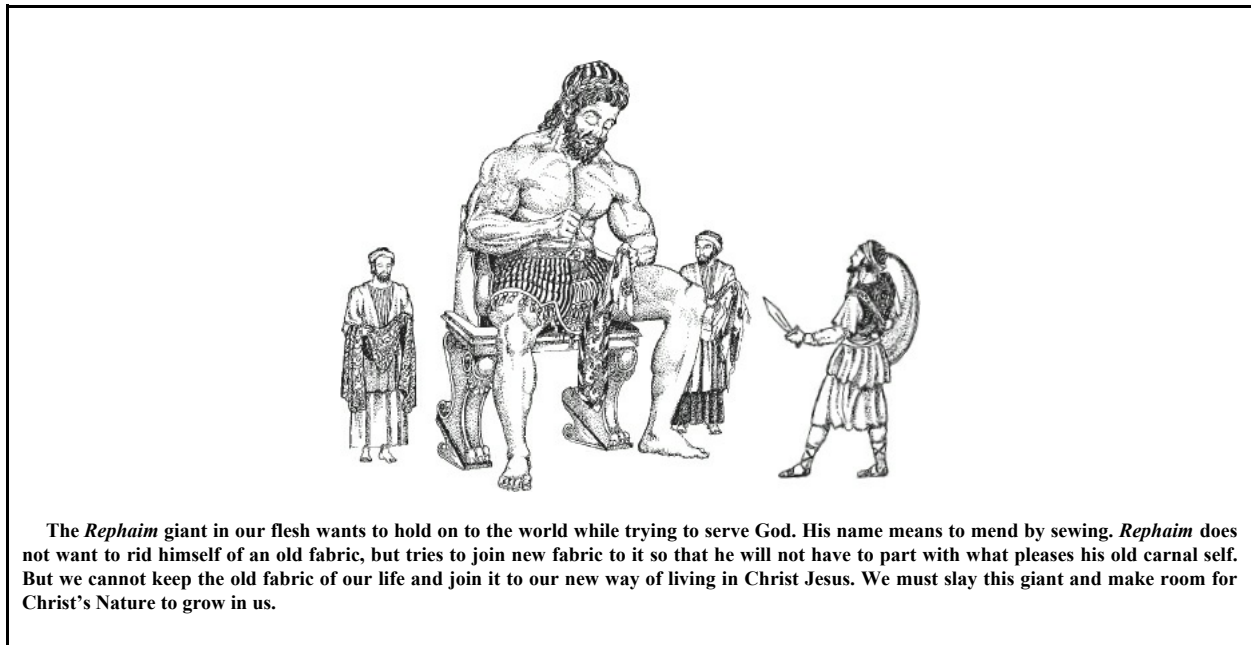
Delivering Trust exercises confidence in the Deliverer, Jesus Christ. Delivering Trust knows it cannot deliver itself; therefore, it waits confidently for the true Deliverer to come and set free that which is bound. Before we can sojourn in spiritual Canaan's Land with Jesus Christ, we must have Delivering Trust formed in our heart since it is through the Power of Delivering Trust that the enemies are cast out of the Promised Land.

God promised Abram that his Seed would possess the land which He designated. However, at the time of the Promise, the land belonged to ten other nations. There were thirteen kinds of giants living in the Promised Land that Israel had to cast out of it before she could inhabit the land. These real giants in literal Canaan's Land picture the spiritual giants that must be cast out of our flesh through the Power of the Branch of Delivering Trust.

A. Rephaims

The Rephaims, so large and powerful in stature that they were called giants, were the first to be cast out of the Promised Land.

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites (Genesis 15:18-21).



The Hebrew word *Rephaim* goes back to a Hebrew root word which means to mend by stitching. This reference to sewing is reminiscent of the time that fallen Adam-male and Adam-female sewed or stitched fig leaves together to cover their nakedness, hoping that their fleshly efforts would mend the breach with God that their sin had caused. The flesh prefers to mend and patch itself rather than to yield to Christ's crucifying Work.

Using a natural illustration, Jesus said that a person does not sew new material to old, for he knows that the old will be torn further by being stitched. The carnal heart does not know how to apply this wisdom in the spiritual realm, for it takes the things of the Spirit and tries to join or sew them to the flesh. The old heart likes to hold on to the world with one hand and to the Spirit with the other. This enemy giant, Rephaim, who is a stitcher, must be cast out of our heart, but we are powerless in the flesh to move this mountain of flesh, let alone cast him out of our land. This is why we must keep feeding on the Truth of God's Word until the Branch of Delivering Trust is formed on our Tree of Confidence, which will assure us that the LORD can and will cast out this giant. Then, we can enjoy the freedom of Sojourning Faith with Jesus Christ that Abram knew as he sojourned in the Land of Promise.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he **went out**, not knowing whither he went. **By faith he sojourned in the land of promise, as in a strange country**, dwelling in tabernacles with Isaac and

Jacob, the heirs with him of the same promise: (Hebrews 11: 8,9).

Sojourners see their hearts and spirits as being visitors in the world. They do not become married to anything of this world but are ready always to move according to the leading of the blessed Holy Ghost. Abram sojourned in the Land of Promise. In other words, he did not get joined to any one particular part of the land, but he moved up and down and to and fro in the land.

Sometimes people get a taste of a portion of spiritual Canaan's Land, so they sew their own ideas to that part of the land. Since they feel they have attained all there is to attain in God, they do not grow any further in spiritual maturity. But let us eat of the Living Word until Sojourning Faith is formed in us. Let us not stop on any rung of the spiritual ladder, but let us keep moving in the land until we possess our full inheritance in Christ Jesus. We never will enjoy the blessing of Sojourning Faith until the giant Rephaim, who likes to sew his own ideas and opinions to the Principles of the Spirit and Word, is cast out.

B. Anak

Anak is the second giant that Delivering Trust must cast out of the land of our carnal heart.

And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight (Numbers 13:33).

And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, **from Anab,** and from all the mountains of Judah, and from all the mountains of Israel: **Joshua destroyed them utterly with their cities** (Joshua 11:21).

The name *Anak* goes back to a Hebrew root word which means to choke, to collar, to adorn with a necklace. The neck is a type and symbol of the human will. When God told Israel that they were a stiff-necked people, it was just another way of saying that they were stubborn, strong-willed, self-willed people. We, too, like to adorn the neck of our own will with our own way.

(See drawing on following page.)



The giant *Anak* represents the stubbornness of our will that wants to go its own way. Choosing what we will and will not do keeps us from being led by God's Spirit and Word. This giant must be slain if we want to be more like Jesus.

Anak must be cast from our land, for our will and way are enemies to the LORD's Will and Way. This giant will not permit us to journey up and down in the land by faith. He will not let us enjoy the liberty of being led by the Spirit and the Word.

C. Og

The name of the third giant who was cast out of the land was *Og*.

So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining.... For only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man (Deuteronomy 3:3,11).



The giant *Og* represents the high-mindedness of our own carnal will that wants us to dance around in pursuit of our own pleasure. *Og* makes us not want to pursue the way of humility, for he is too proud of his reputation to want to see his carnal way of life crucified on Christ's Cross of humility. We must let the LORD slay this giant who is an enemy to our progress in Christ's way of humility.

His name means to gyrate, to move around, to dance, form a circle. Og, with his gigantic height that elevated his head or mind to great heights, is a marvelous picture of the pride of high-mindedness. Og's name describes his nature. The high-minded person always dances round about his own will, desires, and pleasures. Og's gyrating mind encircled and held onto a land that was not his by God's Royal Decree. Contrarily, Og tried to destroy and slay the *true* occupants who came with their Royal Decree from God to inhabit the land.

When I read about Og, I always think of the giraffe whose head sets on top of a very long neck, furnishing an excellent illustration of what it means to be high-minded. Og portrays the undesirable pride of the mind that must be crucified and cast out if we desire to follow the seven steps of humility* that Christ's humble Mind descended. By following in Christ's Footsteps, we will possess Canaan's Land.

The second chapter of Philippians tells us that Jesus Christ's first step of humility was to make himself of no reputation. Few people in this proud day are willing to have the long-necked, high-minded giant, Og, cast out of their hearts in order to make themselves of no reputation, thereby pleasing Jesus and traveling with Him in the humble Crucified Way. The long neck and high mind of the giant Og will not let us enjoy journeying with Jesus to the manger, to Gethsemane, to the Cross, and to the death of the flesh. So let us eat of His precious Word until our heart is filled with Delivering Trust and Sojourning Faith.

D. Arba

Arba, the father of the giant Anak, was the fourth one cast out of the land.

And the name of Hebron before was Kirjath-arba; which *Arba* was a great man among the Anakims. And the land had rest from war (Joshua 14:15).



The giant *Arba* represents our flesh that makes us want to be the center of attention in every situation so that everyone in our world will be united with all our corrupt opinions and ideas. In order for us to take on Christ's thoughts and desires that please the Father, this giant must be slain.

And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron (Joshua 15:13).

The name *Arba* traces back to a Hebrew word meaning to be four-sided, to sprawl, to lie flat, copulation. This giant pictures the magnetic power of the sprawled human will which tries to draw all things into a perverted, corrupt unity with itself. The human will lives under the magnetic, deceitful illusion that all people, places, and things should revolve around its wants and desires, and it ever seeks to draw all else into unity with itself.

This is another giant that must be cast out by Delivering Trust if we would enjoy a deeper taste of Sojourning Faith and if we would enjoy Righteousness, Truth, and Holiness in our inward parts. The giant Arba pictures the human will with its corrupt desire to be joined or coupled with others' corrupt human wills, rather than to the Holy, Divine, Perfect Will of God.

Arba is present in our carnal nature that we inherited from Adam the First, and he constantly seeks to join his corrupt opinions, judgments, ideas, and false notions to those of others so that greater forms of opposition may be begotten against the Truth and God's Will. But, as our Sojourning Faith ministers to us, we are able to see this enemy and cast him from the Land of Promise in our heart and, thus, possess a greater portion of Jesus Christ's Divine Nature.

E. Sheshai

The name *Sheshai*, the fifth giant who was cast out of Canaan's Land, means whitish, and it relates to linen, one of the Glory Coverings worn by the Bride. This giant speaks of our own self-righteousness which appears whitish but which, in reality, is as filthy rags in the LORD's sight.

And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak (Joshua 15:13,14).

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (Isaiah 64:6).



The giant *Sheshai* represents our proud self-righteousness that makes us think we are more spiritual and closer to God than anyone else. However, God's testing in life's battles proves how righteous we really are because the pressures of life will expose our inner self. We must allow Jesus Christ to slay our giant of self-righteousness so that we can be clothed in His pure and clean Robe of Righteousness.

We sometimes think we are clothed in the clean White-Linen Righteousness of Jesus, as far as our attitudes and dispositions are concerned, but in the hour of testing and trial, we find we are wearing the whitish, filthy rags of the fleshly giant called *Sheshai*. May we grow in Delivering Trust until the giant of our self-righteousness is cast out of our land. Then, we can journey in Jesus' Righteousness in all our attitudes and dispositions in every circumstance of life.

F. Ahiman

Ahiman was the sixth giant who was cast out of the Land of Canaan before the children of Israel could dwell there in peace.

And Caleb drove thence the three sons of Anak, *Sheshai*, and *Ahiman*, and *Talmi*, the children of Anak (Joshua 15:14).



The giant *Ahiman* represents the spirit within us that likes to tell what it knows about others, especially their faults and failures. *Ahiman* not only is liberal with information to gain others' favours, but he tries to buy their favour with gifts. Our lives will be happier, and we will have more esteem from others when we allow Jesus Christ to slay this giant in our heart.

The name *Ahiman* means liberal and brother of a portion (gift). This giant furnishes a picture of the fleshly spirit of liberality which must be cast out by Delivering Trust if we would enjoy Sojourning Faith. A fleshly, liberal spirit makes us liberal with the things of others; it makes us free with information related to the faults and failures of others. The flesh can be very liberal as long as its liberality costs nothing. This liberal giant also bestows gifts here and there, continually, so that it can buy position, favour, authority, and prestige with and before others.

May we grow in Grace and Knowledge until we are as conservative with the things of others as we are with our own things, until we are very saving with our words about others, not using what we know to sow discord among the brethren. May we feed on God's Word until we have the kind of Trust and Faith to wait upon God for the position, favour, authority, and prestige with others that He wants to give us, instead of our trying to buy it.

G. Talmai

The seventh giant who was cast out of the Land of Canaan was named *Talmai*, which means ridged.

And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and **Talmai**, the children of Anak (Joshua 15:14).

Talmai comes from a Hebrew word meaning to furrow, in other words, a rut. Our desire to stay in the same old rut is a tremendous giant in our flesh. Staying in the same spiritual rut is more comfortable than yielding our heart to God's Word for new plowing up of its fallow ground. It is easier for the flesh to stay in the same spiritual rut than to yield to greater obedience and crucifixion in order to be moved to a higher spiritual realm. Even after we have taken a step higher in the LORD Jesus Christ's Stature, we sometimes find the giant *Talmai* returning to try to entice us back into the rut we have left behind.

Israel had a similar temptation, for she constantly longed for the "Egyptian" rut she had left. Someone has said that a rut is a grave with both ends knocked out. It takes Delivering Trust to lift us out of a spiritual rut, and this Trust is formed in our heart as we feed on God's Word.



The giant *Talmai* represents the desire in our carnal heart to remain in a rut, day after day, staying on the same spiritual plane and not going higher in Jesus' Stature. *Talmai* makes us content just to be saved, with no desire to experience all the wonderful treasures hidden in Christ. How greatly we need to slay this giant before he causes us to stay immature and, thus, miss the Prize of being Christ's Bride.

H. Goliath

The eighth giant who was cast out of the land was none other than the famous *Goliath*, whose name means to exile, denude, strip.

And there went out a champion out of the camp of the Philistines, named **Goliath, of Gath, whose height was six cubits and a span** (I Samuel 17:4).

This giant in our flesh makes us want to exile our brothers or sisters in Christ when they persecute us or cause us to suffer in some way. Let us devour the Word of the LORD until Delivering Trust casts forth this giant that accuses,

criticizes, and strips people of their reputations and possessions.

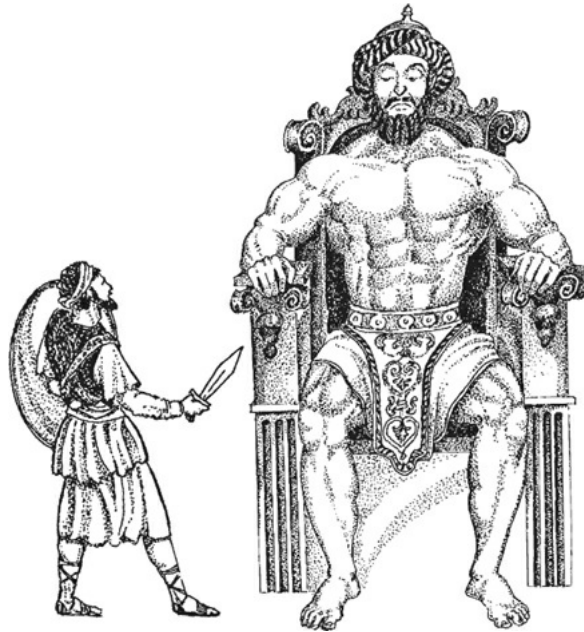


The giant *Goliath* represents the desire in our fleshly heart to accuse, criticize, and ruin other people's reputations so that we appear greater than anyone else. This insidious giant makes us blind to the inevitability of reaping what we sow. We must cut him down with the Power of Jesus' Name, just as little David slew the literal *Goliath*.

I. Ishbi-benob

The name of the ninth giant who was cast out of the land was *Ishbi-benob*, which means "my seat or throne is at Nob."

And *Ishbi-benob*, which was of the sons of the giant, the weight of whose spear weighed three hundred *shekels* of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him.... (II Samuel 21:16,17).



The giant *Ishbi-benob* represents our desire to have the high place in others' hearts. deserve, we become jealous of those whom we see as enjoying more favour than we do from those we love. We must carefully watch for this giant so that we can slay him with the Truth of God's World.

The word *Nob* means high place. In other words, my seat, my throne, is in the high place. This giant loves the high seat. He loves to rule and reign on a fleshly throne. He dwells in everyone's flesh until this part of the flesh is crucified and cast forth from the heart.

The giant of love-for-the-high-seat promotes much strife, jealousy, and confusion. Love for the high place makes us desire the high place in the heart of those we love, and we become very jealous if we feel that someone else is taking the high place in their hearts.

The giant of love-for-the-high-seat makes us desire the high place in service for the LORD, and what is more, we feel very jealous if someone else gets ahead of us.

Ishbi-benob, the giant of ambition and jealousy, is an enemy of humility. Love for the high place causes the human heart to writhe in agony when it finds itself placed in the low, humble place. We cannot enjoy the Crucified Christ's Steps until this giant is cast forth by Delivering Trust. Then, we can enjoy descending the seven steps of Jesus Christ's Humility.

J. Saph

The name of the tenth giant who was cast out of the Land of Canaan was *Saph*, which means a basin for containing blood and wine.

And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew **Saph, which was of the sons of the giant** (II Samuel 21:18).

Sometimes, we may not be guilty of using our tongue to slay others, yet we may stand idly by and catch their blood while we allow someone else to murder their reputation when they are not present. By passive silence, we affirm the gossip and criticism being spread. Then, after we catch the slander of blood in our basins, we find the blood turning into wine, as it were, and we find ourselves drinking and believing the slander and getting drunk or losing control of our senses until we are unable to reason between what is logical, reasonable Truth and what is grotesque, twisted error and illusion. May we go on with the LORD until our hands are clean of the blood of others, and may this defiling giant be cast out of our heart.



The giant *Saph* represents the spirit within us that stands by while someone murders another person's reputation. After listening to others' slander, and criticism, we become uncertain of what is truth and what is malicious distortion of facts. We need boldness and courage to stand against this giant and slay him before we find ourselves joined to others' slander.

K. Gath

The word *Gath*, the name of the eleventh giant who was cast out of Canaan's Land, means a winepress for treading out the juice of grapes. This giant's nature pictures the avenging spirit of the flesh.

And there was yet a battle in Gath, where was a man of *great stature*, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him (II Samuel 21:20,21).

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God (Revelation 14:19).



The giant *Gath* represents the avenging spirit we carry in our heart toward those whom we believe have wronged us. Before this giant is cast out of our heart, we like to measure out the amount of punishment we think another person deserves when he has made us angry. So we pout, sulk, and remain unforgiving until we have properly punished our offenders. The LORD Jesus Christ will slay this giant of discord in our lives if we let Him.

The red upon Jesus Christ's garments at His second Coming, when He returns to Earth to fight the battle in Idumaea, (Revelation 19:11) is the lifeblood of the nations that stained Jesus' Garments when He trod out the juice of the grapes (the wickedness of men) in the Heavenly Winepress. This Work of Wrath and Vengeance will be executed by Jehovah because He has purposed His Heart to wreak vengeance upon all the wicked and ungodly. This day will surely come and woe to those who have ignored God and continued in their wicked and ungodly ways.

God, Who is Righteous, Just, and Holy, has the legal right to mete out vengeance by treading out man's just punishments in His Great Winepress of Wrath and Vengeance. However, we have in our flesh a giant called Gath who likes to take vengeance into his own hands and tread out the measure of punishment he feels others are worthy to have. Therefore, out of his own carnal throne of judgment, he treads out and measures out the amount of anger, pouting, sulking, silence, and unforgiveness that he feels others deserve.

These are the sacrifices, tunes, and government we offer up to the little god of self who sits upon its throne of self-will. We should leave matters with God Who is able to reward each person in a just way. The spirit of this giant makes us want to retaliate or get even with others when they perpetrate an evil deed upon us so that we forget that vengeance belongs to the LORD.

We do not have to be long among God's children to see that most of them still have the giant of Gath in their flesh and that they tread the grapes of wrath and indignation against someone or something a lot of the time.

When Jesus crucifies our flesh to the extent that we leave the grapes of wrath for the LORD to tread in His Winepress, then we can feel the peace that spiritual growth brings. May we feed on the hidden Manna of His Word until Delivering Trust casts out our giant of wrath and anger found in our heart. If we truly trust God to take care of people, circumstances, and situations, there will be no desire in our heart to tread our fleshly winepress of wrath and anger against them.

L. Lahmi

The twelfth giant cast out of the Land of Canaan was *Lahmi*, whose name means full of food. There is no greater enemy to the spiritual man than the giant of the flesh that lusts after food all the time.

And there was war again with the Philistines; and Elhanan the son of Jair slew **Lahmi the brother of Goliath the Gittite**, whose spear staff was like a weaver's beam (1 Chronicles 20:5).



The giant *Lahmi* causes us to indulge our fleshly appetites for food and drink to the point of being in a state of stupor so that our minds are too dull to lay hold of God's Word and Spirit. This giant is subtle but dangerous, to our natural as well as our spiritual health. We must overcome him, or he will hinder our growth in Christ's Stature.

Many of God's children stay drunk on food, so their bodies and minds stay too dull and groggy to lay hold of the precious things of God's Word and Spirit. Jesus said that the last days before His return would be like the days of Noah.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, (Matthew 24:38).

Many people hasten their deaths by stuffing themselves with food and drink. Usually, a church dinner or supper will draw a large crowd, but it is a different matter if the church calls for a time of special fasting and prayer. Few folks agree to fast unless they have gone on with Jesus and, through fasting and prayer in the secret place, have overcome the giant Lahmi.

Fasting created one of the strong pillars of power in the early Church. Jesus told His Disciples that the reason they could not heal a lunatic was because of their unbelief, and that their unbelief would be overcome only by prayer and fasting. When they overcame their unbelief, they would be able to do the impossible.

As we mortify our natural loves and appetites, we place ourself in a better position before God for Him to reveal His precious Word that brings forth Trust and Faith.

M. Sippai

The thirteenth giant slain in the Land of Promise was *Sippai*, whose name means basin-like, a bowl for holding blood and wine.

And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew *Sippai*, that was of the children of the giant: and they were subdued (1 Chronicles 20:4).

Because of the similarity in the names of Sippai and Saph (the tenth giant, mentioned in Second Samuel 21:18), many commentaries describe them as being one and the same. However, this cannot be true since Saph was killed at Gob, and Sippai was destroyed in a place called Gezer. While the name *Saph* means a *basin* for holding blood or wine that has been spilled by another, *Sippai* means *basin-like*, which suggests a realm of spiritual pride.

Sippai is a picture of the part of our flesh that wounds and kills with the tongue and, then, piously carries a brother's or sister's blood around for everyone else to see just how bad and ill-smelling he or she really is. Sippai sometimes is disguised as a prayer request or a heavy spiritual burden, when, in reality, he is simply looking for an excuse to carry blood to others. For example, the fleshly Sippai will say, "Oh, please help me pray for brother So-and-So. I am so burdened for him. He has been seen doing any number of things he shouldn't be doing. Actually, there is no telling what all he has been doing." By the time Sippai finishes his prayer request, poor brother So-and-So's reputation and influence has been totally destroyed and his blood passed around for all to see.



The giant *Sippai* represents the viciousness of our flesh that likes to kill others' reputations while maintaining a self-righteous attitude. For instance, prayer requests often disguise a desire to make others' failures known. We must remember how we would like others to treat us and wound this giant each time he surfaces in our attitude toward others until he is slain by the Power of God's Spirit and Word.

The giant Sippai continually defies our Spiritual Man just as Goliath defied David. He is the last and the most vicious of the giants to be cast out of the land. For this reason, James said the following:

For in many things we offend all. **If any man offend not in word, the same is a perfect man, and able also to bridle the whole body** (James 3:2).

For this reason, Jesus also separated His linen clothes in the tomb when He arose from the dead.

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself (John 20:7).

Thus, when by faith we visit the tomb of Jesus' Death, putting off the old man and dressing ourself spiritually in His Linen, we finally will come to the linen head-napkin which will tie our mouths shut. In olden times, a napkin was tied around the face, reaching from under the chin to the top of the head so that a deceased person's mouth stayed closed.

Surely this covering for our mouth is the last portion of the Bride's Linen Dress that we must put on. Let us cast out the giant that controls our tongues, and let us go to the tomb of Jesus' Death, by faith, and lay hold of this precious linen napkin that will enable us to keep our mouths shut, even in life's most adverse and trying situations.

These, then, are the thirteen giants that we have to conquer in our heart before we can reclaim our lost inheritance. They are mighty and require much warfare in the Spirit and study in the Word before we can be victorious over them.

When Joshua warred against the Canaanites, the sons of Anak, the giant, were the last to be subdued.

And at that time came **Joshua**, and **cut off the Anakims from the mountains**, from Hebron, from Debir, from Anab, and from all the

mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities (Joshua 11:21).

David experienced the same struggle with the Philistines — the giants of Gath were the last to be brought down. David's servants were of ordinary stature, but with God on their side, they conquered men of far greater stature.

Our Spiritual Man may not be as great in stature as our fleshly man, with his negative attitudes and disposition; however, as long as we, as a Branch, are abiding in the Vine and are joined to the Forces, Energies and Powers of God, we take pleasure in abasing the lofty looks of our carnal man and in mortifying the giants that are in our flesh. Therefore, we surely will come out victorious, as did Joshua and David who were joined to God's Overcoming Power.

The giants were not conquered and driven out of the land all at one time, but through diligent warfare and faithfulness to God, Israel eventually conquered them. We, too, can conquer all the giants of our self-life if we remain faithful to Jesus Christ and abide in His Word and remain faithful to war in the Spirit in our prayer life.

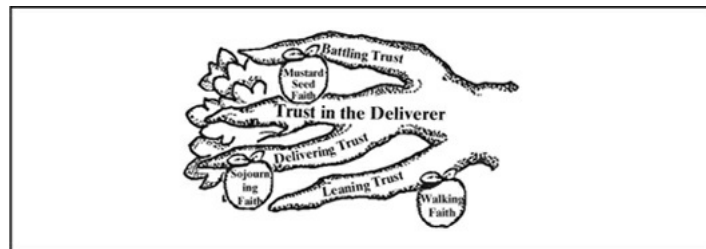
After the thirteen giants of the flesh — the Rephaims, Anak, Og, Arba, Sheshai, Ahiman, Talmai, Goliath, Ishi-benob, Saph, the Giant of Gath, Lahmi, and Sippai — are cast out of our spiritual Canaan's Land, through the power of the Branch of Delivering Trust, we are free to enjoy the Fruit of Sojourning Faith.

We are free to enjoy the same Fruit of Sojourning Faith that Abraham enjoyed in Hebrews 11:8,9. God called Abraham to a place in which He permitted him to sojourn. Many years later, after Abraham had obediently gone to the Land of Promise and had sojourned there by faith, his Seed inherited the land.

Just so does God call us to a place, the New City, the New Jerusalem, and as we sojourn up and down and to and fro in the Promises of God's Word, looking through the Eyes of Faith, we behold that it is a beautiful and pleasant inheritance. Then, we shall afterwards inherit the Heavenly Canaan's Land that flows with milk and honey.

Abraham did not take up friendship with the giants of the land, but he looked upon them as strangers and waited by faith until his Seed would become strong enough to drive them out. If our Sojourning Faith is anchored in Delivering Trust in the Deliverer, Jesus Christ, we, too, will wait for His Delivering Power to cast out all our flesh and make our nature like His own Holy Nature.

III. Branch of Battling Trust in the Deliverer Produces Fruit of Mustard-Seed Faith



The sons of Reuben and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that **went out to the war**. **And they made war with the Hagarites** [meaning bondage], **with Jetur** [meaning encircled — one of the twelve sons of Ishmael], **and Nephish** [meaning refreshed — one of the twelve sons of Ishmael], **and Nodab** [meaning nobility]. And they were helped against them, **and the Hagarites were delivered into their hand**, and all that *were* with them: **for they cried to God in the battle, and he was intreated of them; because they put their trust in him** (1 Chronicles 5:18-20).

Battling Trust does not sit on the sidelines waiting passively for someone else to engage in the battle or for the LORD to do it all, but it actively launches out into the battle. In the midst of the battle, Battling Trust cries unto God for help and necessary assistance.

First Chronicles tells about Reuben, Gad, and Manasseh going forth to battle against some of the enemies found in the Promised Land. Just as the giants had to be driven out of the land if the children of Israel were to possess the full inheritance of the Promise, these enemies also had to be driven out.

This presents a picture of Truth to our heart. If we desire to enter into our full inheritance in Christ Jesus, we must drive out the fleshly enemies that live in the land of our heart to war against the Spiritual Man within.

A. Battles the Enemy, the Hagarites

The Hagarites, were another enemy who had to driven out of the land in addition to the thirteen giants. The Hagarites, which engender to bondage, are the thoughts and opinions of the world and the flesh that must be driven

out of our mind by Battling Trust. If we cry unto God in the midst of the battle, He will be moved toward us.

B. Battles the Enemy, the Jeturs

We also must battle against the *Jetur* (another enemy in the land) spirit that encircles us and keeps us close to the shore. In the spiritual realm, these are the cords of earthly things that encircle our heart and mind, binding and keeping us from launching out into the deep with God. Many times, beloved, we are like Peter. We fish too close to the shore, but we cannot find the treasures of the deep until the Word of God tells us to launch out and let down the net. Perhaps Peter was encircled with discouragement and fears, but when he heard the Voice of Jesus, Battling Trust arose in his heart and severed the cords that encircled him. Then, Peter launched out into the deep, let down his net, and pulled in a miraculous draught of fish.

There are times to stay close to the shore to catch certain kinds of fish. Other times we need to launch out into the deep to find the special kinds of fish that live there. God has to loose us from the bondage of our own thoughts and wills in order for us to do His Perfect Will. Our human will always opposes God's Will. If it's time to launch out into the deep with Battling Trust, we find ourself shackled with fear to the shore. If it's time to work in the shallow waters and battle for the fish there, we find vain, battling confidence rise up, and we rush away violently into the waves and storms of the deep. But when our ship begins to sink, just as the Disciples cried out, we, too, scream out in terror and fear because we lack His Trust and Faith for that particular situation because we took our own way.

It takes the shallow and the deep Battling Trust to fish for the souls of men. If we are encircled with Jetur's cords of indifference and selfishness, these cords must be broken by using Battling Trust. Let us wait on Jesus in the Word and in prayer until He forms the Branch of Battling Trust on our Tree of Confidence in Him. Then, we will experience a greater joy and delight in possessing the land of our inheritance.

C. Battles the Enemy, the Nephish

Another enemy in the land was *Nephish* which means refreshed. Nephish was one of the sons of Ishmael who was Abraham's son by the bond woman Hagar. The spirit of refreshment for the flesh is one of the greatest enemies in the land. The tendency of the flesh is to forget God when it is freshened with its own pleasure, its own satisfaction, its own fullness. God warned Israel against the dangers of the refreshed, full feeling of the flesh.

When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: **Lest when thou hast eaten and art full,** and hast built goodly houses, and dwelt *therein*; And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then **thine heart be lifted up and thou forget the LORD thy God,** which brought thee forth out of the land of Egypt, from the house of bondage; (Deuteronomy 8:10-14).

In speaking of the condition of the people in the days of Noah, Jesus said that they were eating and drinking, providing refreshment for the flesh until the flood came and took them away. He also said that the same condition would exist in the days prior to the coming of the Son of Man. Certainly, we are seeing His Words fulfilled before our eyes. People are offering themselves in total abandonment to pleasure, entertainment, and refreshment of the flesh, rather than to the edifying and building up of the Spiritual Man; yet, people are finding less rest for their spirits, souls, and bodies.

True rest and peace do not come from the refreshment and entertainment of the flesh; rather, rest and peace come from a oneness of relationship with the precious LORD Jesus Christ. Thus, we must let Jesus form Battling Trust in our hearts so that we can war against the enemy called Nephish — refreshment that leads our heart and mind away from the Christ.

D. Battles the Enemy, the Nodab

Another enemy, called *Nodab*, means nobility, and he pictures the flesh that loves a high station, high rank, and high title. This enemy in our land will not let us enjoy Christ Jesus' humble steps. Nodab will not let us give impartial love and attention to those of low degree since he respects only that which is noble and high. Jesus spoke on this subject to the Pharisees.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: **for that which is highly esteemed among men is abomination in the sight of God** (Luke 16:15).

Just as God helped Israel and delivered these enemies into her hands through Battling Trust, so will the LORD Jesus help us and deliver us from the enemies of the flesh that war against our Spiritual Man's progress in God.

If we permit God to form the Branch of Battling Trust in us so that we can drive out these fleshly enemies, we will find this Branch producing Mustard-Seed Faith that can remove mountains.

And Jesus said unto them, Because of your unbelief: for verily I say unto you, **If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you** (Matthew 17: 20).

If we do not have Battling Trust formed in our own heart to war against the enemies in our own flesh, we cannot have the Mustard-Seed Faith that will remove the mountains of Satan's power in others' lives. Jesus made it clear to His Disciples that the enemy of unbelief was hindering them from exercising the Mustard-Seed Faith, with its atomic-like power, against the mountains of Satan's power.

In the natural realm, as soon as a seed is thrust into the earth, it begins its battle for survival against the elements of nature. The devourers of nature — worms and bugs from below and fowls from above — seek to devour the new seed they find in the freshly turned earth. This is true in the spiritual realm. Mustard-Seed Faith must be anchored in Battling Trust to wage the necessary war against all opposing forces in order to grow to spiritual maturity.

In this chapter we have seen the **Trunk-Branch of Trust in the Deliverer** on the Tree of Confidence in God's Nature. This Trunk-Branch produces the **Branch of Leaning Trust in the Deliverer** that produces the **Fruit of Walking Faith**; the **Branch of Delivering Trust in the Deliverer** that produces the **Fruit of Sojourning Faith**; and the **Branch of Battling Trust** that produces the **Fruit of Mustard-Seed Faith**. The deeper we sink our invisible Roots of Belief in God's divine Nature, the greater will be the increase of the visible Branches and Fruit on our personal Tree of Confidence in God.

* For further study on the seven steps of humility see the following book: B. R. Hicks, *How To Overcome The Basic Fears Of Man* (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1985).

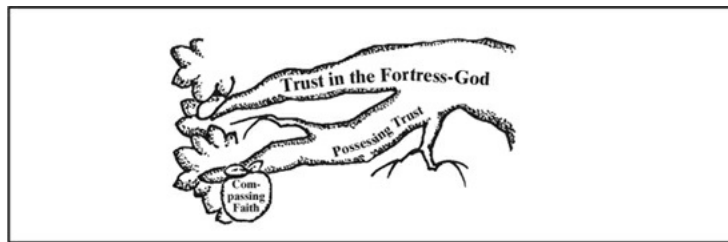
Chapter Seven

Trunk-Branch Of Trust In The Fortress-God And Its Branches Produce Fruit Of Compassing Faith And Fruit Of Passing Faith

God and His Son are a strong, fortified place of Refuge, a place of Defense, and a Stronghold. While we are in the place of His Strength, the LORD will furnish us with the Confidence we need to trust in Him to defend us and to protect us from all despair and doubt. Despair and doubt will kill us as we wander through this world where we encounter wild, tangled wildernesses and jagged, rugged rocks in valleys and on mountains unless we find Jesus Christ, the Son, and God, the Father, as our Fortress.

The main Trunk-Branch of Trust in the Fortress-God supports two Fruit-producing Branches.

I. Branch of Possessing Trust in the Fortress-God Produces Fruit of Compassing Faith



When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: **but he that putteth his trust in me shall possess the land**, and shall inherit my holy mountain; (Isaiah 57:13).

God wants us to have Possessing Trust formed in us because it will control, maintain, dominate, and possess the land. God wants our Trust in Him to be the controlling and dominating factor over the land of our heart. He clearly states that, as a result of having Possessing Trust formed in us, we will inherit His Holy Mountain, Mount Zion, which symbolizes His Holiness and Power.

Possessing Trust will produce the Fruit of Compassing Faith. When we obtain Possessing Trust in God and Jesus Christ as our Fortress, He will defend and protect our lives; then, we will be able to draw on Compassing Faith, that is, aggressive Faith to demonstrate, before the world and the enemies who dwell there, our Confidence that the victory will be ours because we are on the winning team!

Caleb and Joshua had Possessing Trust and Compassing Faith, so they were able to possess the land.

By faith the walls of Jericho fell down, after they were compassed about seven days (Hebrews 11: 30).

When Israel came up from the land of Egypt, Caleb and Joshua were the *only* ones who had this Possessing Trust in their hearts.

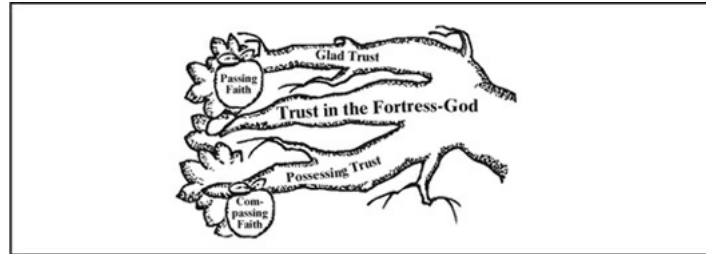
And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it (Numbers 13: 30).

The rest of the congregation rebelled against the LORD because they had not let Him form Possessing Trust in their hearts as they had journeyed through the wilderness. Because of the people's distrust, God had to let them wander in the wilderness until the rebellious ones died. God will not let us enjoy the Compassing Faith that the people possessed as they surrounded Jericho nor have the joy of watching our enemies' walls fall flat, if we do not let Him first form Possessing Trust within us. Possessing Trust or Confidence prepares the way for Compassing Faith. The Compassing Faith of the Israelites who took Jericho would not have helped them very much if they had not possessed a strong Branch of Possessing Trust. They would have been overcome with weariness and would have given up before encircling the city seven times on the seventh day.

Praise God for Possessing Trust that produces a Compassing Faith that gives us power to keep on walking and

marching until the cities of our spiritual enemies have been thoroughly compassed about and until their walls of resistance have fallen down flat. The very wall of resistance that we lean on for defense and protection will fall flat, to our consternation and destruction, when we are going contrary to God's Headship and Will in our life.

II. Branch of Glad Trust in the Fortress-God Produces Fruit of Passing Faith



The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory (Psalm 64:10).

The word *glad* means to be shining, smooth, happy, joyous. When God brought the children of Israel out of Egypt, the Red Sea lay before them, mountains rose up on either side, and the enemy pursued from behind. It was a time for them to have Glad Trust in the LORD when He told them to go forward.

We often are prone to figure a way out of our situations by using our own reasoning instead of putting all our Trust in the LORD and being glad that we have a God Who can meet all our needs. However, when we cannot turn to the right nor the left and when we can neither retreat nor go forward, we gladly put our Trust in God. When we find ourself fenced in on every side, we can stand still and let the shining rays of His Trust flow out of our heart until the Fruit of Passing Faith grows; then, we can obey His command to go forward.

By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned (Hebrews 11:29).

The fifteenth chapter of Exodus reveals that the presence of Israel's Glad Trust in the LORD produced Passing Faith. And when they had *passed* through the sea, they sang a song of triumph over their enemies, while Miriam the Prophetess led the women in a victory dance on the banks of the wilderness.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea (Exodus 15:20,21).

If we let God fill our heart with shining Glad Trust, we will find the Fruit of Passing Faith Growing, and Passing Faith will make a way through the impossible. How rewarding it is to grow to the place in which we can stand in the face of impossibility with shining Glad Trust in God and watch the arrows of Passing Faith part the impossible and make a way for us.

The **Fortress-God** supports two Fruit-producing Branches: the **Branch of Possessing Trust** which produces the **Fruit of Compassing Faith** and the **Branch of Glad Trust** which produces the **Fruit of Passing Faith**. Remember, the **Tree of Confidence in God's Nature** is formed out of eternal Spiritual Substance, even God's Word and Spirit.

Chapter Eight

Trunk-Branch Of Trust In Trust And Its Branches Produce Fruit Of Protecting Faith, Fruit of Refusing Faith, And Fruit Of Purifying Faith

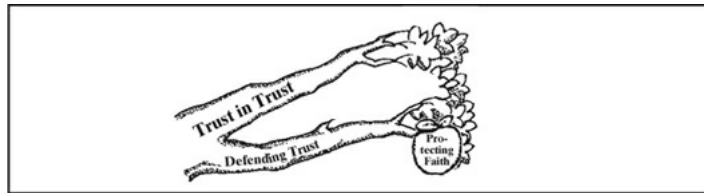
When we learn the Trust-in-Trust Principle, we can come to Jesus and put our Trust in Him, Who in turn, puts His Trust in His Heavenly Father. Jesus established this Principle in John, chapter six, verse fifty-seven:

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me (John 6:57).

Jesus established that He lived by the Father, and we, in turn, live by Jesus. We can more easily understand the Man Jesus Who loved us and gave Himself for us, while Jesus, Who was both human and divine, can more easily understand His Heavenly Father. We put our Trust in Jesus as our High Priest, Prophet, and King so that He can take our Trust and sanctify, feed, and perfect it so that it goes to God joined with His Son's Trust; therefore, it is fit to be offered to the Father.

Our study shows that the Trunk-Branch of Trust in Trust supports three Fruit-producing Branches.

I. Branch of Defending Trust Produces Fruit of Protecting Faith



But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee (Psalm 5:11).

When our Trust or Confidence in God's Nature is formed properly, we will take shelter in Him as our Pavilion in the time of storm. When the winds of adversity blow and the battle against darkness reaches its peak, we will find Him to be our Defense. If we Trust in the LORD when the battle seems to be going against us, He will fight our battles for us.

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him (Isaiah 59:19).

In our flesh, we are no match for the adversary, but when the Branch of Defending Trust is formed in our heart, we will know that greater is He that is in us than he that is in the world. Fear and trembling cease when we realize that our God wars for us. Not with a broken reed, but with the sharp two-edged Sword of His Word, He drives the enemy back. No foe can stand before the Glory and the Power of His Spirit.

Once our heart has grasped the Truth that it is God's Nature to defend those who trust in Him, we find the Fruit of Protecting Faith also forming on our Branch of Defending Trust. When we live in God's Pavilion of Trust, Jesus Christ, and become one with His Defending Trust, and when we learn through Jesus Christ that the Truth always defends Itself, then we find a Confidence growing in our heart that assures us that if the Son of God could defend and protect Himself with the Truth during His earthly journey then we, too, can take up the Truth in the form of a Shield, and it will become our Protective Faith.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (Ephesians 6:16).

Jesus Christ cannot become our Shield of Faith until we are willing to take refuge in Him and to put our Trust in Him to defend us.

Beloved, before we have Defending Trust and Protecting Faith, we must be willing for Jesus Christ to crucify our

fleshly independence which thinks that it is unnecessary to wait for God to defend us or protect us. Our flesh is ambitious and self-sufficient. We think that we know just how to take care of every problem. But thank God for Calvary's Cross where we can lay our fleshly independence and pride at Jesus Christ's Feet. Let us tarry at His precious Feet and there feed upon the Knowledge of His Word and Spirit until we learn the Wisdom of King Solomon. As King of Israel, Solomon possessed great power and authority; nevertheless, he cried unto the LORD, saying, "...I *am but* a little child; I know not *how* to go out or come in" (I Kings 3:7). Lord, make us as little children, ever dependent upon Your Wisdom to defend and protect us.

Surely David learned the secret of the Branch of Defending Trust, for his writings continually refer to God as a Strong Rock, a House of Defense, a Shelter in the time of storm.

In thee, **O LORD, do I put my trust**; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: **be thou my strong rock, for an house of defense to save me. For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me** (Psalm 31:1-3).

But the **LORD is my defense; and my God is the rock of my refuge** (Psalm 94:22).

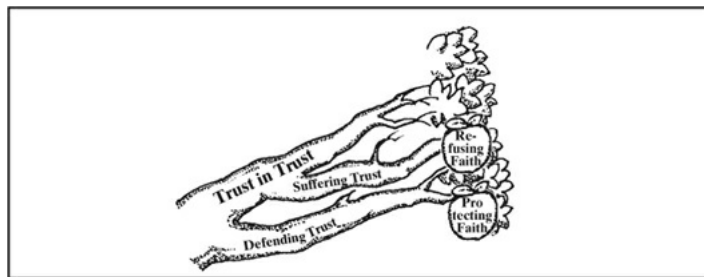
David had many enemies during his lifetime. For example, very soon after being anointed king over Israel, David became a fugitive and was forced to flee for his life from the presence of an angry and jealous Saul. If God had not been David's Defense, he doubtless would have died before being crowned king. David also warred against the Philistines, taking their stronghold, Jerusalem, which became known as the city of David's exaltation. Later, David knew the internal strife and torment of civil war as Absalom, the son of his own bowels, sought to kill him and usurp his throne. Further humiliation came as Shimei, a man of Saul's household, cast stones at him and cursed him publicly. Although his enemies arrayed themselves against him, David learned to flee to the Rock and let God defend him.

David's experience can be ours; praise the LORD's Wonderful Name! If we take refuge in God's Spirit and in the Rock of His Word, we find Him becoming our Branch of Defending Trust when we come to the place of prayer. Our Fruit of Protection, then, will be like a mighty Shield against the spirits of doubt and unbelief that would hinder us from taking the victory. When the Branch of Defending Trust on our Tree of Confidence is mature, then as Paul did, we will be able to make the following statement:

For the which cause I also suffer these things: nevertheless I am not ashamed: **for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day** (II Timothy 1:12).

Mighty is our God to defend and protect that which we commit into His keeping.

II. Branch of Suffering Trust Produces Fruit of Refusing Faith



For therefore **we both labour and suffer reproach, because we trust in the living God**, who is the Saviour of all men, specially of those that believe (I Timothy 4:10).

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; (Hebrews 11:24,25).

Many Christians have trouble refusing the things of the world and the flesh because they know very little about the Branch of Suffering Trust which produces a Refusing Faith in the spirit and soul. But when Suffering Trust has been formed in our heart, we find it a joy to suffer with Jesus.

The Branch of Suffering Trust began to grow early in Moses' life. Although he was an Israelite by birth, he was the adopted son of Pharaoh's daughter, and this fact made him heir to the throne of Egypt. Taking advantage of the

few years in which she nursed him, Moses' real mother sowed Seeds of the Truth of God's Word in his heart. These Seeds took root and grew in spite of the heathen education and the many ungodly influences to which Moses was exposed. By the time Moses reached manhood, the Branch of Suffering Trust had grown sufficiently large in his heart to enable him to refuse to be called the son of Pharaoh's daughter. This meant that he also refused or renounced the crown of Egypt with all its power and authority, as well as all the sinful pleasures associated with Egypt's ungodly court.

God's Word says that Moses *chose* to suffer affliction. His decision was not forced upon him. The word *choosing* means to test by taste. Surely opportunity to taste the pleasures of sinful living abounded in Pharaoh's court. Moses' choice, then, was not based on ignorance of the pleasures that sin had to offer. These pleasures Moses knew quite well. Nowhere in a heathen court would he have received instruction about the one true God, instruction that would have inspired him to choose suffering. But because Moses personally had tasted of spiritual blessings while being nursed and trained up by a godly mother, he was able to compare the brevity of the sweetness of sin with the eternal pleasures of Godliness.

Moses realized that even sinners experience suffering in this life. All sinful pleasures are mixed, even now, with misery and pain, and the sinner's future includes Death and Hell. Thus, Moses reasoned that if the pleasures of sin could be enjoyed for just a season, while here on Earth, then the sufferings and afflictions of the righteous also must be of short duration while here on Earth.

For the satisfaction he found in serving God, Moses humbled himself to the rank of a slave since this was the position of the Israelites at that time. While the Israelites still were being forced to serve as brick makers for Pharaoh, Moses chose, that is he willed, to fellowship the suffering of God's people. How great is our pride and how small is our Branch of Suffering Trust in Jesus Christ when compared to Moses' choice!

Moses esteemed the reproach of Christ greater riches than all the treasures in Egypt. The word *esteem* means to put an honour, a price, a value on something. When Moses turned his back on the throne of Egypt, he did it while never expecting the exaltation he later experienced. He did it before he saw the burning bush or heard the LORD call him to lead the Israelites out of Egyptian bondage. Therefore, it is evident that Moses' eyes were not upon the authority and power which the LORD had for him as the leader of Israel.

Many Christians highly esteem and greatly desire Christ's blessings, glory, and honour, but Moses estimated even Christ's reproach and humility more precious than the treasures of Egypt. Better than anyone else, Moses knew the value of Egypt's treasures. Yet, because he had the Branch of Suffering Trust growing in his heart, Moses counted the reproach of Christ more valuable than all the treasures of that wicked land.

The Branch of Suffering Trust produced the Fruit of Refusing Faith in Moses' heart. Moses was a Prophet; therefore, he had to know the suffering that would come his way when he refused to be called the son of Pharaoh's daughter. First, Moses settled his Confidence in God in the form of Suffering Trust. In advance, Moses had Suffering Trust that God would keep him through suffering and afflictions. Then came Moses' Refusing Faith.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; (Hebrews 11:24).

In order to make such a choice, Moses had to understand that the reward for suffering for Christ is an eternal one. The pleasures of this world can last only the short span of a lifetime, and these are mixed with much heartache and pain. But eternal blessings await those who refuse the sinful pleasures of this world, who choose to suffer in the Will of God, who esteem the riches of Christ's Humility to be great wealth, and who look with respect unto the eternal reward, just as Moses did. Let us pray for wisdom to know that Christ's Humility is a pearl of great price, one to be valued above all earthly treasures.

When writing to the Christians at Rome, Paul said:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Romans 8:18).

Surely our mortal minds are unable to fathom the infinite depths and heights of God's Glory. Even now, one moment in His Presence causes everything else to fade into nothingness. Imagine, then, how small these earthly sufferings will appear in Eternity when the LORD unveils greater realms of His Glory and Majesty. When Suffering Trust has been formed on our spiritual Tree of Confidence, we can easily refuse people, places, and things that are hindering us from moving on with God. Until this Branch is developed in our heart, through God's Word and Spirit, we will fear what people think or what they might say about us. However, when Suffering Trust comes into our soul, we no longer care what others think or say, for our soul will be richly charged with the willingness to suffer *with*

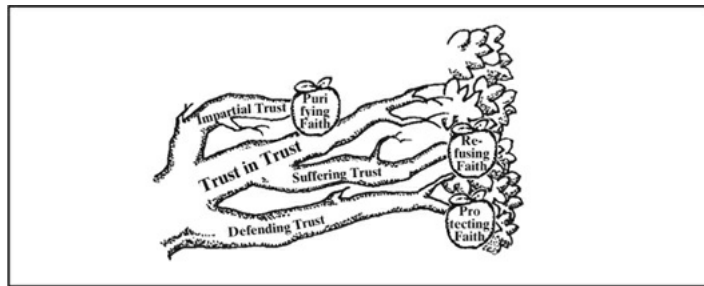
Him as He has suffered *for us*.

When Suffering Trust comes into our soul, we have no fear of losing our positions or things, for we will be like the Apostle Paul who counted all things but dung for the excellency of the Knowledge of Christ Jesus. When we taste the depths of love and the heights of joy and ecstasy that come to our soul through fellowshiping His Suffering, we will cry as did Paul when he wrote the following words to the Philippians:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death (Philippians 3:10).

When we gain Suffering Trust, we find our soul feeding on the Fruit of Refusing Faith. When Faith is begotten in man's spirit, it is passed on to the soul, which produces the form in the mind in which the Spirit of Faith lives. May God help His people to have power to refuse the rising tide of worldliness and lukewarmness that is slowly drowning its victims and sweeping away their love and Refusing Faith in the LORD Jesus Christ.

III. Branch of Impartial Trust Produces Fruit of Purifying Faith



Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies (Psalm 40:4).

And God, which knoweth the hearts, bare them witness giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, **purifying their hearts by faith** (Acts 15:8,9).

On the Day of Pentecost, God poured out the Holy Ghost on the Jews who were waiting in the upper room. A little later, He manifested the Impartiality of His Nature by pouring out the Holy Ghost on the Gentiles who were assembled in the house of Cornelius. In both instances, Purifying Faith took hold of the people's hearts.

Until the Branch of Impartial Trust is formed in our heart and soul through the Word and Spirit of God, we place our Trust in the outward appearance of people, places, and things instead of in the LORD Jesus Christ. The pride in our heart lies and deceives us, causing us to look on the outward appearance instead of trusting in the LORD. For example, when someone who has an impressive position in this world and who wears very fine clothing comes into the assembly, unless we have had Impartial Trust formed in our heart, our pride will say, "What a blessing this person will be if we can get him to join our church. His tithes will help to support many missionaries and orphans. Furthermore, the church will be able to command greater respect in the neighborhood when people know he is a member of our church." If we start following this wicked, proud thought, we soon will find ourselves bound and unable to deliver the Word of God in its fullness, for we will fear that, if we speak the whole Truth, we will offend this one who is great in man's eyes. We will fear losing his tithes and his famous name. This is one reason many ministers start soft-peddling God's Word. By so doing, they show that they are not trusting in God but in people to supply their need. Jesus taught His Disciples to seek the Kingdom of God, first, and all these things would be added.

Beloved, if our Trust is in God and if He has formed His Impartial Nature in us, we will look to Him to fill our churches. Then, when He sends the people in, whether they are rich or poor, we will receive them as having come from the Father. Impartial Trust will make it possible for us to minister to each one according to his spiritual need and not to be distracted by the outward appearance of those who seem to have greater claim to fame and fortune in this old world.

When Impartial Trust is manifested in God's House, Purifying Faith will take hold of the people, purifying their hearts of petty jealousy and strife. On the other hand, when partiality of the flesh is manifest, we can expect to find envying, strife, confusion, and every evil work.

James said, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:9). The Apostle Peter was slow to learn this lesson and to get the Branch of Impartial Trust growing on his

Tree of Confidence. When Peter was all alone upon a housetop in the city of Joppa, God caused him to fall into a trance in which he saw a vision of God's Impartiality.

On the morrow, as they went on their journey, and drew nigh unto the city, **Peter went up upon the housetop to pray** about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, **he fell into a trance, And saw heaven opened, and a certain vessel descending** unto him, as it had been a great sheet knit at the four corners, and let down to the earth: **Wherein were all manner of fourfooted beasts** of the earth and wild beasts, and creeping things, and fowls of the air. And **there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.** This was done thrice: and the vessel was received up again into heaven (Acts 10:9-16).



Immediately after Peter saw this vision of God's Impartiality, some men from the household of Cornelius, the Centurion, came to beseech him to go with them to their master's house. Seemingly, Peter received the revelation of God's Impartiality, for he made the following statement:

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; **but God hath shewed me that I should not call any man common or unclean** (Acts 10:28).

Peter went to Cornelius' house, and out of his own mouth he said, "...Of a truth I perceive that God is no respecter of persons" (Acts 10:34). As Peter spoke to Cornelius' household, the Holy Ghost fell on all of them who heard the Word.

In spite of the fact that Peter witnessed the great and mighty wonders wrought in the hearts of the Gentiles that day, he apparently never really heard nor accepted the Voice of God because the LORD secretly rebuked the Disciple saying, "...What God hath cleansed, *that* call not thou common" (Acts 10:15). Later, the Apostle Paul had to rebuke Peter openly for his partiality. In writing to the Galatians, Paul said:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, **he [Peter] did eat with the Gentiles: but when they [the Jews] were come, he withdrew and separated himself,** fearing them which were of the circumcision (Galatians 2:11,12).

What a bitter way for Peter to have to learn a lesson that God had tried to teach him privately! Yet we often find the Principle of God's Impartiality having to be taught to us through one of God's servants. If we fail to hear and heed God's correction through His Word, we can expect to hear it again through the mouth of one of God's ministers.

Another and perhaps even greater way in which partiality works in the hearts of Christians is the partiality we show to our-self. We are partial to our own ideas, opinions, and thoughts, even preferring our ways above the revealed Word of God. Needless to say, it takes God to reveal the partial workings of the flesh in our heart and life. Only the sharp two-edged Sword of Truth can sever us from these partial attitudes and form in our heart the Branch of Christ's Impartial Trust. We can have Faith for God to purify the hearts and lives of others only after Impartial Trust and Purifying Faith have worked in our own temple.

In this chapter we have learned that the **Trunk-Branch of Trust** on the Tree of Confidence in God's Nature

supports three Fruit-Producing Branches. The **Branch of Defending Trust** produces the **Fruit of Protecting Faith**. The **Branch of Suffering Trust** produces the **Fruit of Refusing Faith**, and the **Branch of Impartial Trust** produces the **Fruit of Purifying Faith**. May God grant that these Branches on our personal Tree of Confidence will grow strong and produce abundant Fruit.

Chapter Nine

Trunk-Branch Of Trust In Refuge And Its Branches

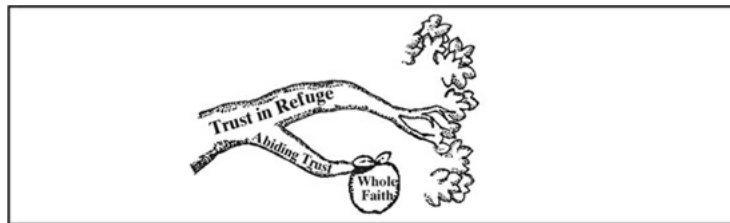
Produce Fruit Of Whole Faith, Fruit Of Understanding Faith, Fruit Of Resting Faith, Fruit Of Grateful Faith, Fruit Of Dwelling Faith, And Fruit Of Strong Faith

Refuge pertains to protection and shelter from danger and distress. A refuge is a sanctuary, a place to flee in time of danger, a place in which one is free from harm. In the Old Testament dispensation, God provided six Levitical cities as places of refuge in which one who had ignorantly and innocently shed blood could find refuge from the avenger of blood.

Because of our ignorance, we destroy so many lives or living things, as it were. We wound, kill, and offend so many hearts and minds through the darkness, ignorances, and accidents of our thoughts and actions. But we can trust in Jesus, our High Priest, and through His Death, we can be set free from the potential danger and harm that exists in our carnal self.

The Trunk-Branch of Trust in Refuge supports six Fruit-producing Branches.

I. Branch of Abiding Trust Produces Fruit of Whole Faith



Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. **Blessed are all they that put their trust in him** (Psalms 2:12).

Happiness and true peace flood the soul that makes the Son its Refuge, Shelter, and Abiding Place. Before the happiness of Abiding Trust can be ours, however, we must draw near to the Son. We must make the Son our City of Refuge. If we flee to Jesus Christ with our faults, sins, failures, ignorances, and the damages we have done to others, we can experience His Forgiveness and Shelter. We can experience Him as our Refuge from all our accusers, while He feeds us His Word that produces the Fruit of Whole Faith in our heart.

God's condition for our drawing near to the Son is to kiss Him. In some cultures a kiss is a symbol of asking forgiveness. Luke, chapter seven, contains a beautiful illustration of the kiss being a request for forgiveness.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, **a woman in the city, which was a sinner**, when she knew that *Jesus* sat at meat in the Pharisee's house, **brought an alabaster box of ointment, And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment** (Luke 7:36-38).

In this passage, a sinner woman came humbly to Jesus, recognizing her own unworthiness and guilt. In repentance, she washed His Feet with her tears and wiped them with the hairs of her head. Although the woman's public demonstration drew disapproval from Simon the Pharisee, she continued kissing Jesus' Feet and anointing them with ointment until Jesus spoke, saying, "...Thy sins are forgiven" (Luke 7:48).



This sinner woman kissed Jesus' Feet because she possessed some Abiding Trust, which assured her that, if she repented, Jesus would forgive her and burn the chaff out of her life. Her Abiding Trust produced Whole Faith. She had Faith that Jesus would confirm His Word, so she remained at His Feet in spite of the resentment of those standing near. Imagine her joy when she heard Jesus say, "...Thy faith hath saved thee; go in peace" (Luke 7:50).

John the Baptist preached a message of repentance for the remission of sins, promising that One would come after him Who had power to burn the chaff in hearts with unquenchable fire. However, very few Pharisees humbled their hearts to receive John's baptism. Religious pride blinded the church leaders to their own need of repentance. For this reason, Jesus admonished them with the following Truth:

...Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him (Matthew 21:31,32).

Self-righteous Simon sat in judgment when he saw the sinner woman kissing Jesus' Feet. Blind to his own need of forgiveness, he belittled the woman's demonstration of Abiding Trust and Whole Faith.

The same class of blindness hinders us from kissing the Feet of the Son of Righteousness and asking Him for forgiveness. Until we become conscious of our guilt before God, we see no need for repentance.

Harlots are not the only ones who sin; some Christians sin. When writing his first Epistle to the Christians in the early Church, the Apostle John said:

If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness (I John 1:8,9).

The writer of the Book of Hebrews said:

But without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him (Hebrews 11:6).

The doubts, fears, and anxieties that arise out of our carnal heart during our tests or trials should be enough to put us on our face at Jesus' Feet to ask His Forgiveness. Bitter, resentful attitudes against God's Nature of Mercy and Goodness reveal the need for deeper crucifixion of our carnal tree of unbelief and for greater growth of our Tree of Confidence. As we kiss Jesus Christ's precious Feet, asking forgiveness for our lack of Trust in Him, the glory of the Branch of Abiding Trust increases in our heart.

Boasting and bragging about our spiritual riches never brings new spiritual growth. Increased spiritual growth comes as we bow at Jesus Christ's Feet, demonstrating our desire for the revelation of greater heights and depths yet to be possessed in Him. Each new revelation gives new opportunity to kiss His Feet for more forgiveness.

Jesus has many ways of making us aware of our needs, shortcomings, and failures. He uses people, circumstances, and situations of life to expose spiritual pride, jealousy, strife, and other unChristlike attitudes in our heart. Often we forsake the place of Abiding at His Feet in order to seek fleshly comfort. We want carnal confirmation that we are being falsely accused and falsely criticized. Beloved, we should allow Abiding Trust to

grow until we can ask forgiveness for the ignorance of our own heart. Kissing Jesus' Feet causes rays of revelation from the Sun of Righteousness to shine down into the darkened recesses of our heart and clearly reveals the Truth about ourself.

Abiding Trust will produce and support the Fruit of Whole Faith. The Apostles Peter and John possessed Whole Faith when they commanded the lame man to rise and walk.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk (Acts 3:1-6).

Jesus honoured Peter's and John's Whole Faith by confirming the Word and making the man sound and whole. Later, as Peter testified to the people, he gave all the Glory to Jesus for making the man well.

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all (Acts 3:16).

Although the words Whole Faith are not used directly in the text, the fact that the invisible Substance of Faith brings a thing into visibility shows that Peter and John had to possess Whole, Sound Faith or in God in order for the lame man to experience whole, sound, healing when the Apostles used Jesus' Name. Furthermore, Peter told the man that he was giving him a gift of what he had. So, then, for the man to be made whole and sound, he had to have received a gift of Whole, Sound Faith in Jesus Christ's Power to perform miracles on the body, soul, and spirit.

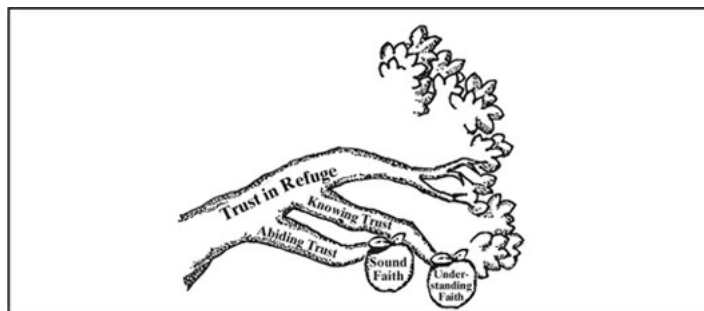
The word *soundness*, here in Acts 3:16, means integrity, completeness, whole, complete in every part. Soundness speaks of an unimpaired condition of body in which all its members are healthy and fit for use, being free from sin and fault. This lets us know that many sicknesses are due to sin in the body. If we flee with our Trust to Jesus, our City of Refuge, we can be healed of the disease and the cause of the disease. Thus, Jesus will fill us with Whole, Sound Faith, which places us at Christ's disposal to be used in whatever way He desires, according to His Holy Will.

The Greek word for *sound* is used again in First Thessalonians 5:23, where it is translated *wholly*. Only as we grow Whole, Sound Faith, will we be found blameless at the second Coming of the LORD Jesus Christ.

In James 1:4, we find the word *sound* translated as *entire*. As we live in Abiding Trust in our City of Refuge, Jesus Christ, patience will have her perfect work so that we might grow Whole, Sound Faith or be entire, lacking nothing at the LORD's Coming.

We know that Jesus Christ is the same yesterday, today, and forever; He is the true God Who changes not. He still produces Whole Faith. He still has Power to heal, to make us whole: body, soul, and spirit. On many occasions, we have seen Jesus manifest His Miracle-working Power to heal people and make them whole; nevertheless, we long for a greater demonstration of the miraculous power that the Apostles had. Since God never changes, the problem must be with us, and our Tree of Confidence must be weak in the Branch of Abiding Trust that produces Whole Faith. God is waiting for us to feed upon His Word until Abiding Trust is formed in our heart. This keeps us in the low place, kissing the Son, until the Fruit of Whole Faith is formed sufficiently for God to work through us as He did through Peter and John. Whole Faith gives all the Glory and Praise to God and is not anxious to take the Glory unto itself.

II. Branch of Knowing Trust Produces Fruit of Understanding Faith



And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee (Psalm 9:10).

The word *know* in this verse is the same Hebrew word used to describe the union between a man and his wife. For example, Adam *knew* his wife, and she conceived; Cain *knew* his wife, and she conceived. In the spiritual realm, when we *know* His Name, conception takes place. Spiritual Union with the Name, Nature, Character, and Authority of the LORD Jesus Christ conceives Knowing Trust in the heart. The LORD's Holy Name will not be joined to the fleshly name and character of the self. Self must go down into crucifixion and death. Union or joining with His Holy Name comes when we are raised in newness of life and allow the transformation of His Word and Spirit to work in our heart. Knowing Trust continues to grow in our heart as our Union with Christ grows. As we abide in Jesus Christ and the Truth (theory) of His Trust in His Father, we will begin to know Trust experientially in our own personal beings.

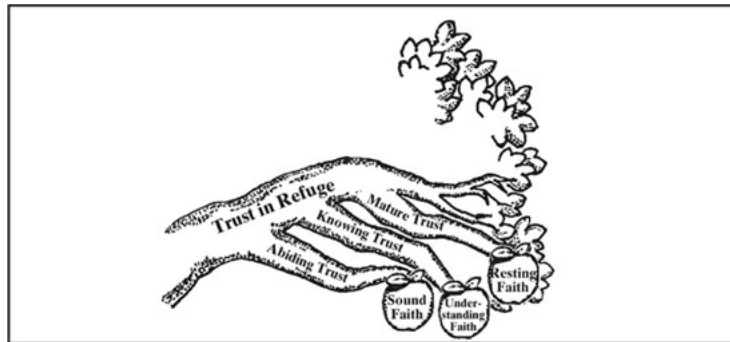
The Branch of Knowing Trust produces and supports the Fruit of Understanding Faith.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Hebrews 11:3).

Once our heart catches a vision of Understanding Faith, all thoughts of impossibility in regard to the Word of the LORD are cast out. Understanding Faith inspires us with new courage to run in the race toward spiritual maturity. We understand that God's Word was sufficient to form the worlds. All visible substance around about us came from the invisible Substance of God's Word. In other words, God's invisible Word contained enough Substance and Power to bring forth the mature plan of natural creation. Thus, our heart is released into an ecstasy of Knowledge, and we know for a certainty that God's Word is strong enough in Power, rich enough in Substance, wise enough in Pattern and Plan to bring us into perfect spiritual maturity.

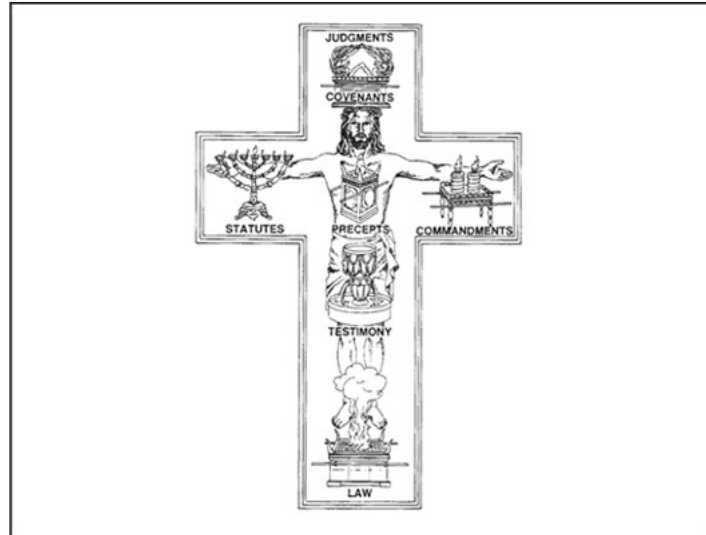
With Understanding Faith, we consider Christ's Stature as our pattern of spiritual growth, so we are not smitten with unbelief that presents attainment of the goal of spiritual maturity as being impossible. Nor do we despair of attaining Christ's heights and depths. Although we see clearly how weak and utterly powerless our self is to help us reach spiritual maturity, we are not discouraged. Instead, our eyes focus only on God's Word that is able to take Christ's invisible Substance and make it visible in our heart and life. Praise His Precious Name for Knowing Trust that produces Understanding Faith.

III. Branch of Mature Trust Produces Fruit of Resting Faith



I will abide in thy tabernacle forever: **I will trust in the covert of thy wings.** Selah (Psalm 61:4).

The expression "the covert of thy wings" refers to the place of Mature Trust to which one can grow in spiritual maturity in the LORD Jesus Christ's Stature.* When He revealed the mature Stature of His Son, God gave Moses a detailed picture or pattern of everything that would be in the second, more perfect Tabernacle. Thus, the seven pieces of furniture in the Mosaic Tabernacle were laid out in the form of a Cross to portray the full, mature Stature of the LORD Jesus Christ, the Living Tabernacle of Truth.



This drawing reveals that Mature Trust is formed in the Holy of Holies, the Head-realm of Jesus Christ's Stature. Inside the Holy of Holies was the Ark of the Covenant where the Shekinah Glory of God rested between the overshadowing wings of the Cherubims on the Mercy Seat. The Covert of His Wings, then, refers to the covering wings of the Cherubims of Glory in the Head-realm of Spiritual Stature. As we consider the ministry of the Ark with its overshadowing wings, we learn the meaning of putting our Trust in the Covert of His Wings.

A. The Ark's Ministry of Communion and Commission

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel (Exodus 25:22).

How much do we know about the Mature Trust that waits patiently before the Ark, the Head, Jesus Christ, under the Covert of His Wings, for the kind of communion that God wants, rather than the kind we desire? The Hebrew word *commune* has a two-fold meaning: first, it means to arrange or to speak; second, it means to subdue or to destroy. Many Christians want only the first class of communion. They are interested when the LORD speaks by His Spirit or when He reveals new Truth out of His Word. However, few people are anxious to know the subduing class of communion, the destructive communion, in regard to the flesh and the self-life.

The Branch of Mature Trust is formed as we accept Him as the Head of our communing life. For many of the first miles of our journey toward spiritual growth and maturity, the flesh draws back from the subduing, destructive side of communion with Jesus Christ's Headship. But when enough love for the Truth is formed in our heart, the destructive side of communion gives us occasion for joy, knowing that God's Nature, His Will, and His Way are the best. We rejoice not over the presence of dispositions in our flesh that are unlike Christ, but we rejoice over Christ's triumphing Power to destroy their ugly presence. Love for the Truth causes us to rejoice that God has counted us worthy to reveal the truth of our fleshly attitudes to us and to minister to us until He removes our offensive attitudes.

Having Christ lift us up in the Spirit, where He communes with us, blesses us, and reveals His Word to us, is a glorious experience. But having communion with Him on the subduing, destructive side is also wonderful, for it is the first step toward our greater spiritual enlargement. The destructive side of Christ's Triumphing Power works against our flesh to prepare new territory for God's Spirit and Word to possess.

God met Israel at the Ark of the Covenant, where He carried on His business of governing the nation. From His place above the Ark, God gave forth His Commissions to the High Priest, who in turn gave forth God's Authorizations to leaders, kings, and judges in their performance of certain duties and tasks and in their taking on certain powers and ministries. For example, Joshua was to go in and out by the witness of the *Urim* and *Thummim*, located in the High Priest's Breastplate, which bore witness to everything God spoke and commissioned from His place above the Ark of the Covenant.

B. The Ark's Ministry of Commandment

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon

the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel (Exodus 25:22).

People frequently substitute their fleshly desires and thoughts for Christ's Commandments. But service inspired by the flesh sooner or later ends in discouragement and defeat. God never prematurely gives His commands, and Mature Trust waits before Him until His Commandment for service comes, knowing that when He commands, He also supplies the needs for us to fulfill these commands. He never sends us forth unprepared or inadequately armed.

C. The Ark's Ministry of Leading and Guiding

And they departed from the mount of the LORD three days' journey: **and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them** (Numbers 10:33).

In order to reach the place of rest, Israel had to put her Trust in the Covert of the LORD's Wings. For three days, she had no time for rest nor relief from the journey. Their flesh cried for comfort. Certainly, the weary Israelites passed many spots that, to the carnal mind, appeared to be excellent resting places; yet, she had to continue marching until the Ark found the resting place that was suitable to God.

The LORD sometimes permits us to march through places and circumstances that seem almost too much for us to bear. We feel that we surely will faint in the way if rest is long in coming. These thoughts and feelings reveal our lack of Mature Trust in the Ark of the LORD's Headship. When Trust is mature, it has perfect Confidence in the Head, the Ark, the Christ. Mature Trust marches on confidently, knowing that Christ is too Merciful and Kind to cause one needless step or one unnecessary pain. Christ's Nature is too Righteous and Holy to leave us in any place short of His Perfect Will. Great depths of Truth are contained in the Mature Trust that abides under the Covert of His Wings. Mature Trust takes us patiently to the end of any trial or test.

D. The Ark's Ministry of Opening the Way

And it shall come to pass, **as soon as the soles of the feet of the priests that bear the ark of the LORD**, the Lord of all the earth, **shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above;** and they shall stand upon an heap (Joshua 3:13).

God used the Ark to make a Way where there was no way. When Israel was trusting under the Covert of the LORD's Wings, the Ark went before and opened up the Way through Jordan's overflowing waters.

This is a precious lesson for the heart that desires to have the Branch of Mature Trust formed within, to the heart that desires to know the joy of abiding under the Covert of His Wings. Without Mature Trust, we experience many anxious moments. We want the Way opened before it is God's time to open it. Many times, as Mary and Martha, we become discouraged because the Way has not been opened as we expected, and our "Lazarus" is already dead. If "Jordan" stands before us, if "Lazarus" is dead, or if we face the impossible, then, if we have developed Mature Trust, we continue to rest under the Covert of the LORD's Wings of Mercy and Glory.

Many prayer requests are prompted by fleshly anxiety. Sometimes, we ask others to pray for God to make a Way for us because we want deliverance from our present suffering and trials. Mature Trust is patient and surrendered to wait for God's time to open the River Jordan or to raise the dead. Mature Trust keeps marching under the Covert of His Wings until Jordan is divided and the Way made to cross over.

Mature Trust produces the Fruit of Resting Faith.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness (Romans 4:5).

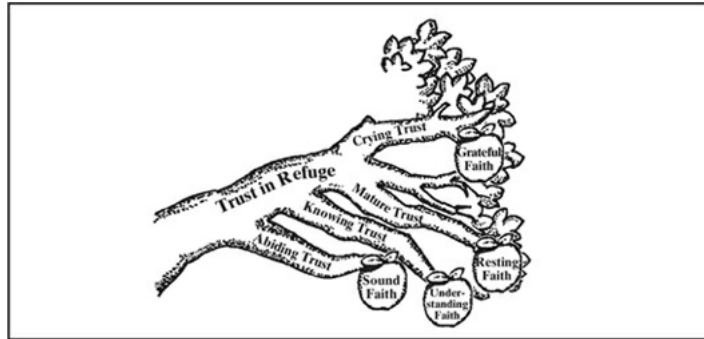
Although the word *rest* is not found in this verse, it is evident by principle. The opposite of work is rest. Therefore, if we are not working, we are resting. If, in the beginning, we could not redeem ourself from the penalty of Death and Hell, neither can we now redeem ourself from the many attitudes and dispositions of our carnal nature that are unlike Jesus Christ. Therefore, we must feed on Jesus Christ's Words and grow in Confidence until we have Mature Trust in His Ability to redeem everything in us that is unlike Him. Then, we will know the Resting Faith that brings God's Peace that is beyond human understanding.

When we cease trying to redeem ourself through our own good works and begin Resting in Jesus' finished work, we find that a divine Impartation of Righteousness takes place in our hearts. This pattern of Resting and divine Impartation continues as we grow daily in Christ and His Righteousness. A great deal of fleshly zeal, with all its fleshly works, must be crucified if the Branch of Mature Trust is to grow and produce the Resting Faith that brings the divine Impartation of the Christ that we need. Disappointment and discouragement always follow fleshly efforts.

But quietness, peace, and Confidence follow the Mature Trust that produces Resting Faith.

If Jesus' beautiful Tree of Confidence is to reach full Stature in our heart, it is imperative for us to allow God to work in the earth of our heart. We must allow God to break up the hard, fallow ground of our heart and soften it with the Waters of His Word and Spirit. Only seeds planted in good ground grow to maturity and bear fruit: some thirtyfold, some sixtyfold, and some one hundredfold. God grant that, in the day we stand before Him, the Tree of Confidence in His Nature will also stand in full Stature in our heart. Throughout Eternity, the Fruit on the Branches of our Tree of Confidence will bear witness to the work we let God do in our hearts now.

IV. Branch of Crying Trust Produces Fruit of Grateful Faith



Be merciful unto me, **O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge,** until *these* calamities be overpast. **I will cry unto God most high:** unto God that performeth *all things* for me (Psalm 57:1,2).

Thank God for Crying Trust! Regardless of how great our need may be, we can come to the LORD, weeping, "LORD, I'm putting my Trust in You. I am crying to You for mercy and deliverance." Frequently, people misinterpret crying and think that a person has no Trust in the LORD when he cries. Nevertheless, God uses Crying Trust to wash out the bitter, resentful attitudes that sprout up from the carnal heart when adverse circumstances come our way. Suffering the misunderstanding of a few individuals as Crying Trust grows is better than having a heart filled with hardness and hatred toward God for His permitting us to have persecution and pain. We all have heard Christians declare that they Trust in God, yet, in the next breath, we have heard them murmur and complain about everything in their lives. Their grumbling is a witness of their failure to let the Branch of Crying Trust grow until it is strong enough to produce the Fruit of Gratitude.

Beloved, gratitude to the LORD can fill our heart in every one of life's situations. Notice what the Apostle Paul said in Colossians:

As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, **abounding therein with thanksgiving** (Colossians 2:6,7).

When Paul said, "[A]bounding therein with thanksgiving," he referred to the Faith he had just mentioned. In other words, in the very midst of Faith is Thanksgiving. When we first start crying to the LORD and trusting in Him for His Mercy and Deliverance, we seldom have much gratitude for the suffering. However, as the tears of Crying Trust wash away the blindness from our eyes, the Fruit of Grateful Faith grows. Through Faith, we look beyond the momentary pain to the good that God has purposed to teach us, and we start thanking Jesus for sending that experience across our pathway. The Thanksgiving we express toward God *during* our trials and tribulations is one indication that we have passed from Trust to Faith.

Our lives are more than a series of accidents or coincidences. God has a definite Purpose and Plan for every heartache and pain as well as for every blessing. As a matter of fact, the heartaches and pains are blessings; we just fail to recognize them as blessings until the Fruit of Grateful Faith matures in our heart. Grateful Faith praises God for the persecutions, the sorrows, and the separations that He uses to draw us closer to Him.

We can know a fact in our head without really knowing it in our heart. Romans 8:28, for example, says:

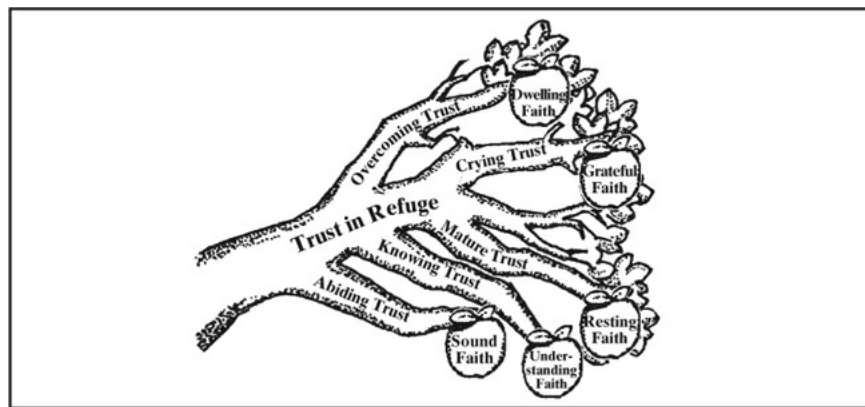
And we know that **all things work together for good** to them that love God, to them who are called **according to his purpose** (Romans 8:28).

Head faith in this verse offers no praise or gratitude to God when trouble comes, nor when the flesh causes us to

stumble and fall during our spiritual journey. Beloved, God's Word says that *ALL THINGS* work together for good, so that includes the heights and depths of our fleshly nature. God is Good, and He never makes any of us walk a harder way than we need to in order to learn what His Nature is really like. We may fall along the way, but if we let Crying Trust grow, God can cause us to be eternally grateful for His Mercy and Long-suffering He revealed to us during the time of our greatest rebellion. He can make *all things work together for our good and His Glory* if we start crying and heaving up substance, saying, "Jesus, this looks like an impossible situation, but I have faith in Your Nature. I know that You will make even my failure work together for my good and for Your Honour and Glory." Soon after heaving up the Substance of Faith, we start seeing the good Purpose that God had in letting the suffering come. Thus, we come to heart Knowledge of God's divine Purpose in suffering. Through suffering, we are transformed into the Image and Likeness of Jesus Christ, and this enables us to demonstrate, in our everyday life, the Nature of Mercy that God has worked in our heart.

Sometimes we face terrible situations in which the suffering is so severe that we feel tempted to despair and wonder if we will ever be able to thank God for them. Some trials are of long duration, but Crying Trust produces Grateful Faith for even these times. If we persistently intercede and travail in the Holy Ghost, we eventually reach the Grateful Faith that knows that God could not have brought us any other way. Grateful Faith praises God not only for the suffering but also for the human vessel that inflicted the pain. This is possible because Crying Trust washes out all bitterness and makes us truly thankful for everything and everyone that God uses to sand us, polish us, and make us more like Jesus.

V. Branch of Overcoming Trust Produces Fruit of Dwelling Faith



Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High. **What time I am afraid, I will trust in thee.** In God I will praise his word, **in God I have put my trust;** I will not fear what flesh can do unto me. Every day they wrest my words: all their thoughts *are* against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? in *thine* anger cast down the people, O God. Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book? **When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.** In God will I praise *his* word: in the LORD will I praise *his* word. **In God have I put my trust: I will not be afraid what man can do unto me.** Thy vows *are* upon me, O God: I will render praises unto thee. **For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?** (Psalm 56).

This Psalm, written by David when the Philistines took him in Gath, reveals the Branch of Overcoming Trust. The first three verses show the weakness of David's Trust as he confessed his fear of frail, mortal man. Certainly, David was neither the first nor the last to experience the fear of man. Most Christians have put their candle under a bushel at one time or another because they feared what someone would do to them or say about them. We fear criticism and dread falling into disfavour, so we leave the testifying and the witnessing to the preacher or the Sunday School teacher. We, as David, have room for Overcoming Trust to grow.

Notice David's words in verse four:

In God I will praise his word, **in God I have put my trust; I will not fear what flesh can do unto me** (Psalm 56:4).

Beloved, it is one thing to praise God for His Word as we read the pages of His Holy Book. It is another thing, however, to praise Him for His Word when that Word has just given people, or even Satan himself, permission to come against us.

Once, for example, Satan appeared before the LORD and received the Word that he could go down to persecute Job, one of God's servants. In the beginning of his afflictions, Job praised God for His Word given to fallen Lucifer, for he said:

[T]he LORD gave, and the LORD hath taken away; blessed be the name of the LORD (Job 1:21).

Later, God's Word granted Satan the privilege of attacking Job's body. For a time, Job was unable to give praise for that Word. He questioned God's Integrity by exonerating himself of all unrighteousness until Elihu stood to reveal God's divine Purpose and Plan in allowing Job to suffer. After beholding his self-righteousness and pride, Job said:

Wherefore I abhor myself, and repent in dust and ashes (Job 42:6).

After David had confessed his fear of man, his Overcoming Trust grew until he could say that he would praise God's Word regardless of what God allowed man to do against him.

Beloved, Overcoming Trust takes our eyes off man and off the Devil and puts them on God Who is the Ruler of Heaven and Earth. Once we recognize God's supreme Authority and Rulership, we realize that nothing comes against us by chance. Neither man nor the Devil has power to attack us unless God first gives him permission.

Although David recognized God's Headship over his enemies, he still suffered at their hands. They twisted and distorted his words, plotted against him, and lay in wait for his soul. Yet their evil did not defeat David. On the contrary, David's Overcoming Trust grew and bore the Fruit of Dwelling Faith. In verse eight, David asked God to bottle up his tears and to write them in His Book of Remembrance because David knew that the Substance of Faith accompanied each one of his tears. David knew that as soon as he heaved up enough Substance of Faith in God's Nature, then the LORD would deliver him out of the cave of humiliation and establish him as king over the children of Israel.

Overcoming Trust produced the Fruit of Dwelling Faith in David's heart. In verse nine, David reached the place of *knowing* that God would hear him and turn his enemies back.

When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me (Psalm 56:9).

Overcoming Trust produces present consciousness of Dwelling Faith, Know-So Faith, that God is present to take care of our problems. When we are filled with Jesus Christ's Overcoming Trust, then we are filled with the Dwelling Faith that knows we need no other weapons than our prayers and tears because Christ already has overcome all opposing forces; therefore, He can overcome them, again, through us. God is present to plead our cause, to protect and deliver us. If God be for us, who can be against us to prevail over us? When Dwelling Faith lives and rules in our heart, we will cry to God when we are surrounded by enemies, and He will exert His divine Power in our behalf and engage our enemies in a warfare, turning them back from us.

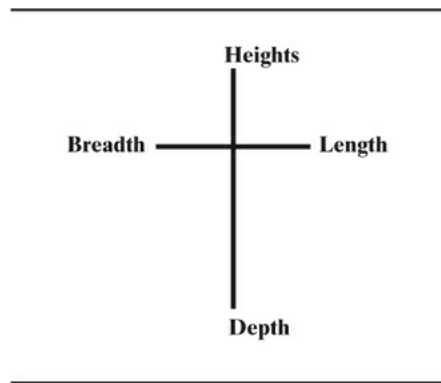
Sometimes, we experience Faith spasmodically. One day we pray until we think God is going to move, but with each passing day, we grow less and less certain. However, if we permit Overcoming Trust to praise God for His Word, even the Word which allows suffering and persecution to come against us, it will produce Dwelling Faith in our heart, just as it did in David's heart.

The Apostle Paul spoke to the Ephesians about Dwelling Faith.

That Christ [the Word] may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Ephesians 3: 17-19).

Notice what we will be able to understand when God's Word dwells in our heart by Faith:

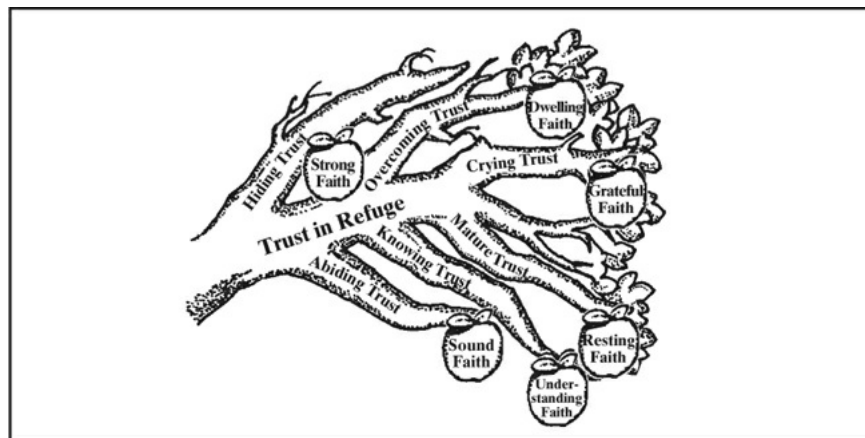
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When our heart has the Fruit of Dwelling Faith, we see Jesus, the Living Cross, in everything that comes across our pathway. Before Dwelling Faith comes, we get little glimpses of Jesus along the way, but we often lose sight of Him while walking through dark valleys. Dwelling Faith reaches out into the breadth and length and into the depths and heights of the LORD Jesus Christ. Dwelling Faith knows Christ's Love that passes Knowledge. Therefore, Dwelling Faith can endure the most trying circumstances without fainting, for it knows that God rules in every situation. Dwelling Faith sees the deliverance that Christ, the Living Word, brings before He ever commands the waves of life to be still, before He ever speaks the Words that call our soul out of the jaws of death.

Great is the power of Dwelling Faith, for it takes us to a place which is beyond Knowledge. It takes us to the chambers where our soul is enveloped in the Bridegroom's Love. We can love Jesus as a Saviour, a Healer, a Baptizer, a Friend, but no love surpasses the Bridegroom's Love. When His Love is before our eyes, all other loves, all other desires fade and vanish into oblivion, and He becomes our satisfying portion. Truly, a spiritual romance of joy and ecstasy exists in God's Spirit as we grow in Jesus Christ.

VI. Branch of Hiding Trust Produces Fruit of Strong Faith



Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues (Psalm 31:19,20).

People may cry there is no use to hope and that the situation is impossible, but God has a Branch of Refuge called Hiding Trust that produces a Faith that is strong enough to believe God in the face of the most impossible circumstances. Strong Faith causes us to shut our eyes to all outward appearances, to look straight up to God, and to say, "Lord, I know that You will fulfill Your Word regardless of what people say or think."

The Psalmist says that God has Goodness especially reserved for those who Trust in Him before the sons of men. The Hebrew word for *goodness* means good in the widest sense, the best, beauty, gladness, welfare, joy, things going well. However, we never enter into the Hiding Place of God's Goodness until we Trust Him before the sons of men. We often miss out on God's best simply by failing to take a public stand and letting others know that our Trust

is in God. Jesus spoke the following words:

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels (Mark 8:38).

People can quickly discern a real Christian, sometimes before he speaks a word. Therefore, if we seek God to open doors for us, He will provide ample opportunity for us to speak. We need not corner people and try to force our testimony down their throats. We can boldly confess our Trust without being obnoxious or aggressive in the flesh.

While we are confessing our Trust before men, that same Trust works like a magnet to draw us upward and hide us in His Presence. God promises to hide, from the pride of man and from the strife of tongues, those who confess their Trust before men.

What is man's pride? It is the pride of life, which is one of the most deeply seated cravings of the human heart. Pride begins working subconsciously and later directs man's conscious thoughts toward goals of self-exaltation. Everyone wants to be exalted; everyone wants to be big, important, and special to someone. Some people will even resort to suicide or self-destruction if they fail to achieve the degree of acceptance, honour, love, or worship they feel they deserve. Regardless of the magnitude of the pride of life, God has a place in Him where we can be hidden from the desire of exalting oneself and going the way mortal man is going. If we confess Jesus Christ before men, He will catch us up into His Hiding Trust so that self-exaltation no longer will be our motive for living; it will cease to be our aim and destination in life.

God also promises those who Trust Him that He will hide them from the strife of tongues. The offenses and strife created by the lash of the human tongue cause some of the greatest hurts in all the world. Countless battles have erupted down through the ages because one heart carried strife against another for some thoughtless or unkind word. Seeking to imitate the sharp Sword of God's Word, the human tongue wounds and kills, but there the similarity ends, for it possesses no power to bind up or to heal that which it has cut. According to Deuteronomy, God's Word possesses healing power.

See now that I, *even I, am* he, and *there is* no god with me: **I kill, and I make alive; I wound, and I heal:** neither *is there any* that can deliver out of my hand (Deuteronomy 32:39).

We rejoice when God's Word wounds and kills our fleshly man because, at the same time, He ministers His Blessing and Life to our Spiritual Man.

Man may continue to lie and speak evil against us after we have confessed Christ before men, but, in God's Hiding Trust, we have peace from the inner turmoil, strife, and contention which usually breaks out when human tongues persecute us.

King David spoke about the place in which we can be hidden from these two great sins.

In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness *was* under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies. At the brightness *that was* before him his thick clouds passed, hail *stones*, and coals of fire. The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire (Psalm 18:6-13).

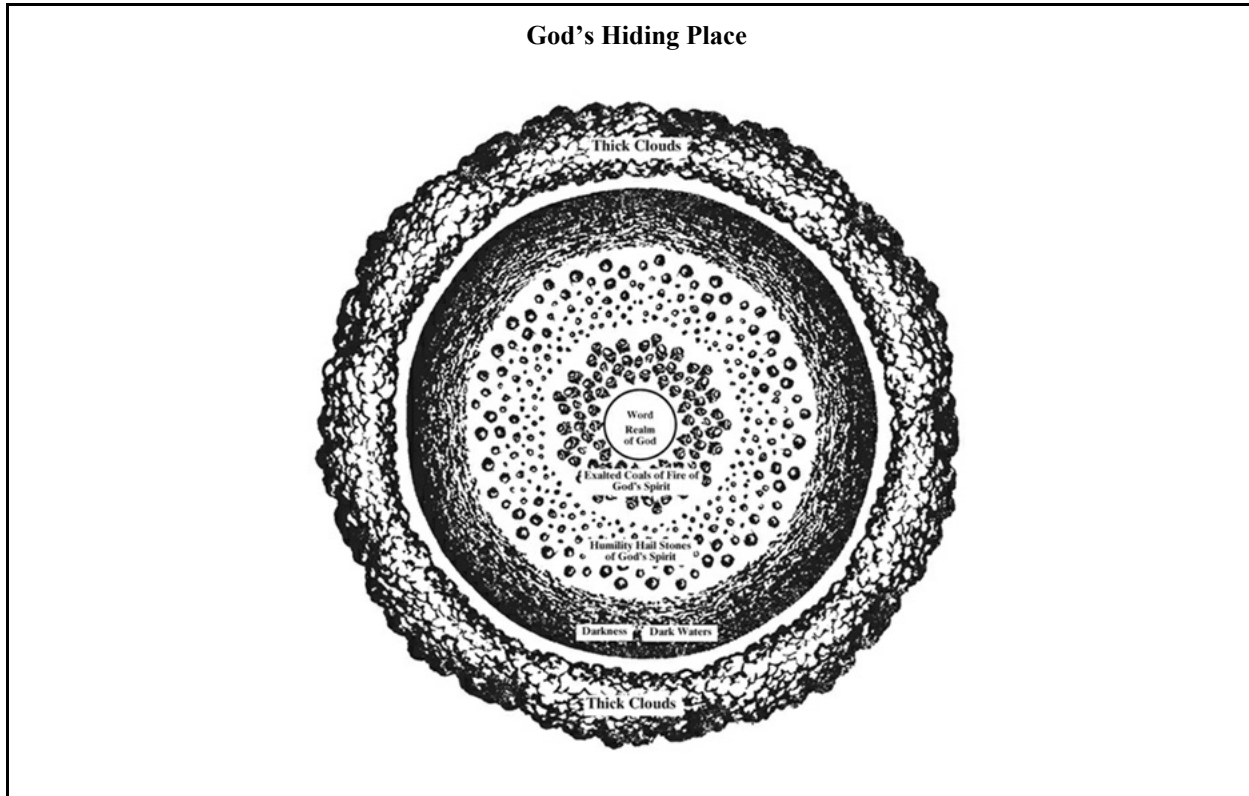
This Psalm goes far beyond King David's deliverance from the hand of his enemies, for God never left Heaven nor discovered the foundations of the world for David. This Psalm speaks prophetically of the time that the Man Jesus would face the most impossible situation for which any man ever was or will be called upon to Trust God. It spoke of the time when the holy, sinless Son of God walked through the Gates of Hell and Death in order to pay the price of redemption for every man.

When the portals of the damned clanged shut behind Jesus, He had nothing to cling to except God's Promise that His Soul would not see corruption, for no man ever had escaped from that place of torment. Although surrounded by all the sins known to the human heart, Jesus never became a part of them, nor was He tainted by them. His Tree of Confidence had a Branch of Hiding Trust in Refuge that was so great that it reached all the way from the depths of the Pit to His Father's Throne. Jesus' Fruit of Faith in God's Word was so Strong that His Cry called God down out of Heaven. Praise God! Praise Him for Hiding Trust and Strong Faith.

How beautifully God's Word explains itself! In Psalm, chapter thirty-one, verse twenty, God promises to hide us secretly in His Pavilion; then, in Psalm eighteen, verse eleven, He tells where His Pavilion is.

He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies. At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire. The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire (Psalm 18:11-13).

The following drawing graphically illustrates the preceding verses, revealing God's Hiding Place.



God's Hiding Place is between the Hailstones and the Coals of Fire. The Hailstones speak of the humility side or the Cold Breath of God's Spirit. God lifts us up into the Cold Breath of His Spirit in order to deliver us from man's pride that constantly seeks to exalt *self*. Humility cools the fever for self-worship and causes us to desire to exalt Jesus Christ Who alone is worthy of praise and worship. His Hailstones of Humility will freeze and destroy the strife that sprouts up in our heart when other people war against us with their tongues.

The Coals of Fire refer to the exaltation of God's Spirit that has Power to burn out all man's lust for his own exaltation. The Coals of Fire cause us to realize that being in God's Presence is the greatest exaltation in all the world. They burn out all worldly ambitions and make us content to stay forever at His Feet. When surrounded by the humility and exaltation of God's Spirit, we see something higher and better than exalting oneself or defending oneself.

If we continue confessing our Trust, we can know the Hiding Place in God's Word that also has Hailstones of Humility and Fiery Coals of Exaltation.

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will I be* confident [trust]. One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. **For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock** (Psalm 27:3-5).

The children of Israel became acquainted with the Rock during their wilderness journey. When Moses struck the Rock, it poured out Water for them to drink, and he called the Rock a God of Truth:

He is the Rock, his work *is* perfect: for all his ways *are* judgment: **a God of truth** and without iniquity, just and right *is* he (Deuteronomy 32:4).

In the New Testament, the Apostle Paul gives us further light on this Rock of Truth:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; **And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ** (I Corinthians 10:1-4).

Beloved, Christ is the Eternal Living Word of God.

In the twenty-seventh Psalm, David mentioned two things that we must do if we want to be hidden in the Rock, Christ Jesus. First, we must *desire* to be hidden there; second, we must seek for that place.

The Hebrew word for *desire* means to inquire, request, ask, beg, pray, require. God lifts us up among the Hailstones and the Coals of Fire of His Spirit, not only for us to die out to the ambitious pride of man and the strife of tongues, but also that He might catch us away in His Spirit so that we may beg and beseech Him to bring us to the Hiding Place in the Rock.

David cried to dwell in the House of the LORD all the days of his life. In Hebrew, the word *house* means family. Thus, David desired the daily fellowship and communion that he found in the Father's Family. Very few of God's creation really care about having fellowship with Him. Most people are more interested in reading the Sunday paper than they are in hiding away in the Word of God. Is it any wonder, then, that just a few souls personally know about the Hiding Place in God's Word?

David also desired to behold the Beauty of the LORD and to enquire in His Temple. The word *temple* means palace, which comes from the Hebrew word meaning to prevail, to overcome. So, then, David was saying that he desired to see the beauty of the LORD'S Victory, the beauty of the Overcoming, Prevailing Power of God's Word. David desired to be hidden in that Rock, for he knew that, as long as he stayed in the Rock, he would be standing in victory.

For ever, O LORD, thy word [the Rock of Truth] is settled in heaven (Psalm 119:89).

As we stand upon Christ, the Rock of Truth, we beget Strong Faith. Faith comes by hearing and hearing by the Word of God, but we must pass through the Darkness, the Dark Waters, the Thick Clouds, the Hailstones, and the Coals of Fire of the Spirit before reaching the Word. God has a Darkness, but His Darkness is not evil and miserable as is the Devil's darkness.

Failure to understand the difference between God's Darkness and the Devil's darkness opens doors for the Devil to deceive us when we find ourself surrounded by darkness. As soon as we feel darkness settling around us, we should start searching for God's Hailstones of Humility to use against man's pride and for God's Coals of Fire to use against the strife of tongues. As we confess our Trust in Him as our Refuge, He will bring us into the secret of His Presence, where Strong Faith causes supernatural Life to be conceived.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: **He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform** (Romans 4:19-21).

Before Abraham's Tree of Confidence grew large enough to produce Strong Faith, he had to learn to acknowledge, before the world, his marriage relationship with Sarah. Because Abraham feared for his life while journeying in the land of Egypt, he said that Sarah was his sister. Later, while down in Gerar, Abraham again claimed that she was his sister. Not until he openly confessed that Sarah was his *wife*, not his sister, did God lift him up into the Hailstones and Coals of Fire of His Spirit.

Then, just a little later, Abraham stepped over on top of the Word where he was surrounded by Hailstones and Coals of Fire of God's Word. This gave him strong eyes of Faith to see beyond the deadness of his own body and the deadness of Sarah's womb. He looked past his impossible situation to the beauty of the overcoming Power of God's Word that promised him a Seed through his wife Sarah.

Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised (Hebrews 11:11).

When Strong Faith comes into our heart, we can believe God for anything. Strong Faith is fully persuaded that God is Powerful enough, as well as Good enough, to fulfill His Word. Strong Faith brings supernatural Strength and Life into visibility. Strong Faith brought Jesus up out of Hell and Death. Strong Faith brought Isaac forth from a dead womb, and Strong Faith can impart supernatural Strength to us in either the natural or spiritual realms. Beloved, God's Word has Strength to breathe Life into our Spiritual Man so that we can go on for God.

In this chapter we have examined the six Fruit-producing Branches that grow out of the **Trunk-Branch of Trust**

in Refuge. The **Branch of Abiding Trust** produces the **Fruit of Whole Faith.** The **Branch of Knowing Trust** produces the **Fruit of Understanding Faith.** The **Branch of Mature Trust** produces the **Fruit of Resting Faith.** The **Branch of Crying Trust** produces the **Fruit of Grateful Faith.** The **Branch of Overcoming Trust** produces the **Fruit of Dwelling Faith,** and the **Branch of Hiding Trust** produces the **Fruit of Strong Faith.**

* A complete study of Christ's Stature is found in the following book: B. R. Hicks, *Precious Gem in the Tabernacle* (Jeffersonville, Indiana: Christ Gospel Churches Int'l, Inc., 1961).

Chapter Ten

Trunk-Branch Of Trust In The Rock And Its Branches

Produce Fruit Of Standing Faith, Fruit Of Righteousness Faith, Fruit Of Justifying Faith, And Fruit Of Resurrection Faith

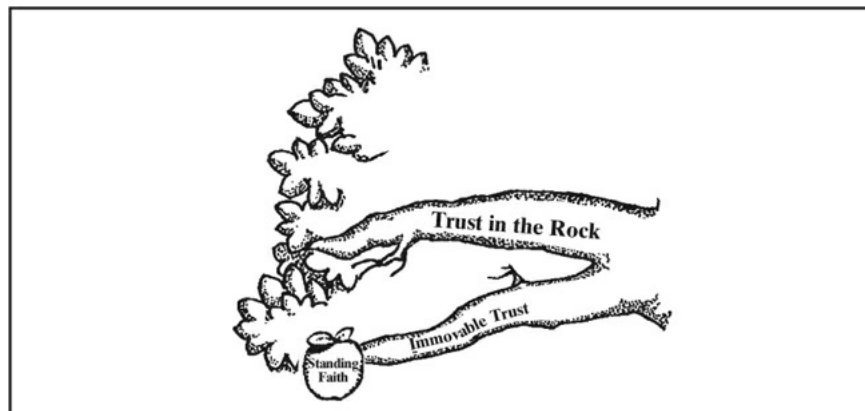
As believers, we must seek to be like the LORD Jesus Christ, and in our desire to progress in spiritual growth, He will form His Rock Trust or Rock Confidence in us, bringing us a Strength of heart and mind that will stabilize us in the midst of all life's adversities. We will be able to see that beyond our frailties there is Strength in God on which we can rely. Because the Apostle Paul had this experience, he said:

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing (II Corinthians 12:10,11).

Christ's Rock-Strength is made perfect in our weakness. When we find ourselves weak through infirmities, afflictions, reproaches, necessities, persecutions, and distresses, it is time to exercise our Trust or Confidence in the Rock, Christ, and have our weaknesses swallowed up in the greatness and hardness of His Strength. If we place our Trust in Christ's Rock-like Strength, we will find ourselves able to endure earth-shaking situations that in our own weaknesses we never could bear. Thus, by clothing us with Grace out of the Rock, Christ becomes glorified and magnified through our weaknesses. This experience enables us to comprehend this paradoxical Truth: "When I am weak, then I am strong." In our weakness we can go to the Rock, Christ, and by trusting in Him, we receive the solidity and stability of His Strength and Grace. Each new growth of Trust and Faith in God makes us more Christlike.

The Trunk-Branch of Rock-Trust in God's Nature supports four Fruit-producing Branches: Immovable Trust, Reposing Trust, Fattening Trust, and Slaying Trust. Each Branch produces a Fruit of Faith.

I. Branch of Immovable Trust Produces Fruit of Standing Faith



They that trust in the LORD shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever (Psalm 125:1,2).

Somewhere along life's journey, everyone faces his own desert of sorrow. Each person also passes through floods of persecutions or endures fiery onslaughts from the Devil. Some people backslide on God because they fail to develop this Branch of Trust on their Tree of Confidence. However, when some Christians pass through trials, they allow the Branch of Trust in the Rock to make them Immovable. Their Confidence in God's Goodness, Integrity, Reliability, and Justice remains as firmly established as the Rock of Truth.

Consider the immovability of the Rock. While some men sin against the Rock, blaspheme His Name, and refuse to serve Him, other men pour out worship, adoration, and praise at the Rock's Feet. The Rock is not moved to discouragement because sinful men fail to believe His Word. He has no desire to give up in despair and quit being God. Neither is the Rock moved to take pride in men's praises. The Rock of Truth is the same yesterday, today, and forever. He is Immovable.

In the preceding Scripture, the Psalmist speaks of a Branch of Trust that is as Immovable as Mount Zion. Mount Zion pertains to the highest realm in the Bride of Jesus Christ. In the Old Testament, God said that He is married to Israel.

Turn, **O backsliding children, saith the LORD; for I am married unto you:** and I will take you one of a city, and two of a family, and I will bring you to Zion: (Jeremiah 3:14).

God called Israel's land *Beulah Land*, which means Married Land.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and **thy land Beulah:** for the LORD delighteth in thee, and **thy land shall be married** (Isaiah 62:4).

Just as God has a natural Beulah Land and a natural Mount Zion, He also has a spiritual Bride and a spiritual Mount Zion. Unlike the natural wife, Israel, whose affections were unstable, spiritual Mount Zion cannot be removed from her place of firm allegiance and devotion to her spiritual Bridegroom. Spiritual Mount Zion gains her immovability through her Marriage Union with Christ, the Rock of Truth.

Once the Branch of Trust that is married to the Rock is formed on our Tree of Confidence, we set our faces like flint toward the LORD. When our wills, like Mount Zion, are married to God's Will, we are content to remain in the delightful place of Union with Him. Neither outward trials nor inward fears shake our Confidence in God's Justice. Our minds are set to serve God.

Immovable Trust produces the Fruit of Standing Faith.

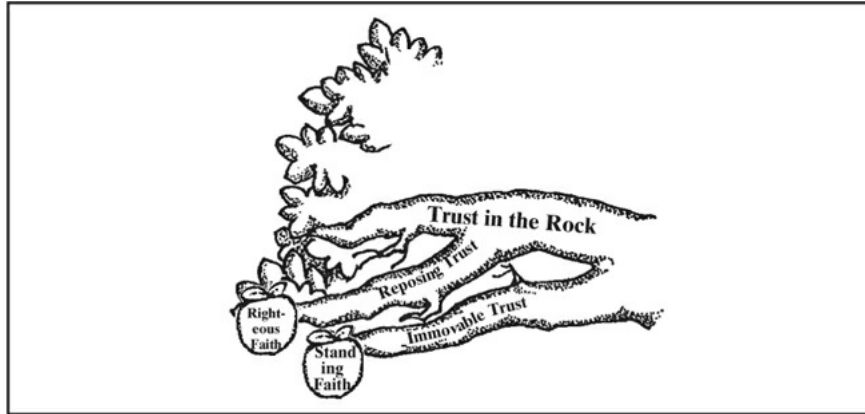
Not for that we have dominion over your faith, but are helpers of your joy: **for by faith ye stand** (II Corinthians 1:24).

Standing Faith must have an Immovable Branch of Trust to hold onto. One cannot stand firmly and securely unless he has a firm, secure base on which to rest. Christ is the LORD of our Faith; He is the Author and Finisher of our Faith, for by Faith, we stand firmly and live safely and comfortably. We owe our ability and strength to stand to Standing Faith joined to Immovable Trust.

Since Immovable Trust becomes Standing Faith, in the hardest circumstances of life, we can say, "LORD, I will serve You regardless of what comes or who goes. I will stand *for* You and *with* You." People may grieve us and burden our heart by forsaking us or by turning back on God, but these experiences need not shake our Confidence in God nor cause us to fall away from our personal relationship with the Rock of Truth.

Even Christians who have grown a Branch of Immovable Confidence in God's Nature reach places in their spiritual journey in which they feel they have gone their limit. But instead of turning to run in the other direction, Standing Faith plants its feet firmly upon the Rock, looks up to God, and says, "LORD, I will stand right here on the Truth that You already have revealed until You put the next step in front of me." Thank God for a real way, a way which strengthens our Confidence in Him, a way that makes us immovable and able to stand in the face of all opposition and temptation.

II. Branch of Reposing Trust Produces Fruit of Righteousness Faith



How excellent *is* thy lovingkindness, O God! therefore **the children of men put their trust under the shadow of thy wings** (Psalm 36:7).

One Hebrew translation of this verse reads this way: “How precious is thy lovingkindness, O God! therefore the children of Israel put their trust under the shadow of thy wings.” Certainly, anyone who has tasted of the repose that is found in God’s Lovingkindness can testify that it is a precious experience — one to be treasured and greatly prized.

In another place, the Psalmist cried out these words:

Be merciful unto me, O God, be merciful unto me: for **my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge,** until *these* calamities be overpast (Psalm 57:1).

In another place, God informed us that Reposing Refreshment is found under the shadow of His Rock.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. **And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.** And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly (Isaiah 32:1-4).

From the foregoing verses, we learn that Reposing Trust in the Rock and His Shadow produces Righteousness Faith that enlightens the sight, opens the ears, fills the heart with knowledge, and enables the tongue to speak plainly.

David cried for the place of Repose, found under the Wings of God’s merciful Headship that was typified by the Golden Cherubims of Mercy that covered the Ark of the Covenant. The Ark held the two Tables of the Law that were written in stone, a Golden Pot filled with Manna, and Aaron’s Rod that budded. Together, the Ark and the Mercy Seat pictured God’s invisible Headship that went before Israel during her wilderness journey, opening up the waters of the River Jordan and leading her to possess Canaan’s Land. Although Israel faced many hard places and fought enemies who were greater and mightier than herself, she came forth with the victory as long as she followed the Ark of God’s Headship. Things changed, however, when Israel’s desire to be like the surrounding nations caused her to seek God to give her a natural king to rule over her.

God let Israel have the king she wanted, but she lost the Peace and Repose she knew while walking under the Shadow of the Wings of the LORD’s Headship. What a terrible price to pay for a few moments of carnal ruling power!

Although much warfare filled King David’s life, he personally possessed the Branch of Reposing Trust that enabled him to take sweet rest in his soul. David knew that, if he laid down under the Mercy-Wings of God’s Headship, he would be in the right position for the LORD to impart to him the Rock-Word, the Manna, and the Resurrection Life that was down inside the Ark, and he knew that these things had power to keep him in perfect peace. Such joy filled David’s heart as the Priest carried the Ark of God’s Headship back to Jerusalem that he danced with all his might before all Israel. Seeing him rejoicing in such abandonment, his wife hated him. But in reply to his wife’s ridicule, David said:

///It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: **therefore will I play before the LORD.** And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour (II Samuel 6:21,22).

David's Resting Trust in God's Goodness and Justice kept him from being bothered by what others thought or said about him. King David loved the LORD's Headship because he knew that it brought peace to Israel and to him personally.

Today, Jesus Christ is the Head over all things to the Church. Nothing can come against us unless His Head has appointed or permitted it. The Branch of Resting Trust that rests in the Integrity, Goodness, and Mercy of God's Headship makes it possible for us to live in perfect inward peace and tranquility, even in the midst of great strife and warfare. Most Christians would be offended by the suggestion that they doubt or accuse God's Justice. Yet, we betray our lack of Confidence in God's Justice by saying, "I just can't understand why this had to happen to me." Our daily murmurings against the situations and circumstances that God sends across our pathway reveal how little we really Trust in His Goodness.

Until the Branch of Resting Trust reaches maturity in our heart, we think we know how to redeem a situation better than God does. Israel made this mistake when she chose the headship of a natural king. However, she soon found that no mortal man could render right judgment in every matter. Complete Goodness, Mercy, and Justice belong to the LORD. Because the Prophet Daniel recognized this Truth, he did not rebel against the LORD for allowing him to fall into Babylonian captivity. Instead, Daniel's Branch of Resting Trust cried:

O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces;.... To the Lord our God *belong* mercies and forgiveness, though we have rebelled against him; (Daniel 9:7,9).

Israel ended up in heathen captivity because of her rebellion and disobedience to God's Headship. God could have left her to perish in humiliation, but He did not. His merciful Headship led a remnant back to Jerusalem where they rebuilt the walls and restored worship to the True and Living God.

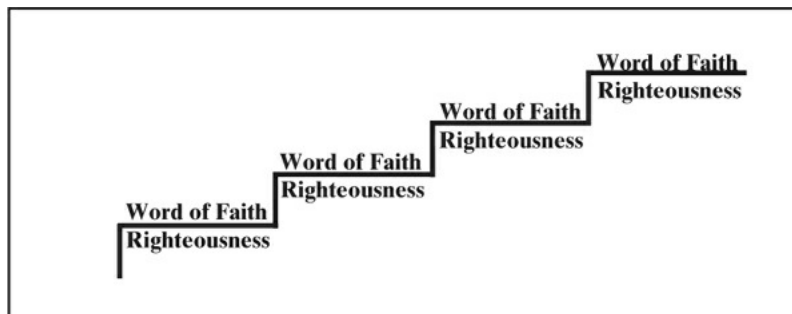
This can be a lesson to us spiritually. In spite of former rebellion, we can cry for the Righteousness, Goodness, and Mercy of His Headship. We can pray for the restoration of Spiritual Jerusalem in our heart. We can pray for Him to spread the Wings of His Headship over us again.

Once the Branch of Resting Trust in the Rock reaches maturity in our heart, it produces the Fruit of Righteousness Faith.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith (Romans 1:17).

In order for the Righteousness of Faith to grow and mature, it must be joined to the Branch of Resting Trust so that it may be fed with the sap (spirit) of quietness, peace, and Confidence.

In speaking about Righteousness Faith in his letter to the Church at Rome, Paul said that Faith is a stairway. Faith cometh by hearing and hearing by the Word of God. As we step up the stairway of Faith, we lay hold of the measure of Righteousness that accompanies the particular degree of God's Word that has been revealed to us. With each step of Faith comes more Word and, consequently, more Righteousness.



The Bride's Wedding Dress is formed out of Righteousness Faith.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for **the fine linen is the righteousness of saints** (Revelation 19: 7,8).

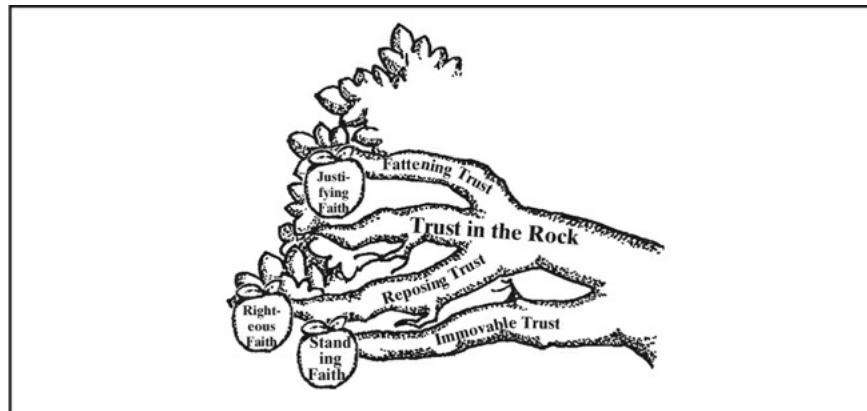
Since God's Word says that the Lamb's Wife made herself ready, we see that it takes more to be in the Bride of Christ than the Gift of Righteousness which sinners receive when they first accept Jesus Christ's Blood. It takes more than the Gift of the Holy Ghost, and more than the Gift of the Waters of His Name, Death, and Life in order to

wear the Bride's Wedding Dress. The Bride's Wedding Dress is made up of the right attitudes, dispositions, and thoughts toward God that she gained while walking up the stairway of Faith.

After the Branch of Reposing Trust in the Integrity and Faithfulness of God's Headship produces the Fruit of Righteousness Faith, we can think right, act right, feel right, and be right in all our dealings with man because our mind is clothed with White Linen or Righteous Thoughts toward God. We have no problem keeping a right attitude toward people if our attitude toward God's Headship is right.

God's Nature is too Good, too Righteous, too Pure, and too Holy to lead us into one unnecessary pain or heartache. God's Motive and Purpose for each blessing and each suffering is to perfect us and make us more like Him. No person is so perfect that he has no need of more of God's Word, more Faith, and more Righteousness. If we are sincere, Jesus will be faithful to show us new ways in which our attitudes and dispositions can be sweeter and more Christlike.

III. Branch of Fattening Trust Produces Fruit of Justifying Faith



He that is of a proud heart stirreth up strife: but **he that putteth his trust in the LORD shall be made fat** (Proverbs 28:25).

In Moses' Song to the Rock, recorded in the Book of Deuteronomy, he said:

He made him ride on the high places of the earth, **that he might eat the increase of the fields**; and he made him to suck honey out of the rock, **and oil out of the flinty rock**; (Deuteronomy 32:13).

The Oil that flows out of God's Rock Word of Truth adds Fatness to our spiritual bones, imparts the stability of God's own Rock Nature in us, and makes our Trust in God Immovable in the time of testing. When we have become fat from feeding on God's Rock Word, we possess great stability. After we get enough Rock Truth in our heart, we are not moved by every wind of doctrine that blows our way.

Although being thin may have benefits in the natural realm, spiritual leanness represents an unnecessary state of poverty for the Christian. Weak, frail Christians fall easy prey to the Devil in times of spiritual warfare. Therefore, a Christian's spiritual diet is even more important than his natural one.

Each time we go to the table, we exercise natural confidence in the power of the food we eat. We trust that it will provide all the minerals and vitamins necessary to nourish our body. We never worry, for instance, about whether or not an extra serving of potatoes or an extra slice of cake will make us fat. We have natural confidence that these foods contain everything necessary to add fat to our bones.

Since this principle works in the natural realm, it certainly will work in the spiritual realm. We need never approach God's Word feeling fearful that it will not have sufficient Power to strengthen us and make us fat enough to stand against the enemy. If we face a particularly difficult trial, we need to eat just a few extra "servings" of Rock Truth, for God's Word has enough Power to take us through every trial we meet in our journey toward spiritual maturity.

Lack of Confidence in the Power of God's supernatural Bread and in the Goodness of the Nature of the Bread caused the majority of the first generation of Israelites to miss entering into the Promised Land. Although the Israelites ate Manna out of the Glory Cloud and drank Water out of the Living Rock, they never let the supernatural Substance of these things make them fat spiritually. Instead, they spoke against God and against Moses, which the following verse proves:

...Wherefore have ye brought us out of Egypt to die in the wilderness? for *there is no bread, neither is there any water; and our soul loatheth this light bread* (Numbers 21:5).

They vilified the Manna, calling it light or insubstantial Bread. They said, in so many words, “This Bread is such a small, insignificant thing that it cannot possibly take us through the barren desert.”

Nevertheless, while thousands were accusing the Manna and esteeming it as being worthless, a few people grew spiritually fat from eating it. Caleb was one of those who trusted in the Power of the Bread and the Water that God provided in the wilderness, and at the age of eighty-five, he affirmed his Faith and Confidence in God to help him possess his inheritance in Canaan’s Land.

And now, behold, **the LORD hath kept me alive**, as he said, these forty and five years and **ever since the LORD spake this word unto Moses**, while *the children of Israel* wandered in the wilderness: and **now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in** (Joshua 14:10,11).

Confidence in the Bread and the Water which God served in the wilderness prepared Caleb to war until he possessed his portion of the Promised Land.

The promised spiritual Fatness becomes ours as we demonstrate our Confidence by eating the Bread of God’s Word. Some people may wonder how to *eat* the Word of God. Let us use two children for an example. The picky eater frequently refuses to taste a new dish, or he may spit it out after the first bite. Although he may stay at the table for a long time, he never consumes much food. His failure to eat freely will be apparent in his frail stature. On the other hand, the hungry child will chew and swallow all the food on his plate and, perhaps, even ask for a second serving. In most instances, the second child will be fatter than the first one.

Only the food which we allow to become a part of our being puts natural fat on our natural bones. This is also true in the spiritual realm. We eat spiritually by letting God’s Word get *inside* our heart — not just inside our head. A well-known proverb says that we *are* what we *eat*. Thus, when God’s Word of Truth gets inside us, we will start being true in ways that we were not true before. When His Word of Faith gets in us, we will start being faithful in ways that we were not faithful before. When God’s Word of Righteousness and Holiness gets in our heart, we will start being righteous, whereas we were unrighteous! We will start being holy, whereas we were unholy! The Fatness of our spiritual Stature is a witness as to how much actual eating we do. The more Word we eat, the fatter we will be.

Picky spiritual eaters say, “I don’t believe *this* is for us today, and I don’t believe *that* is necessary.” On and on they go, rejecting the very Word they need to make them grow. Their weak spiritual condition witnesses that they have no Branch of Fattening Trust in God’s Word. Beloved, if we eat and obey all the Word of God, He will bless our spiritual body with Fatness.

The word *fat* comes from the Hebrew word meaning to anoint, to satisfy, the ashes of a sacrifice. As we eat the Word of God, day by day, the LORD adds to our Stature until we are fat enough to offer ourself as a living sacrifice upon His Altar.

Many people offer themselves to the LORD, but only those with Fattening Trust are stable enough to endure when the fire starts burning the flesh or the sacrifice. Lack of Trust in God’s Nature causes us to think that He is trying to destroy us instead of purify us; therefore, the *skinny* ones run away from the suffering. Those with Fattening Trust in God’s Nature stay on the altar until their carnal flesh is consumed. Then, God uses the ashes of their flesh as a witness to the world, the flesh, and the Devil that He has accepted and consumed their offering.

Fattening Trust in the Rock of Truth produces the Fruit of Justifying Faith. Eating God’s Bread and drinking the Water and the Oil from the Rock will produce Justifying Faith.

Therefore **being justified by faith**, we have peace with God through our Lord Jesus Christ: (Romans 5:1).

The word *justified* means to render or regard as just or innocent, to be free, justify, to be righteous, equitable in character or act, holy. Of course, each Christian experiences Justification the moment he takes Jesus Christ as his personal Saviour, but when the weakness of the flesh causes him to stumble or fall in one way or another, guilt quickly replaces the justified feeling. Immediately, the Devil is there to say, “It will do no good to repent. God is tired of fooling with a hypocrite like you. You keep making the same mistakes over and over.” We may fall, beloved, but we need not walk under the Devil’s cloud of guilt and condemnation, for God’s Word says, “[B]eing [present tense] justified by faith,” we have peace. Fattening Trust in God’s Nature and God’s Word produces Faith for instant Justification all along life’s journey.

Justifying Faith reaches out and possesses God's Promise which says:

If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us (1 John 1:9,10).

Since the foregoing Scripture was written to admonish *Christians* to confess their sins, it must apply also to us. If we confess, He will forgive; He will justify.

Sin defiles and changes human beings, but it has no effect on God's Nature or His Word. God is just as Pure, Holy, Merciful, and True after we sin as He was before we sinned. Justifying Faith looks not to the flesh for redemption; instead, it relies completely upon the redemptive Power of Jesus Christ's shed Blood.

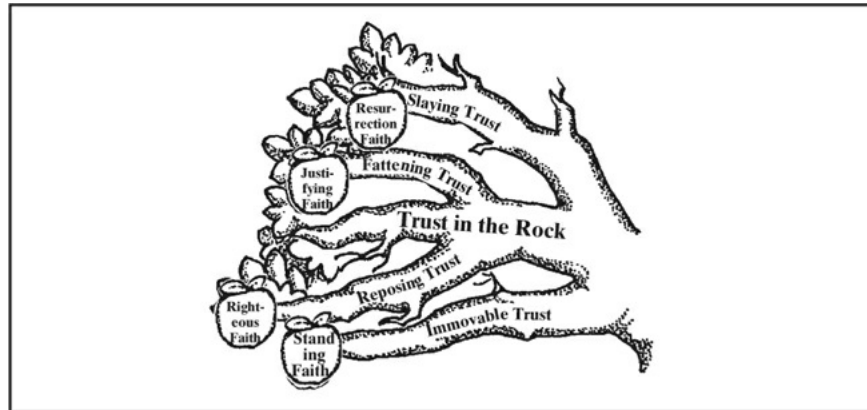
How does complete Confidence in God's Work of Redemption come? It comes as we stay in God's Word until He makes us Fat with Truth. Then, the Truth gives us the same immovability that the Rock has; therefore, the Devil cannot torment us with yesterday's sins or deceive us with yesterday's accomplishments.

Aware of the degree of Faith that makes it possible to forget our past and go on for God, the Apostle Paul said the following:

Brethren, I count not myself to have apprehended: but *this* one thing I do, **forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.** Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you (Philippians 3:13-15).

Day by day and moment by moment, we can feel justified through the atoning Power of Jesus Christ's Blood. Justifying Faith makes us clean, just as though we had never sinned.

IV. Branch of Slaying Trust Produces Fruit of Resurrection Faith



Though he slay me, yet will I trust in him: but I will maintain mine own ways before him (Job 13:15).

As long as God, the Rock of Truth, pours out riches, blessings, and health, many people claim to have Confidence in the Goodness of His Nature. However, their Confidence quickly is shaken when they face suffering and possible death. Just a few Christians, comparatively speaking, possess the Slaying Trust which Job possessed.

The word *slay* means to cut off, to put to death. Job already had suffered the loss of everything except his nagging wife, and from all outward appearances, it looked as though Job were about to be cut off from the land of the living. The normal reaction for the flesh would be to say, "Well, if this is the way God is going to reward me for serving Him, I will just forget about Him. After all, if He were a kind God, He would have kept me from all this suffering."

Job did not react in a fleshly manner on this occasion. His Tree of Confidence in God's Nature had grown a Branch called Slaying Trust that said, "Even if I go to death, even if God actually slays me, I still will have confidence in His Justice." Praise God for Confidence that does not charge the LORD foolishly but looks beyond the immediate suffering and impending death to future glory! Slaying Trust holds steadfastly to the Faithfulness of God's Moral Justice.

Looking at his miserable condition, Job's three comforters were deceived into thinking that God was pouring out His Wrath on Job. They accused Job of harboring secret sins because they failed to understand that the LORD must test and try the Tree of Confidence in God's Nature that every believer has in his heart.

We never should judge a matter before we see the end, for outward appearances can be very deceiving. A vision given to the Prophet Jeremiah illustrates this point very well.

The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadnezzar king king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. Again the word of the LORD came unto me, saying, Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good (Jeremiah 24:1-5).

(See drawing on following page.)

Basket of Good Figs Set in Babylon



Basket of Bad Figs Left in Jerusalem



God's Ways are contrary to the ways of carnal man. At first glance, it appeared that the bad figs received the blessing because they were left in Jerusalem. God permitted King Nebuchadnezzar to capture the very best, the most spiritual, the most promising Israelites and carry them away to Babylon. The name Babylon means confusion. The spiritual ones suffered separation from their loved ones, their country, and their Temple. They were strangers in a foreign, heathen land. For all they knew, they faced death in the physical realm and, perhaps, in the spiritual realm.

Daniel, Shadrach, Meshach, and Abed-nego were among the *good figs* who found themselves surrounded by heathen, idolatrous worship. They might have said, "God has forsaken us. Since we may be killed if we refuse to cooperate with the enemy, let us drink the king's wine and eat the meat which has been offered to his gods." But Daniel was indeed a good fig. He had Slaying Trust in the Rock, and that Trust caused him to purpose in his heart not to defile himself with forbidden food and drink. He knew that it was better to lose his life obeying God than to live and share the Judgment poured out on the disobedient.

Although Daniel and his friends refused to become a part of the King's heathen worship, they did not refuse to become his servants. Therefore, God brought them into favour with the king's eunuch and blessed them abundantly for their acceptance of His Headship in their lives.

God had allowed the entire nation of Israel to fall into Nebuchadnezzar's hands because she had forsaken the LORD. The casual observer might have thought that the evil figs were getting a light punishment. However, God's Principle is to deal with the good figs, the spiritual ones, first, because they are more able to bear the suffering. The Bible says that God set the good figs over in Babylon for their own good. God's Glory left Jerusalem and was seen in Babylon. Therefore, the good figs enjoyed the Word of the captive Prophets and the Glory of it in the midst of all their sufferings of captivity and separation from their homeland. What good, then, came from the good figs passing through confusion? Beloved, the good figs humbled themselves, accepted God's Just Judgment, and came out with a stronger Branch of Slaying Trust.

Although the basket of evil figs escaped the suffering of being separated from their land, they did not escape being tried. By resisting Nebuchadnezzar's authority over them, the evil figs also demonstrated their rebellion against the LORD. They refused to repent and come under subjection to the ruler whom God had set over them, so the LORD said:

And I will deliver them to be removed into all the kingdoms of the earth for *their hurt*, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers (Jeremiah 24:9,10).

The evil figs eventually suffered greater separation than the basket of good figs that were set over in Babylon. First, they were separated from God's Word and Glory; second, they were removed into all the kingdoms of the Earth where they became a reproach and a curse. They suffered from the sword, famine, and pestilence until they were completely consumed from the land.

After the good figs had proven that they had Slaying Trust, the LORD brought them back to Jerusalem where they rebuilt the Temple and the wall. They dwelled in the LORD's Presence; whereas, the evil ones died in the land of their captivity.

God set the good figs in Babylon for their good. The following are seven things the LORD promised to those who had developed the Branch of Slaying Trust on their Tree of Confidence in God.

A. "For I Will Set Mine Eyes upon Them for Good" (Jeremiah 24:6).

The good figs went into Babylon as slaves, but God exalted some of them to positions of trust and leadership. Daniel, for example, became an advisor to kings. Slaying Trust also brought the three Hebrew children through the fiery furnace and gained promotions for them. King Artaxerxes sent his cupbearer, Nehemiah, to rebuild the walls of Jerusalem. All these men received honour because the LORD's Eyes were upon them for good.

B. "I Will Bring Them Again to This Land" (Jeremiah 24:6).

God promised to bring the good figs back to Canaan's Land, the place that He called "Beulah Land" or "Married Land." He set them over in the land of confusion for a little while, but it was just to give them a chance to exercise their Trust in Him. Later, the LORD brought them back into the Promised Land and restored Israel's heart to a Marriage Relationship between His Heart and theirs.

God still allows His good figs to experience confusing and apparently hopeless circumstances for the same reason that He set Israel in Babylon. If we exercise Slaying Trust in these trying situations, we can claim all the Promises God gave to Israel.

C. "I Will Build Them, and not Pull Them Down" (Jeremiah 24:6).

The word *build* means to obtain children. Instead of the good figs being annihilated in Babylon, God promised to bless and multiply them in Canaan's Land. From the basket of good figs, the LORD promised to build up a people who would love having a spiritual Marriage Relationship with Him.

D. "I Will Plant Them, and not Pluck Them Up" (Jeremiah 24:6).

Before God planted, fixed, and fastened Israel in Canaan's Land, He set the good figs in Babylon because Slaying Trust in God's Nature never grows to maturity during times of prosperity and blessing. On the contrary, this Branch reaches full strength during the adverse circumstances of life. If our Confidence gets firmly planted in the Rock of Truth, God has no problem in transplanting us into a fruitful land when we face possible death.

E. "I Will Give Them an Heart to Know Me, that I Am the LORD" (Jeremiah 24:7).

As we have previously proven, throughout the Bible, God uses the word *know* to identify the marriage union in the natural realm and in the spiritual realm. To those who had Slaying Trust in His Rock Nature and Justice, God promised the most personal, intimate relationship that is possible for man to have with God. Spiritual Marriage Union with God is neither carnal nor physical; it is a joining of the human heart and will with God's divine Heart and Will. As we submit our human will to God's divine Holy Will, we know the exquisite pleasure and delight of

such a Union.

F. “And They Shall Be My People” (Jeremiah 24:7).

The word *people* means a congregated union, a tribe, troops or attendants, flock, nation. It also means to associate with, to overshadow by huddling together. What honour God bestowed on those who possessed Slaying Trust. The great Creator of the Universe agreed to come down into the very midst of Israel and dwell among them. His overshadowing, personal Presence protected Israel against her enemies. He will do the same, today, for those who possess Slaying Trust in the Rock, Christ Jesus.

G. “And I Will Be Their God” (Jeremiah 24:7).

Every human being worships some kind of god. Some men pour out prayer and praise to gods that are deaf, dumb, and blind. These gods have no power to change situations or hearts. Yet the true and Living God promised to be the personal God of those who have Slaying Trust. Great is the privilege of all who truthfully can repeat these words with the Psalmist:

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, **my flesh longeth for thee in a dry and thirsty land, where no water is;** (Psalm 63:1).

When walking through the valley of the shadow of death, Slaying Trust holds to the Hand of the One who holds the keys of Hell and Death. It is no wonder, then, that Slaying Trust produces Resurrection Faith.

Abraham provides an excellent example of one who possessed Resurrection Faith.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*. Of whom it was said, That in Isaac shall thy seed be called: **Accounting that God was able to raise him up, even from the dead;** from whence also he received him in a figure (Hebrews 11: 17-19).

It is one thing to Trust God when we face death at our enemies’ hands, but it is something else to have Slaying Trust when God Himself asks us to put the knife to every hope we have of spiritual prosperity. Although Abraham had another son, Ishmael, who was born to Sarah’s maidservant, Hagar, all of God’s Covenant Promises went to Isaac, the son born to his wife Sarah.

And God said, **Sarah thy wife shall bear thee a son** indeed; and thou shalt call his name Isaac: **and I will establish my covenant with him for an everlasting covenant, and with his seed after him** (Genesis 17:19).

Abraham knew that if Isaac died before producing a son to carry the Seed of Promise, all the Messianic Promises would die with him. But the Word of God tells us that Abraham had Faith that God would raise Isaac from the dead.

Just as Abraham drew back the knife to slay his son Isaac, the Angel of the LORD called to him out of Heaven, saying:

[L]ay not thine hand upon the lad, neither do thou any thing unto him, **for now I know that thou fearest God,** seeing thou has not withheld thy son, thine only *son* from me (Genesis 22:12).

Although we may not be asked to offer our son as a physical, whole-burnt offering, God still requires the same degree of Consecration, Trust, and Faith out of all who grow to spiritual maturity in Christ Jesus. Being in the Bride of Jesus Christ is the greatest Prize of Time and Eternity, yet if the LORD chooses to slay every hope that we have of gaining the Prize, our Tree of Confidence can have a Branch of Slaying Trust that will bear the Fruit of Resurrection Faith.

Beloved, we must not love the ministry, the gifts, or even the Prize more than we love Jesus. We must be willing to slay every love that we have outside of Jesus Christ Himself. Each time our fleshly man goes down into the LORD Jesus Christ’s Death, the Branch of Slaying Trust is strengthened, and the Fruit of Resurrection Faith increases as we see God’s Faithfulness to raise us to walk in newness of life. Having a mature Branch of Slaying Trust developed on our spiritual Tree of Confidence in God’s Nature brings us a Confident Faith in God’s Power of Holiness over the power of death and corruption. Thus, we have no fear of facing death in any form because we know Him as Death’s Conqueror.

The Tree of Confidence in God’s Nature is a living reality. It has a **Trunk-Branch** called **Rock Trust** that produces and supports the **Branch of Immovable Trust** that produces the **Fruit of Standing Faith;** the **Branch of**

Reposing Trust that produces the **Fruit of Righteousness Faith**; the **Branch of Fattening Trust** that produces the **Fruit of Justifying Faith**, and the **Branch of Slaying Trust** that produces the **Fruit of Resurrection Faith**.

Faith matured in Abraham's heart, and it will mature in our heart if we will faithfully study the Word of God and pray in the Spirit.

So then faith *cometh* by hearing, and hearing by the word of God (Romans 10:17).

Chapter Eleven

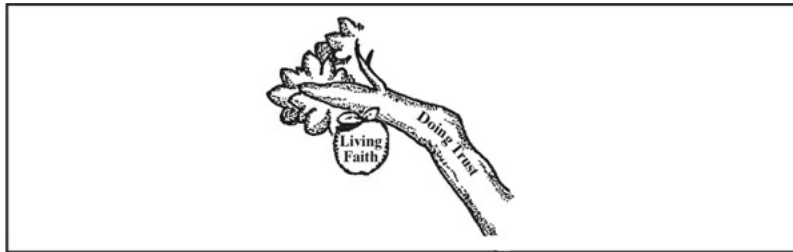
Trunk-Branch Of Trust In The High Tower And Its Branches

Produce Fruit Of Living Faith, Fruit Of Overcoming Faith, Fruit Of Fearless, Understanding Faith, Fruit Of Working Faith, Moving Faith, And Sacrificing Faith, And Fruit of Reigning Faith

According to Proverbs 18:10, the LORD's Name or Nature is a strong High Tower, and the righteous person is safe when he runs into it. As we grow in God, through His Spirit and Word, His divine Nature or Name will become a High Tower that will lift us up into the highest form of Trust and Faith. By walking on the high places of the Earth, as it were, we will be inaccessible to the dangers that threaten below.

The Trunk-Branch of Trust in the High Tower of God's Nature produces and supports five Branches of Trust that produce seven kinds of Fruit. Christians who live in the High Tower of the Tree of Confidence possess a degree of Confidence that enables them to live above situations that normally would discourage or destroy those of lesser faith.

I. Branch of Doing Trust Produces Fruit of Living Faith



Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. **Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed** (Psalm 37:1-3).

Doing Trust is Trust in action. Actions, deeds, and behaviour are all a result of thoughts, whether these thoughts are good or bad. When our actions proceed out of thoughts of Trust and Confidence in God's divine Name or Nature, we will be able to grow Living Fruit of Faith on our Tree of Confidence. The Living Fruit of Faith knows by experience that God's Name or Nature is Just, Pure, and Holy in all His Rulership over our lives.

The Hebrew word *fret* means to glow, to grow warm, to blaze up in anger, zeal or jealousy, to be angry, burn, be displeased, earnestly fret self, grieve, wax hot, be incensed, kindle, be very wrath. Many people can keep the victory and be at peace as long as God does what they expect Him to do. However, it is another thing, for instance, when God chooses to show forth His Mercy, Patience, and Long-suffering to someone whom others consider to be an evildoer. On these occasions, some Christians lose Confidence in the Justice of God's Name and Nature and even doubt His Intelligence. According to their thinking, any fool can see that the evildoer deserves to have hellfire and brimstone poured out on him.

Judgment belongs to God. Our responsibility is not to judge or condemn others. However, Christians often become so engrossed in trying to do God's part that they fail to do their own part, which is to do good. We must let God's Spirit crucify the fretfulness of our carnal flesh so that we can continue to do good, regardless of what others do. We cannot do good and fret at the same time.

Recognizing fleshly fretting in our own heart, as well as in the hearts of others, is easy. Inevitably, a person will mention something that is worrying him after he has talked just a short while. People often say, "I just do not see why this happened to me. My neighbour lives like the Devil, and he never has the misfortunes I do." We may never say, in so many words, that we think God is unfair, but our questioning reveals the underlying anger that our heart

feels toward the LORD's Judgment. In reality, our heart accuses God's Nature of Mercy as well as His Wisdom and Justice.

God remains unchanged regardless of what wicked sinners do against Him and regardless of how many questioning accusations He receives from Christians. Sin is powerless to cause God to cease doing what is Right and Just. He continues to show Mercy and Patience to sinners as well as to believers. Moreover, God has a Branch of Confidence called Doing Trust that enables us to behave just as our Heavenly Father does. Doing Trust makes it possible for us to continue doing good, even though we may be surrounded by evildoers. Doing Trust keeps us from becoming a part of the evil around us, and it also keeps us from speaking evil against the LORD.

An example of the Principle of Doing Trust is found in the New Testament.

For he that will love life, and see good days, **let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it.** For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil (1 Peter 3 :10-12).

The word *eschew* means to deviate, to shun, to decline, to avoid, to go out of the way. We must purposely set our minds on God's Word. We must go out of our way to avoid discussing the evil done by others in order to lay hold of Doing Trust that is found in the top of the Tree of Confidence in God. We can do good, even when others are doing wrong, if we let Jesus crucify our fretting flesh.

Trust in the LORD; Trust in the One who reveals Himself, for God promises to feed those who put their Trust in Him. Therefore, we need not waste precious time fretting over evildoers. Their sins cannot keep God from feeding us. As the LORD feeds us, the Branch of Doing Trust grows and produces the Fruit called Living Faith.

The Apostle James said that Faith without works is dead. Therefore, as we exercise our Branch of Doing Trust or Working Confidence, it will produce a Living Faith.

Behold, his soul *which* is lifted up is not upright in him: but **the just shall live by his faith** (Habakkuk 2:4).

But that no man is justified by the law in the sight of God, *it is* evident: for, **The just shall live by faith** (Galatians 3:11).

Naturally speaking, a child usually runs to its mother when emergencies arise. The child looks to her for reassurance that everything is going to be all right. Notice, however, what God's Word has to say about the spiritually mature Christian; it says that the just shall live by *his* faith. The spiritual life of those living in the High Tower of Confidence in God's Nature is sustained by their own personal faith. Their Confidence in God is not dependent on how things look to the carnal eye or what someone else thinks or knows about the LORD. They draw life, today, from their Faith that grew out of yesterday's experiences with God.

God allows us to pass through seasons in which all we can see around us is death. He withdraws every individual whom we formerly turned to for inspiration and courage, and we are left completely alone except for God's Word and our personal Faith. In a season such as this, what do we do?

Many people succumb to the spiritual death that surrounds them instead of reaching down inside their own hearts for a new bite out of the Fruit of Living Faith.

However, some Christians ignore the death and keep feeding upon the Fruit of Faith that says, "Oh, Jesus, You have been so good to me in the past. You brought me out of Egyptian darkness and rolled back the waters of death so that I could pass through. You fed me with miracle Bread and gave me Water out of the Living Rock. Jesus, You brought me through a wilderness infested with fiery serpents and preserved me alive to this very moment. Oh, hallelujah! I know that You are going to deliver me from this present death so that I may conquer every foe. You will help me possess every single inch of Canaan's Land that You have ordained for me to occupy."

Those who feed on the Living Faith that grows out of their personal walk with the LORD soon find new Confidence, new Life, and new Courage surging through their entire beings.

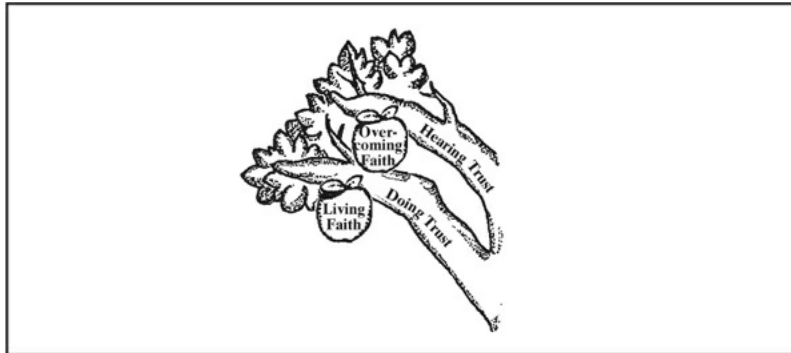
Ministers of the Gospel absolutely must diligently seek God for the Branch of Doing Trust and allow the Fruit of Living Faith to reach maturity in their lives. Otherwise, they may find themselves fretting needlessly over the evil perpetrated by someone in their congregation. Many church services have suffered because the minister has become overpowered by the death that covered the people. Those with Living Faith have power to walk among the spiritually dead without fainting or dying.

Living Faith has power to overcome evil and death. Living Faith allows us to continue doing good in spite of what others do. Living Faith lifts us above the discouragement and death of our own flesh as well as the death of those around us.

Jesus Christ is a good example of One Who possessed the Fruit of Living Faith. He came as a Root out of a dry

ground. Although His Soul found no spiritual nourishment or encouragement anywhere in this world, He let none of the spiritual death of the religious world stop Him from doing the Good His Father had sent Him to do. Jesus Christ's Living Faith still has Power to overcome all the death that each of us must face in our journey toward spiritual maturity.

II. Branch of Hearing Trust Produces Fruit of Overcoming Faith



Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee (Psalm 143:8).

The second Branch of Trust that stems from the Trunk-Branch of Trust in the High Tower of the Tree of Confidence is called Hearing Trust. As we live in the heights of the Tower of the LORD's Name or Nature, we will have a realm of Confidence born in our heart that will cause us to hear God's Lovingkindness in the morning as He reveals the reason for taking us through a long, dark-night experience. In other words, He takes us through these long nights, spiritually, in order to increase the high realm of Confidence and Trust in His Loving, Merciful Nature. Then, when morning comes, the new realm of Confidence we possess will cause us to understand the reason for the long journey through the night.

Most people will acknowledge that prosperity is a sign of God's Favour in one way or another, but it requires a lot of spiritual growth for one to recognize God's Voice of Lovingkindness. The Psalmist devoted the entire 107th Psalm to describing the LORD's Lovingkindness. The last verse reads this way:

Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD (Psalm 107:43).

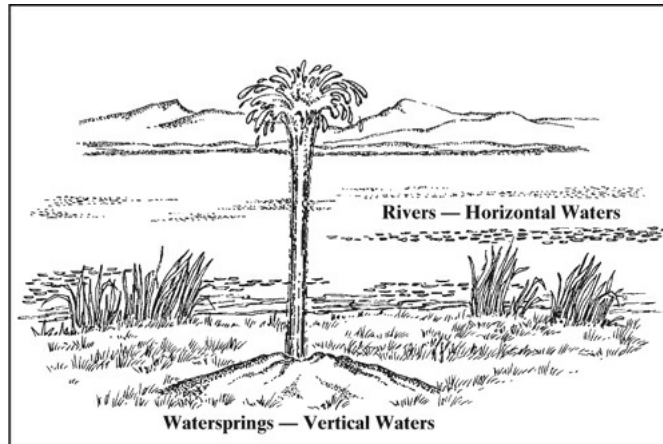
The same Hebrew word that is translated as *lovingkindness* in verse forty-three is translated as the word *goodness* in verses eight, fifteen, twenty-one, and thirty-one. Although we shall limit our study to just a few verses, we should bear in mind that God's Lovingkindness is unveiled throughout this Psalm.

The word *lovingkindness* means kindness, reproof, beauty, favour, goodness, good deed, merciful kindness, mercy, pity, reproach, wicked thing. A few of the words in the list just mentioned seem to convey a thought that is completely contradictory to all the other meanings. However, we soon will see that even the negative words reveal God's Lovingkindness. Verse thirty-three provides a good example of God's Lovingkindness working in what appears to be a negative fashion.

He turneth rivers into a wilderness, and the watersprings into dry ground; (Psalm 107:33).

Water in any form comes out of God's Goodness and Mercy. Water satisfies much more than man's natural thirst. It provides pleasure in many ways. The countless campers, trailers, and boats that people own witness to the important role that water plays in so many people's lives. Some men contentedly sit quietly on the bank of a river, lake, or stream, waiting for a passing fish to nibble on their bait. Others find swimming, water skiing, or skin diving more to their fancy, but regardless of which activity one chooses, each is chosen because it offers some form of pleasure or satisfaction. If this is true in the natural realm, it is even more true in the spiritual realm. God has spiritual Rivers of Pleasure and Springs of Truth which satisfy the longing soul in ways that no visible water can.

Natural rivers flow horizontally while natural watersprings come up out of the earth in a vertical manner. When one looks at the natural picture, it is easy to see the Waters of the Cross.

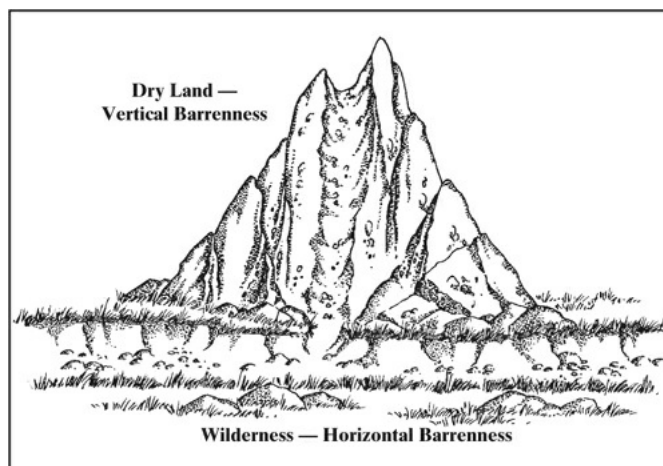


God's Lovingkindness strips the land of its productive powers by drying up the waters in the rivers and the watersprings. The rich soil ceases to produce when rivers and streams stop flowing. Carnally minded people accuse God of doing a wicked thing when this happens, but we know that He does this because of the wickedness of the inhabitants of the land.

He turneth rivers into a wilderness, and the watersprings into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein (Psalm 107:33,34).

Wickedness always brings man under God's Judgment. For example, wickedness became so great in Noah's day that God repented that He had made man on the Earth. Because mankind refused to repent of his wickedness, God eventually destroyed all the inhabitants of the Earth, with the exception of Noah and his family.

We all have a tendency to ignore the wickedness of our own heart as long as God continues to pour out His Blessing. However, our attitudes change quickly when God's Lovingkindness starts drying up the spiritual Rivers of Pleasure and shutting off His Springs of Revelation and Truth. Before accusing God's merciful Nature, let us see how the Rivers and Watersprings look after His Lovingkindness has passed over them.



In spite of the drastic change in the outward appearance, the Cross still is visible to the spiritually minded person. From time to time, God lets all of us pass through dry, barren places in order to call our attention to some area of wickedness that we have ignored during our days of blessing and spiritual prosperity.

The Devil always is ready to say, "Just look at you now. You will perish in this wilderness. There is not a drop of water in sight — nothing but dry land. If you do not die of thirst, the serpents and scorpions of the wilderness will kill you. You may as well give up."

Beloved, this is no time to give up; rather, this is time for our Branch of Hearing Trust to hear God's Lovingkindness that brings us to dry places spiritually so that we can start searching diligently for the wicked thought, action, or feeling which caused the waters to be dried up. Until God puts us in a spiritual drought, we never

know how stubborn, wicked, rebellious, and deceitful our human will is. Instead of saying, "I quit," we should cry, "LORD, what wicked thing are You after in my life? What wicked thing in me has caused You to shut off the Rivers and Springs of Your Word?"

God's Lovingkindness leaves us in the wilderness for two reasons. First, God is giving us time to repent over some portion of wickedness in our heart. Second, He is creating in us a new thirst for God's Living Water. Thirst, naturally or spiritually, gives birth to gratitude for the smallest drops of water. Consider the rich man in Hell, for example. He said that his torment would be lessened by just a single drop of water from Lazarus' finger. He was the beggar who once lay at the rich man's gate.

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame (Luke 16:23,24).

The rich man learned sincere appreciation for God's spiritual Water. Unfortunately he learned too late.

Each individual holds the key to how long the spiritual Waters stay turned off. As soon as we confess and forsake the wicked attitudes of our carnal flesh, God's Lovingkindness makes a change in the wilderness and the dry land.

He turneth the wilderness into a standing water, and dry ground into watersprings (Psalm 107:35).

Our heart will rejoice to see and feel the Waters of the Cross as they wash over our soul once again.

By looking in His Word, we see God's reason for taking us through dry places spiritually:

And there he maketh the hungry to dwell, that they may prepare a city for habitation (Psalm 107:36).

God has a spiritual City, the New Jerusalem, which will be inhabited only by those who have hearts like Jesus Christ's Heart. Apart from God's Lovingkindness, we might never deal with the spiritual wickedness that bars us from the Holy City. God grant that each of us will grow to the place in which we can *hear* God's Lovingkindness and maintain confidence in the LORD as we walk in the wilderness of this life.

The Branch of Hearing Trust produces the Fruit of Overcoming Faith. There is a class of Confidence in God's Name or Nature called Hearing Trust that enables us to hear the glorious sounds of the Voice of God's Promises in His Word in the midst of trials, troubles, and temptation. This gives birth to Overcoming Faith or the Performance of the Promise.

For whatsoever is born of God overcometh the world: and **this is the victory that overcometh the world, even our faith** (1 John 5:4).

When we live in the High Tower of Confidence, we get Hearing Trust that bears the Fruit of Faith that will overcome the wilderness and the dry land. Overcoming Faith knows that God is too Good, too Kind, too Holy, and too Pure to bring us into any wilderness except that it be for our spiritual good and for His Honour and Glory.

The word *overcometh* means to subdue, conquer, overcome, prevail, get the victory. Although these words ring with the sound of victory, they also convey the idea of a battle. The Angel of the LORD made the following declaration to Jacob:

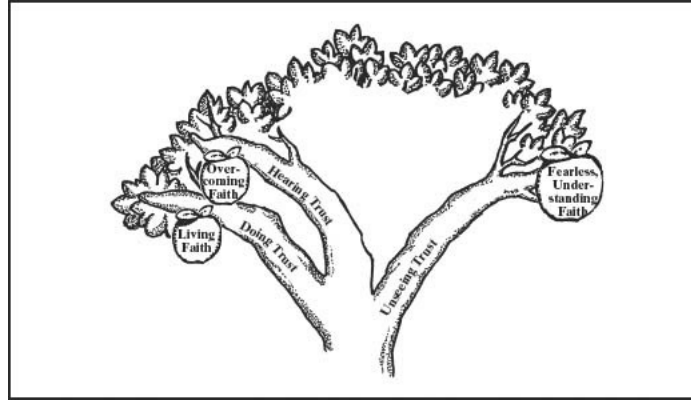
...Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed (Genesis 32:28).

Words of victory appeal greatly to the carnal man, but think for a moment how long and how hard Jacob wrestled with the Angel before prevailing Power came. Jacob must have suffered from physical exhaustion long before the Angel touched the hollow of his thigh. He might easily have yielded to the natural desire for rest, but Jacob never would have had his name changed if he had quit wrestling at midnight or even one hour before the dawn. Jacob prevailed by staying in the battle, even when things looked hopeless.

Many Christians live defeated lives simply because they have failed to let their Tree of Confidence in God grow a strong Branch of Hearing Trust with its accompanying Fruit of Overcoming Faith.

Let us pray for the LORD to cause the Tree of Confidence in God to reach maturity in our heart. The High Tower of the mature Tree of Confidence possesses the Branch of Doing Trust that produces the Fruit of Living Faith and the Branch of Hearing Trust that produces the Fruit of Overcoming Faith.

III. Branch of Unseeing Trust Produces Fruit of Fearless, Understanding Faith



Unseeing Trust is the class of Confidence that can trust God's Name or Nature when His Designs and Plans for our life are yet unperceived or undiscovered. Unseeing Trust has Confidence in God's Nature in the midst of impossible situations, although the solution to the problem is not yet visible.

This class of Trust produces Understanding Faith. We will Understand that it is not necessary to perceive or discover God's Wise Designs and Purposes in order for God to work out answers for us. We will Understand that, in every situation, He has a way out, and although the way is invisible to us, it is quite visible to Him; therefore, it is not necessary that we see immediately. Because God is Omniscient, it is not necessary for us to be all-knowing or all-seeing. In His Wisdom, Christ can guide our life. Our part is to trust His Eyesight.

Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him (Job 35:14).

As long as things go well with us, we do not really see the doubts that lie like great sleeping giants in our carnal heart. Spiritually, we reach a place of self-satisfaction, and pride deceives us into thinking that our Confidence in God has reached maturity. We think that if there is anyone who has Confidence in God we certainly do. Then, suddenly, all hell seems to break loose. God lets the enemy destroy and the fire of judgment burn and the winds of adversity blow. He lets our bodies be afflicted. Soon the sleeping giants begin to move. As these high mountains of flesh stir themselves, they create a great cloud of dust that temporarily blinds our eyes. We see nothing except the destruction and desolation that the enemy, the fire, and the winds leave behind. We feel nothing except the sorrow of our loss and the pain and misery of our present condition. Memory magnifies past pleasures in an effort to convince us that it is useless to hold on to Confidence in a God Who is nowhere to be seen. The giants of doubt and unbelief shake the Branches and tear at the Roots of our Tree of Confidence. In order to rise above the emotions that seek to overwhelm us on these occasions, we must let God strengthen our Branch of Unseeing Trust.

Many people exercise unseeing trust in the natural realm. For example, they sit for hours in some visible judge's courtroom waiting for their case to come up, only to hear the judge say, "Come back in thirty days." These delays do not bring despair nor cause people to think that the judge has forgotten their case. They return to court as many times as necessary because they have confidence in the justice of the laws of our land. Once a person's case has been presented, he has unseeing trust that eventually he will have his day in court and that the judge will give a just verdict in regard to his plea.

Since we can exhibit this measure of confidence in some man-made system and some mortal judge, who is subject to all the weaknesses and frailties of human flesh, certainly our Branch of Unseeing Trust in God should be much stronger. Elihu reminded Job, "Yet judgment is before him." Beloved, we may be unable to see God in a particular situation, but our blindness in no way affects God's Vision. Our judgment, our cause, is ever before His Face.

Occasionally God chooses to delay acting on a petition. He fails to move according to our preconceived time schedule. Some believers, then, get angry and forsake the LORD when He tables their request. Others sound a little like Martha of Bethany who said, "Lord, if thou hadst been here, my brother had not died" (John 11:21). In other words, "Lord, if You really loved me, You would have done something to keep me from experiencing this sorrow."

Jesus loved Martha and her sister Mary; He also loved Lazarus. In fact, He loved them so much that He chose them to be among the privileged few to preview God's Resurrection Power. Jesus had not forgotten the plea that said, "Lord, behold, he whom thou lovest is sick," but He delayed answering. Since Resurrection Power comes only to those who pass through death, either naturally or spiritually, Jesus waited until death had accomplished its work.

Then, what glorious victory was wrought when Jesus cried with a loud voice, “Lazarus, come forth!”

Asking for the very best thing they knew, Mary and Martha requested that their brother be healed from his sickness. However, Jesus purposed to do a greater thing. He resolved to give Lazarus new Life and Glory, which was the reason for His delay. If Jesus had healed Lazarus as his sisters had asked, Lazarus never would have known the greater experience of Resurrection Life and Glory. The Prophet Isaiah said:

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isaiah 55: 8,9).

God’s Thoughts and Purposes for His Children far exceed what we are able to think. The Apostle Paul said:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (I Corinthians 2:9).

Oh, how we need the Branch of Unseeing Trust that is able to lift us above the blindness, ignorance, doubts, and unbelief of the flesh, up into a place of spiritual growth where we can maintain Confidence in God’s Wisdom and Justice in all our life’s situations.

The Branch of Unseeing Trust produces the Fruit of Fearless, Understanding Faith.

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment (Hebrews 11: 23).

Moses’ birth occurred during Israel’s great oppression and bondage in the land of Egypt. In spite of Pharaoh’s decree that all the male children be destroyed, Moses’ parents hid the child for three months because they had the Fruit of Fearless, Understanding Faith growing in their hearts. Although the Exodus account mentions nothing about Moses’ father participating in the hiding of his son, we know from the Scripture in the Book of Hebrews that both parents were involved.

The Bible says that Moses was a *goodly* child. The Greek word for *goodly* means good in the widest sense: beautiful, best, bountiful, cheerful, at ease, fair in words, glad, joyful, kindly, loving, most pleasant. Although God’s Word does not say in so many words that the baby Moses did not cry during the first months of his life, the word *goodly* clearly indicates that the child had some kind of special anointing and glory upon him from the moment of his birth, and this goodly, cheerful, pleasant anointing made him different from other children and helped to keep his birth secret for three months.

Fearless, Understanding Faith knows that weak, fearful flesh cannot be trusted with the responsibility of protecting a soul from death in either the natural or spiritual realm. Because Moses’ parents understood that they had the lesser and that God had the greater responsibility in preserving Moses, they fearlessly hid him in defiance of Pharaoh’s decree. The same Fearless, Understanding Faith caused them to build an ark of bulrushes and launch the baby boy onto the waters of the Nile River, although this action exposed him to all the dangers of the elements.

The infant could not swim if the small craft capsized, and no Hebrew would dare rescue the babe for fear of being reported to the authorities. Who in all of Egypt would want a baby slave? Death seemed certain. Yet Miriam, Moses’ sister, stood nearby to witness God’s redemptive Power, which reached into Pharaoh’s own household and raised up a redeemer, as it were, for the condemned child.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river’s side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children (Exodus 2:5,6).

The Bible does not say that the baby wept first and, then, Pharaoh’s daughter was attracted by the sound of the child’s weeping. It says that she *saw* the ark. Thus, God was the One Who led the parents to set the ark afloat in this particular spot; and God directed Pharaoh’s daughter’s eyes to see the little ark among the flags growing along the river bank. God also was the One Who anointed the baby to cry at just the right moment.

The Hebrew translation reads that when Pharaoh’s daughter opened the ark, there was a weeping baby boy inside it. The word *weeping*, in this case, is not the ordinary kind of crying made by most babies, for it means to bemoan, bewail, complain, make lamentation, mourn sore with tears. Only God could cause the goodly child — the normally happy, cheerful, joyful, loving, pleasant child — to weep and mourn with tears just at the right moment in order to touch the Egyptian princess’s heart.

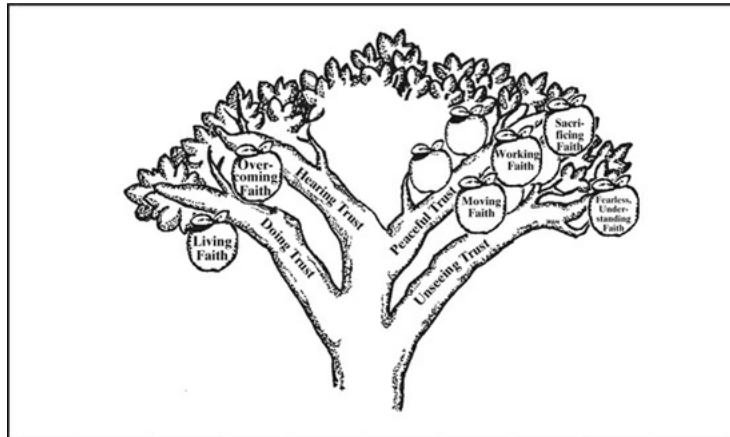
Moses’ mother never would have known the joy of nursing her son had she lost Confidence during the first, the

second, or even the third month. It took Unseeing Trust and Fearless, Understanding Faith to lift her above all the fleshly doubts and fears that she had concerning her son's safety.

In the beginning of our spiritual journey, we experience much fear and trembling because we think that it is our responsibility to redeem every situation and calamity of life. This is particularly true whenever our natural or spiritual children appear to be in danger of being destroyed by the world, the flesh, or the Devil. We seem to think that we must get out in the river, so to speak, in order to keep the ark afloat. We feel that we must pull back the flags and make the baby cry on time — not too soon nor too late. Spiritually, we make nervous wrecks of ourselves until we heed God's call to come higher in the Tree of Confidence in His Nature.

Fleshly fears are left behind when we climb high into the Tower of the Tree of Confidence. The Branch of Unseeing Trust bears the luscious Fruit of Fearless, Understanding Faith that enables us to wait patiently for Him to redeem in His own time and in His own way. Praise God for a Living Tree of Confidence!

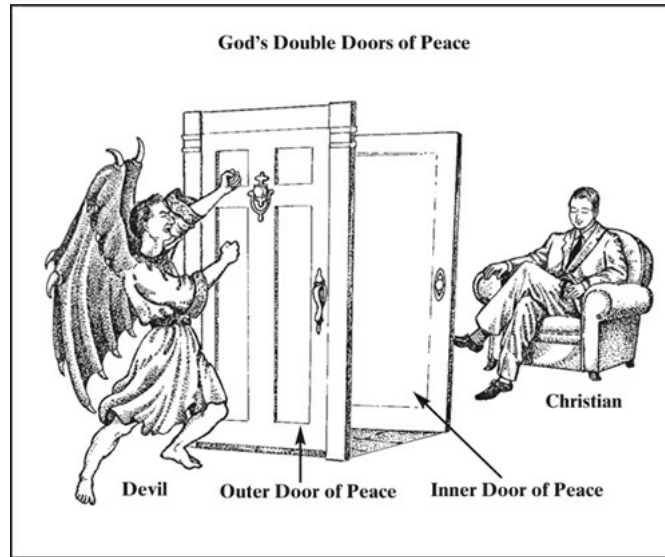
IV. Branch of Peaceful Trust Produces Fruit of Working Faith, Moving Faith, and Sacrificing Faith



Peaceful Trust is the class of Confidence in God's Name or Nature that gives freedom from disturbance and disorder in the midst of seemingly useless labour and changing circumstances. Peaceful Trust fills the Branch of Confidence with the rich sap of calmness, quietness, and tranquility that causes the true Fruit of Working Faith, Moving Faith, and Sacrificing Faith to come to birth and maturity.

Thou wilt keep *him* in perfect peace, whose mind is stayed on thee: because he trusteth in thee (Isaiah 26:3).

This verse tells of the Peaceful Trust that belongs to persons who have their minds stayed on the LORD. The original Hebrew rendering of the verse is even more beautiful than the English translation. Instead of using the words *perfect peace*, the Hebrew uses two different words that both mean peace. Thus, a literal translation reads: "The one whose mind is stayed on Thee, Thou keepest in peace, peace [*shalom, shalom*]; because he trusteth in Thee." God erects double doors of peace within our heart and mind, inner doors and outer doors, typical of the double doors on homes in an earlier century, before modern storm doors. These double doors of peace shut out all the strife and confusion created by the world, the flesh, and the Devil.



The Devil may stand outside the double doors of peace, roaring in all his fury, but the shouts of the enemy cannot disturb believers who have the protection of Peaceful Trust growing in their hearts because their minds are stayed on God's Justice and Mercy growing on the Branch of Trust in God's Righteous Nature.

Let us examine the two classes of peace that form a double barrier against the enemy's disturbing noises.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (John 14:27).

We see, again, the double portion of peace: "Peace I leave" and "Peace I give." On Calvary's Cross Jesus Christ poured out His precious Life's Blood in order to restore the Peace that had been broken between God and man in the Garden of Eden. Jesus left this Blood-bought Peace in the world. Now, *whosoever will* may come and partake of the first degree of Peace by confessing and repenting of his sins.

Therefore **being justified by faith, we have peace with God through our Lord Jesus Christ** (Romans 5:1).

The first degree of Peace is so glorious that some people mistakenly think they possess all the Peace that Jesus mentioned. However, Jesus possesses another degree of Peace, one that He gained through Marriage Union between His human Will and His Father's divine Will. Jesus gives Marriage Peace only to those who lay their human wills down in surrender and subjection to God's divine Authority and Will.

Our human heart has many desires and many strange lovers until we enter into that spiritual Marriage Relationship with Jesus Christ, our precious Bridegroom. Personal Union with Christ brings such indescribable Peace to the soul that nothing has power to entice us from the peaceful position of surrender to His divine Will. Marriage Peace is the extra door between our heart and the distracting forces of the world, the flesh, and the Devil. It is our protection in the time of temptation and in the time of battle.

"My peace I give unto you: not as the world giveth, give I unto you." In these few words, Jesus gave an excellent comparison between the world's peace and His Marriage Peace. The world offers temporary peace, which is temporary because it lasts only as long as things go well. When adversity strikes, when illness comes, when poverty overshadows, the world's peace disappears. Marriage Peace is eternal. Jesus has a Branch of Peaceful Trust in the High Tower of His Will. This Branch of Peaceful Trust will uphold us in the trying circumstances of this life and sustain us through the ceaseless ages of Eternity.

Normally, each Branch of Trust produces one particular Fruit of Faith; however, Peaceful Trust which grows out of a perfect Marriage Relationship between the human heart and Jesus Christ's Heart is so powerful that it produces three classes of faith: Working Faith, Moving Faith, and Sacrificing Faith.

A. Working Faith

We give thanks to God always for you all, making mention of you in our prayers; **Remembering without ceasing your work of faith,** and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; (1 Thessalonians 1:2,3).

Frequently, God's children work for reward from man rather than from a sincere desire to please and serve the LORD. For example, ministers sometimes preach in hopes of getting a pat on the back after the service. Sometimes God's children pray because they desire the good opinion of those who may be watching and listening. But when God's Books are opened and all have given an account of their works, we may be amazed to see how much has been done for man and how much has been done out of Working Faith, which looks only to God for a reward.

Those who live in the High Tower of Confidence work whether they receive praise or blame from man. They work without the continual attention and reassurance that it ordinarily takes to keep others working for the Lord. Instead of looking outwardly for encouragement to continue working, they draw the necessary courage, strength, and support from the Living Word that God has placed within their hearts. Working Faith works when others have ceased to work. Working Faith works when others accuse rather than applaud.

God's Branch of Peaceful Trust lifts one above the fleshly discouragements of life, and those who let this Branch bear Fruit in their lives serve the LORD because of their Working Faith.

B. Moving Faith

Moving Faith is the class of Confidence that enables us to change places, position, feelings, thoughts, and actions according to the Headship of God's divine Nature. Life is full of continual change, particularly for those who walk with God. How great it is to have Moving Confidence in Him so that we can change our carnal nature for God's divine Nature. We can change wrong thoughts, actions, and feelings for right thoughts, actions, and feelings as He demands. We can change our positions in service for Him from low to high or from high to low, according to what His precious Will demands. Moving Faith enables us to be actively, progressively, and perseveringly zealous in our conformity to God's divine Will.

Enoch, Noah, and Sarah are good examples of persons who possessed Moving Faith.

1. Enoch's Moving Faith

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God (Hebrews 11:5).

Enoch's Moving Faith enabled him to change his earthly position for a Heavenly one. For a space of time, it enabled him to change his mortality for God's Translating Glory.

Although only two men, Enoch and Elijah, have experienced being moved or translated above the physical death of this old world, we all need to understand how Moving Faith works so that we can be lifted above the spiritual death that comes from fallen Lucifer.

The former Cherub, Lucifer, once had a single mind to serve and please his Creator, but sin caused Lucifer's mind to be split in seven different ways. As a result, it can be said that he possesses seven heads,* all of which he uses in relentless warfare against God and against God's children. Lucifer's evil, depraved mind now manifests itself in these ways: as the head of affliction, the head of death, the head of blasphemy, the head of rebellion, the head of enchantment, the head of ignorance, and the head of deceit. Lucifer's head of death carries a greater measure of spiritual death than the other heads; nevertheless, each of the other six heads spews out its own particular type of death. All seven heads work together in an effort to achieve their ultimate goal, which is eternal death to our soul.

Moving Faith lifts us above whatever death may cross our pathway and lets us walk victoriously over the heads of our enemy. We should realize, however, that Moving Faith did not reach maturity in Enoch's life overnight. The latter part of Hebrews 11:5 reads: "[F]or **before his translation** he had this testimony, that **he pleased God.**" Although the Book of Genesis devotes just a few verses to Enoch, it reveals much about this man's spiritual life and how he pleased God.

And Enoch lived sixty and five years, and begat Methuselah: **And Enoch walked with God** after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: **And Enoch walked with God: and he was not; for God took him** (Genesis 5:21-24).

Enoch pleased the LORD by walking with Him, not just occasionally or whenever he felt like it, but day after day — for 365 years.

Let us consider some of the meanings of the Hebrew word for *walk* in order to learn more about how Moving Faith grows.

The word *walk* means to walk all along, to walk apace, come on continually. As we have mentioned, Enoch

maintained a consistent walk with the LORD. He kept pace with God, neither running ahead in his own will and way nor drawing back from following the LORD if the way became hard.

The word *walk* also means to depart, to pass away, to run away, to go on, to move self. If we desire to walk with God, we must be willing to do some departing and be willing to let some of our personal desires and ambitions pass away. We must learn to run away from all fleshly lust that would slacken our pace in this journey. Self must move out of the way so that we can go on for God.

The word *walk* means to be conversant, to behave self, to quiet self. Just imagine the pleasure and delight that filled God's Heart as Enoch learned to walk and talk with Him. Many times spiritual death overcomes us because we have failed to behave properly before the LORD. We waste precious time questioning God about how or where He is leading instead of quieting ourself. While the argumentative spirit of the flesh will never force God to divulge His Purposes, He shares the secrets of His Heart with those who learn to walk and converse with Him.

The word *walk* also means to go up and down, to go to and fro, to run along speedily, wayfaring man, be weak, whirl. Enoch walked in the way of the Cross. He walked up and down and to and fro in God's Will. He walked speedily. He ran after the things of God. He became a wayfaring man, a stranger and a pilgrim in the world. Enoch never married his heart nor his will to anyone or anything outside of God's Will. He walked when he was weak and when he seemed to be going in circles. Regardless of what God allowed to cross his pathway, Enoch kept walking and moving until, finally, his faith grew strong enough to move him up into the Heavens.

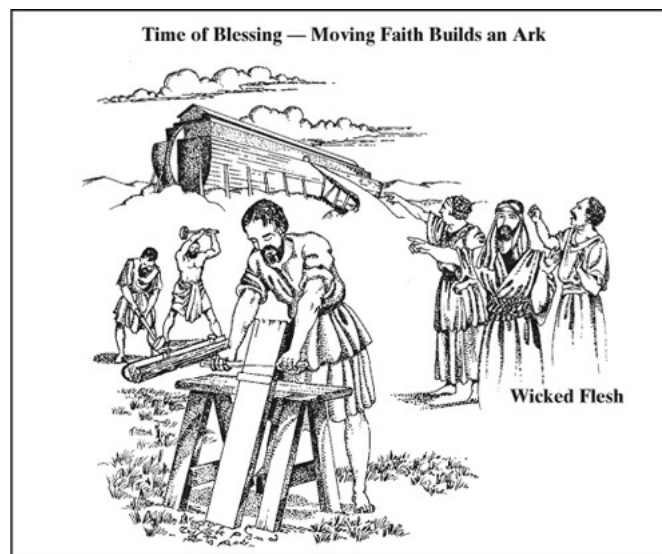
Had Enoch stopped walking with the LORD anywhere along the way, he never would have known the Moving Faith that lifted him above all the death and corruption of mortal man. And so it is in the spiritual realm; there is no stopping place down here. We may have to leave friends and loved ones behind in order to walk in the way that pleases the Heart of the One Whom our soul loves. We may have to walk alone through this entire life, as far as fleshly relationships are concerned, but we will not be lonely because Jesus will walk with us. Surely Moving Faith sings, "If Jesus goes with me, I'll go anywhere." Moving Faith still has power today to lift us up in the Spirit and cause us to sit in Heavenly Places with Christ Jesus.

Enoch's Moving Faith moved him into the LORD's Translating Power and Glory that caught him up so that he did not have to see death at that time.

2. Noah's Moving Faith

By faith Noah, being warned of God of things not seen as yet, **moved with fear**, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Hebrews 11: 7).

Noah's Moving Faith moved him to pick up his hammer and go to work building the ark that God used to save him and his family from death during God's Judgmental Flood on the Earth. Noah's Moving Faith changed his position of rest into labour in order to build an ark.



The ark Noah built by God's order was in proportion to a ship, only with greater width. Noah must have looked

very foolish, perhaps even a little mad, to his neighbours, who were deeply engrossed in developing worldly arts and in building earthly kingdoms. As Noah's worldly neighbours passed by, they may have said, "How ridiculous. Whoever heard of a flood? It is bad enough for Noah to waste his own time and talents, but it seems unforgivable that he should force such negative views upon his sons. I pity his children. Why, they wake up to the sound of 'Judgment is coming' and go to bed with the sound of constant hammering in their ears."

Surely Noah's sons must have heard their neighbour's opinions. Who knows how many times the label *fanatic* caused them to burn with shame? Who knows how many times they were tempted to go the way of the rest of the world? Nevertheless, Noah's hammering and preaching had its effect on his three sons.

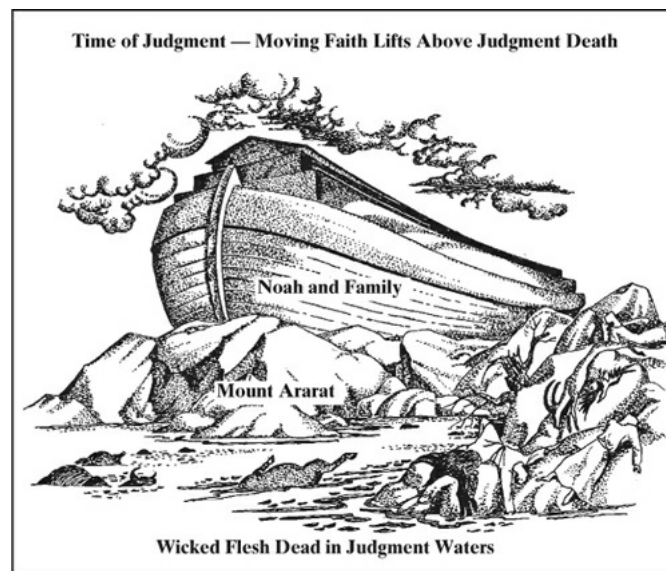
At the end of over a hundred years of working and preaching, Noah had a very strange congregation of believers. In addition to the animals that gathered into the ark, Noah could count only eight people, including himself, who had enough Faith to Move into the ark of safety. How Noah's heart must have rejoiced as he watched all three of his sons and their wives enter into the ark before God shut the door. While the world ridiculed, Noah's Moving Faith prepared an ark that allowed him and his family to ride above the waters of death.

Sinful flesh still is under God's Judgment; therefore, the spiritual Principle of Noah's Moving Faith is applicable today. In the New Testament, Jesus compared the heart to two trees, one of which is to be burned.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so **every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.** A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. **Every tree that bringeth not forth good fruit is hewn down, and cast into the fire** (Matthew 7:15-19).

The corrupt tree that was hewn down and cast into the fire is a picture of our fleshly nature that must suffer God's Judgment in order for our good tree, our Spiritual Man, to survive. During the time that God is pouring out judgmental waters upon the flesh, many people perish because they have no Moving Faith to build an ark of safety.

The ark of safety is not built, today, out of literal boards, but it is a Living Ark built out of the quickened Word of God. Each time we pray or study or memorize the Word of God, we are adding to the spiritual Ark that is able to change the waters of Judgment into a situation of blessing. The very same waters that meant death and destruction to sinful flesh in Noah's day became the thing that lifted the ark and all of its inhabitants to the top of Mount Ararat. Moving Faith built the ark, making it possible for Noah and his family to walk out and possess heights they never could have reached in any other way.



If a natural ark can lift one above death, then a spiritual Ark built by Moving Faith is even more powerful! A spiritual Ark will lift us above spiritual death and will set us up where we can know new heights of God's Glory and Exaltation.

3. Sarah's Moving Faith

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised (Hebrews 11:11).

Sarah's womb already held no life at the time she heard the LORD tell Abraham that his wife would bear a son. But before she could hold that son in her arms, she had to overcome the death and unbelief that filled her own being. Sarah's Moving Faith caused her to lift her eyes away from the death in which both she and her husband walked. Moving Faith directed her thoughts and attention to the One Who is Himself Life, and it was from Him that she received strength to conceive Isaac, the promised Seed.

Sometimes Christians face situations in the spiritual realm similar to those of Sarah's and Abraham's. Death does not merely surround us, as it did Enoch and Noah, but it claims our inner parts. Beloved, it is one thing to rise above death that threatens from outside forces; it is quite another thing to overcome when spiritual death seems to reign from the crown of our head to the soles of our feet. This kind of death makes us feel as though it is impossible to take even one more step with God. We feel we should give up in despair and forget about all the joy and blessing that come to us as we walk along with Jesus Christ. Spiritual death causes us to feel too weak to work in prayer or in studying God's Word. Day after day, we continue to go through the motions of living, but inside our spiritual loins, we are dead—just as Sarah was dead in her physical womb. We see no hope of bringing forth new spiritual life. Thank God for a Faith that will lift our vision above all that our natural man can see.

Sarah never would have received strength to conceive Isaac if she had not had Moving Faith to look past all the impossibilities of her situation. In the natural realm, she had every reason to believe the death she felt, but Moving Faith had heard the Word of Life. And Moving Faith kept saying, "God, You promised that these loins would conceive. You promised that a Seed would live and grow to possess Canaan's Land, and I know that You are able to bring Your Word to birth in the visible realm."

At the appointed time, Sarah received the strength she needed to overcome the death that clutched her physical loins. Soon she nursed the promised one, Isaac, whose name means joy and laughter.

Many Christians feel discouraged when they fail to give birth to new joy and laughter in the spiritual realm. What is wrong? The Branch of Peaceful Trust has not matured on their personal Tree of Confidence, so there is no Moving Faith to lift them above their sterile circumstances. The Branch of Peaceful Trust is very fruitful, for it also produces the Fruit of Sacrificing Faith.

C. Sacrificing Faith

Through faith he [Moses] kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them (Hebrews 11:28).

Sacrificing faith has power over spiritual death, today, just as it did over natural death when the Death Angel passed through the land of Egypt. The nation of Israel already was saved and serving the LORD when God told Moses to have all the people sacrifice a lamb and strike its blood upon the lintels and door-posts of their houses. Thus, God showed Israel how to escape the special visitation of death that He sent in order to force Pharaoh to release His people from Egyptian bondage. If Israel had ignored God's Instructions to sacrifice the lamb and to separate herself from the heathen, she would have suffered the same judgment as the Egyptians.

The lamb's blood that Israel sacrificed pictured the Blood of Jesus Christ, the Living Word, Who was sacrificed to redeem us from spiritual death.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:1,14).

Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But **with the precious blood of Christ, as of a lamb without blemish and without spot:** (1 Peter 1:18,19).

God's Word teaches us that our life is in our blood.

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul... **For it [the blood] is the life of all flesh;** the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off (Leviticus 17:11,14).

In both the natural and spiritual realms, Moses laid hold of life or blood through Sacrificing Faith. Moses had Faith to believe that if he put the lamb's blood or lamb's life over the top and down the sides of his door that the

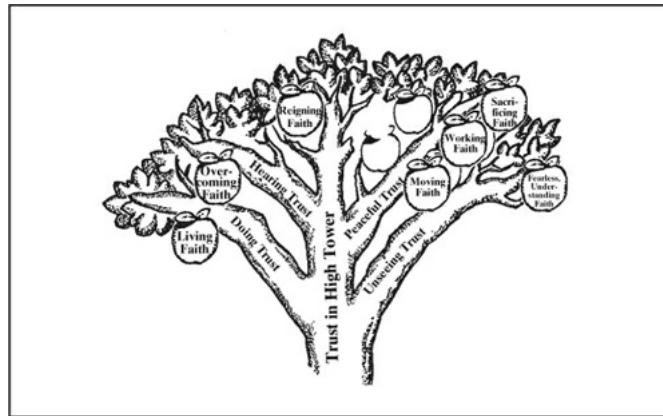
Death Angel would not smite those who lived inside.

Today, Sacrificing Faith lays hold of the Lamb's Blood by memorizing the Word of God. When the dead letter of the Word gets quickened to our heart, the spiritual Life that flows through the Living Word of God forms a complete covering of protection for our Spiritual Man in the day that judgment comes to the flesh.

Sacrificing Faith grows on the Branch of Peaceful Trust on the Frunk-Branch of Trust in the High Tower of the Tree of Confidence. Those who climb up spiritually to this place of Confidence in God live above the death that separates us from God's Presence.

Beloved, death separated man from the Tree of Life and from God's natural paradise. If we live above death in the spiritual realm, we are free to explore God's spiritual Paradise and feed upon the Tree of Life that is planted there.

V. Branch of Everlasting Trust Produces Fruit of Reigning Faith



Everlasting Trust is the realm of Confidence in God's Name or Nature that is like a wheel that is able to revolve from the depths to the heights and from the heights to the depths. Everlasting Trust knows that the heights and depths of God's Nature are infinite. Therefore, in every turning of the wheel, there are new things to learn from God's Everlasting Nature, both now and in Eternity-Future. The infinity of God's Nature has never been nor can ever be exhausted. Everlasting Trust in His Nature will produce a Reigning Faith that will enable us to rule over the world, the flesh, and the Devil, now, and it will prepare us to join the Eternal Reign of the Bridegroom, Jesus Christ, in the Kingdom of Heaven and the Kingdom of God.

Trust ye in the LORD for ever: for **in the LORD JEHOVAH is everlasting strength:** (Isaiah 26:4).

Some people trust in the LORD's Justice for a season, but comparatively few possess the Branch of Everlasting Trust. Everlasting Confidence trusts in God's Justice although physical death may overtake the body before the promised Word comes to fulfillment in the visible realm. Everlasting Trust reaches into Eternity and produces a Fruit called Reigning Faith that reigns and rules over the flesh that desires to walk contrary to God's Will.

Someone has said that it is easier to do miracles than to work righteousness, which means that reigning over the flesh's desires to be unrighteous is almost impossible! Samson is a good example of this Truth. Singlehandedly, he slew a lion, and with the jawbone of an ass, he slew a thousand Philistines. He picked up the gates of the city of Gaza and carried them to the top of the hill. He wrought miracles, but he could not stay out of Delilah's lap.

The Devil takes advantage of our fleshly weaknesses to convince us that we have no strength left with which to overcome temptations. Somewhere along our spiritual journey, everything in our fleshly heart screams out to surrender to our Adamic nature, but those who grow a Branch of Everlasting Trust on their Tree of Confidence find the strength to reign over the flesh. This strength is sufficient for today's battle and for every foe we might face in the future, for it comes from the LORD JEHOVAH in Whom is Everlasting Strength. God never gets weak or tired. He never is weary in well doing; therefore, He is able to impart the same strength to us.

The Apostle Paul spoke of some who had matured spiritually; therefore, they possessed Reigning Faith.

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: **Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned**

to **fight the armies of the aliens** (Hebrews 11: 32-34).

These soldiers of faith had to reign over natural fears in order to subdue earthly kingdoms. Every human being born into this world fears suffering, death, and failure. Although we may never be called upon to bring a natural kingdom into subjection, we all have a city of pride in our hearts in the spiritual realm which must be conquered. The strength to subdue the ruling power of our fleshly nature is found in the Branch of Everlasting Trust in God's divine Nature. Yet, conquering the flesh is not enough. Reigning Faith works righteousness in the heart that once rebelled against God's Righteousness.

Abraham and Sarah had to reign over natural doubt and unbelief before they obtained their promised son, Isaac. When Reigning Faith ruled over the fear of death, Daniel saw the mouths of lions closed. Reigning Faith quenched the violence of the fiery furnace for the three Hebrew children. God's Chastening Hand turned Samson over to the prison house of the Philistines, and there he learned to rule and reign over his fleshly nature, to which Delilah had appealed when she brought about his downfall from his Nazarite separation.

The Branch of Everlasting Trust imparts strength to continue trusting in God's Justice when our flesh would cause us to faint, and the Fruit of Reigning Faith rules over the unrighteousness that continually wars against our Spiritual Man.

This concludes the study of the Tree of Confidence which God has ordained to grow within the hearts and lives of His children. We have seen the fourteen Roots of Belief in God's divine Nature and Character, which are as follows:

Root of Holiness

Root of Righteousness

Root of Might

Root of Terrible Majesty

Root of Judgment

Root of Refuge

Root of Sun and Shield

Root of Greatness

Root of Graciousness and Mercy

Root of Just God and Only Saviour

Root of Jealousy

Root of Goodness

Root of Light

Root of Love

These Roots form the foundation to all our Confidence in God, and they produce the seven Trunk-Branches of Trust that, in turn, produce and support the twenty-eight Branches that bear the thirty-one classes of Fruits of Faith in God's Nature. Following are the names of these Branches of Trust and the Faith they produce:

- **TRUNK-BRANCH OF TRUST IN THE SAVIOUR-GOD**
 - Preserving Trust Produces Sound Faith.
 - Merciful Trust Produces Creative Faith and Steadfast Faith.
 - Living Trust Produces Bold Faith.
 - Comforting Trust Produces Delivering Faith.
 - Marital Trust Produces Clothing Faith.
- **TRUNK-BRANCH OF TRUST IN THE DELIVERER**
 - Leaning Trust Produces Walking Faith.
 - Delivering Trust Produces Sojourning Faith.
 - Battling Trust Produces Mustard-Seed Faith.
- **TRUNK-BRANCH OF TRUST IN THE FORTRESS-GOD**
 - Possessing Trust Produces Compassing Faith.
 - Glad Trust Produces Passing Faith.
- **TRUNK-BRANCH OF TRUST IN TRUST**
 - Defending Trust Produces Protecting Faith.
 - Suffering Trust Produces Refusing Faith.
 - Impartial Trust Produces Purifying Faith.
- **TRUNK-BRANCH OF TRUST IN REFUGE**
 - Abiding Trust Produces Whole Faith.

Knowing Trust Produces Understanding Faith.
Mature Trust Produces Resting Faith.
Crying Trust Produces Grateful Faith.
Overcoming Trust Produces Dwelling Faith.
Hiding Trust Produces Strong Faith.

• **TRUNK-BRANCH OF TRUST IN THE ROCK**

Immovable Trust Produces Standing Faith.
Reposing Trust Produces Righteousness Faith.
Fattening Trust Produces Justifying Faith.
Slaying Trust Produces Resurrection Faith.

• **TRUNK-BRANCH OF TRUST IN THE HIGH TOWER**

Doing Trust Produces Living Faith.
Hearing Trust Produces Overcoming Faith.
Unseeing Trust Produces Fearless, Understanding Faith.
Peaceful Trust Produces Working Faith, Moving Faith,
and Sacrificing Faith.
Everlasting Trust Produces Reigning Faith.

Although the Roots, the Trunk and Branches, and the Fruit of the Tree of Confidence can be listed in a small space, the spiritual magnitude of this Tree is infinite. The Tree of Confidence is rooted in God Himself, and it spreads itself into Eternity. Our personal Tree of Confidence gains these same proportions as we learn to Trust in the Goodness of God's Nature and to have Faith in His Power of Holiness, regardless of how contrary visible evidence may appear.



* For the complete study of Lucifer and his seven heads read: B. R. Hicks, *Lucifer*, Jeffersonville, Indiana (Christ Gospel Churches Int'l., Inc., 1970)

Outline

Introduction To The Study Of The Tree Of Confidence In God's Nature

Part One The Roots Of Belief In God's Nature

Introduction To The Roots Of Belief In God's Nature

Chapter One: The Roots Of Holiness, Righteousness, Might, Terrible Majesty, Judgment, Refuge, And Sun And Shield

- I. The Root of Holiness
- II. The Root of Righteousness
- III. The Root of Might
- IV. The Root of Terrible Majesty
- V. The Root of Judgment
- VI. The Root of Refuge
- VII. The Root of Sun and Shield
 - A. God's Sun Nature
 - B. God's Shield Nature

Chapter Two: The Roots Of Greatness, Mercy, Just God And Only Saviour, And Jealousy

- VIII. The Root of Greatness
 - A. Great in Rulership
 - B. Great in Wonders
 - C. Great in Name
 - D. Great in Works
 - E. Great in Mercy
 - F. Great in Highness
 - G. Great in Honour and Majesty
 - H. Great in Glory
 - I. Great in Unsearchableness
 - J. Great in Goodness
 - K. Great in Power and Understanding
- IX. The Root of Mercy
- X. The Root of Just God and Only Saviour
 - A. Saviour — Makes Free
 - B. Saviour — Succourer
 - C. Saviour — Avenger
 - D. Saviour — Defender
 - E. Saviour — Deliverer
 - F. Saviour — Preserver
 - G. Saviour — Rescuer
 - H. Saviour — Makes Safe
 - I. Saviour — Gives Victory
- XI. The Root of Jealousy
 - A. Jealous of Affection and Service
 - B. Jealous of Our Worship

- C. Jealous for His Holy Name
- D. Jealous for His Land
- E. Jealous for the Great City

Chapter Three: The Roots Of Goodness And Light

- XII. The Root of Goodness
 - A. God's Good Intentions
 - B. God's Good Word
 - C. God's Good Judgment
 - D. God's Good Mercy
 - E. God's Good Hand
 - F. God's Good Taste
 - G. God's Good Name
 - H. God's Good Lovingkindness
- XIII. The Root of Light
 - A. The Father of Lights
 - B. Robed in Light
 - C. Dwells in Light
 - D. Jesus, the True Light of God
 - E. Light of Holiness and Purity
 - F. Light of Spiritual Revelation by Indwelling Spirit
 - G. Light of Joy
 - H. Light Dries up Human Fear
 - I. Light from the Written Word
 - J. Light of the Perfect City

Chapter Four: The Root Of Love

- XIV. The Root of Love
 - A. God's Love: for Israel
 - B. God's Love: Better than Wine
 - C. God's Love: for Judgment
 - D. God's Love: for Redemption
 - E. God's Love: Everlasting
 - F. God's Love: Free
 - G. God's Love: a Provider of Rest
 - H. God's Love: for Holiness
 - I. God's Love: for the World
 - J. God's Love: for the Son
 - 1. The Son's Life of Suffering
 - 2. The Son's Life of Hiding
 - 3. The Son's Unknown Life
 - 4. The Son's Despised Life
 - 5. The Son's Illuminating Life
 - 6. The Son's Liberal and Charitable Life
 - 7. The Son's Life of Concourse
 - 8. The Son's Life of Rapture
 - 9. The Son's Life of Contemplation
 - 10. The Son's Life of Mortification
 - K. God's Love: to Manifest Himself
 - L. God's Love: to Work Obedience
 - M. God's Love: to Work No Ill
 - N. God's Love: to Strive Together in Prayer

- O. God's Love: to Constrain
- P. God's Love: Unfeigned
- Q. God's Love: to Serve
- R. God's Love: a Fruit of the Spirit
- S. God's Love: toward Heavenly Things
- T. God's Love: Fearless
- U. God's Love: to Rebuke and Chasten

Part Two
The Trunk-Branches Of Trust, Their Branches Of Trust,
And The Fruit Of Faith That They Produce

Introduction To The Trunk-Branches Of Trust, Their Branches Of Trust, And the Fruit Of Faith That They Produce

Chapter Five: Trunk-Branch Of Trust In the Saviour-God And Its Branches — Produce Fruit Of Sound Faith, Fruit Of Creative And Steadfast Faith, Fruit Of Bold Faith, Fruit Of Delivering Faith, And Fruit Of Clothing Faith

- I. Branch of Preserving Trust in the Saviour-God Produces the Fruit of Sound Faith
- II. Branch of Merciful Trust in the Saviour-God Produces Fruit of Creative Faith and the Fruit of Steadfast Faith
 - A. Description of Merciful Trust
 - 1. Ready to Pardon
 - 2. Redeems
 - 3. Lends
 - 4. Heals
 - 5. Blesses
 - 6. Slow to Anger
 - 7. Comforts
 - 8. Does Good to Own Soul
 - 9. Merciful to Unrighteousness
 - B. Fruit of Creative Faith
 - C. Fruit of Steadfast Faith
- III. Branch of Living Trust in the Saviour-God Produces Fruit of Bold Faith
 - A. Boldness to Speak the Word
 - B. Boldness of Speech toward Christians
 - C. Boldness in the Faith of Jesus
 - D. Boldness to Magnify Christ, Whether by Life or Death
 - E. Boldness to Enter the Holiest
 - F. Boldness in the Day of Judgment
- IV. Branch of Comforting Trust in the Saviour-God Produces Fruit of Delivering Faith
- V. Branch of Marital Trust in the Saviour-God Produces Fruit of Clothing Faith

Chapter Six: Trunk-Branch Of Trust In The Deliverer And Its Branches — Produce Fruit Of Walking Faith, Fruit Of Sojourning Faith, And Fruit Of Mustard-Seed Faith

- I. Branch of Leaning Trust in the Deliverer Produces Fruit of Walking Faith
- II. Branch of Delivering Trust in the Deliverer Produces Fruit of Sojourning Faith
 - A. Rephaims
 - B. Anak
 - C. Og
 - D. Arba
 - E. Sheshai
 - F. Ahiman

- G. Talmai
- H. Goliath
- I. Ishbi-benob
- J. Saph
- K. Gath
- L. Lahmi
- M. Sippai
- III. Branch of Battling Trust in the Deliverer Produces Fruit of Mustard-Seed Faith
 - A. Battles the Enemy, the Hagarites
 - B. Battles the Enemy, the Jeturs
 - C. Battles the Enemy, the Nephish
 - D. Battles the Enemy, the Nodab

Chapter Seven: Trunk-Branch Of Trust In The Fortress-God And Its Branches — Produce Fruit Of Compassing Faith And Fruit Of Passing Faith

- I. Branch of Possessing Trust in the Fortress-God Produces Fruit of Compassing Faith
- II. Branch of Glad Trust in the Fortress-God Produces Fruit of Passing Faith

Chapter Eight: Trunk-Branch Of Trust In Trust And Its Branches — Produce Fruit Of Protecting Faith, Fruit Of Refusing Faith, And Fruit Of Purifying Faith

- I. Branch of Defending Trust Produces Fruit of Protecting Faith
- II. Branch of Suffering Trust Produces Fruit of Refusing Faith
- III. Branch of Impartial Trust Produces Fruit of Purifying Faith

Chapter Nine: Trunk-Branch Of Trust In Refuge And Its Branches — Produce Fruit Of Whole Faith, Fruit Of Understanding Faith, Fruit Of Resting Faith, Fruit Of Grateful Faith, Fruit Of Dwelling Faith, And Fruit Of Strong Faith

- I. Branch of Abiding Trust Produces Fruit of Whole Faith
- II. Branch of Knowing Trust Produces Fruit of Understanding Faith
- III. Branch of Mature Trust Produces Fruit of Resting Faith
 - A. The Ark’s Ministry of Communion and Commission
 - B. The Ark’s Ministry of Commandment
 - C. The Ark’s Ministry of Leading and Guiding
 - D. The Ark’s Ministry of Opening the Way
- IV. Branch of Crying Trust Produces Fruit of Grateful Faith
- V. Branch of Overcoming Trust Produces Fruit of Dwelling Faith
- VI. Branch of Hiding Trust Produces Fruit of Strong Faith

Chapter Ten: Trunk-Branch Of Trust In The Rock And Its Branches— Produce Fruit Of Standing Faith, Fruit Of Righteousness Faith, Fruit Of Justifying Faith, And Fruit Of Resurrection Faith

- I. Branch of Immovable Trust Produces Fruit of Standing Faith
- II. Branch of Reposing Trust Produces Fruit of Righteousness Faith
- III. Branch of Fattening Trust Produces Fruit of Justifying Faith
- IV. Branch of Slaying Trust Produces Fruit of Resurrection Faith
 - A. “For I Will Set Mine Eyes upon Them for Good” (Jeremiah 24:6).
 - B. “I Will Bring Them Again to This Land” (Jeremiah 24:6).
 - C. “I Will Build Them, and not Pull Them Down” (Jeremiah 24:6).
 - D. “I Will Plant Them, and not Pluck Them Up” (Jeremiah 24:6).
 - E. “I Will Give Them an Heart to Know Me, that I Am the LORD” (Jeremiah 24:7).
 - F. “And They Shall Be My People” (Jeremiah 24:7).

G. “And I Will Be Their God” (Jeremiah 24:7).

Chapter Eleven: Trunk-Branch Of Trust In The High Tower And Its Branches — Produce Fruit Of Living Faith, Fruit Of Overcoming Faith, Fruit Of Fearless, Understanding Faith, Fruit Of Working Faith, Moving Faith, And Sacrificing Faith, And Fruit of Reigning Faith

- I. Branch of Doing Trust Produces Fruit of Living Faith
- II. Branch of Hearing Trust Produces Fruit of Overcoming Faith
- III. Branch of Unseeing Trust Produces Fruit of Fearless, Understanding Faith
- IV. Branch of Peaceful Trust Produces Fruit of Working Faith, Moving Faith, and Sacrificing Faith
 - A. Working Faith
 - B. Moving Faith
 - 1. Enoch’s Moving Faith
 - 2. Noah’s Moving Faith
 - 3. Sarah’s Moving Faith
 - C. Sacrificing Faith
- V. Branch of Everlasting Trust Produces Fruit of Reigning Faith