

Segulah ***God's Peculiar Treasure***

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel:

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself.

Now therefore, if ye will obey My Voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine;

And ye shall be unto Me a kingdom of priests, and an holy nation.
(Ex. 19. 3-6)

Segulah. This is Hebrew for the word translated *peculiar treasure* in the passage quoted above.

God said His people whom He had redeemed out of Egypt were to become His *peculiar treasure* above all people, His *segulah*. (That is, if they obeyed His Voice indeed, and kept His covenant.)

Let's quickly establish who these people were. The passage above is obviously speaking of God's chosen people Israel, as we read also in Psalm 135.

For the LORD hath chosen Jacob unto Himself, and Israel for His peculiar treasure.
(Ps. 135.4)

But lest we shortchange ourselves, we must always be mindful to view Old Testament scripture in the light of the New, as the apostle Peter himself does, when referring to this same passage from Exodus. Who, according to the new covenant, are God's peculiar people?

But ye are a chosen generation (race), a royal priesthood, an holy nation, a peculiar people...
(1 Pt. 2.9)

Who is Peter speaking of when he says, *ye*? He clarifies it in the very next verse. This new covenant apostle now includes those

...which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.
(1 Pt. 2.10)

Peter is referring to Hosea's prophecy that the time would come when God would graft the Gentiles into His people, as the apostle Paul also confirms using the same prophecy:

...even us whom He hath called, not of the Jews only, but also of the Gentiles, as He saith also in Osee, I will call them my people which were not my people; and her beloved which was not beloved.

(Rom. 9.24-25; see also Hos. 2.23)

And so this holy nation, this royal priesthood, this peculiar people, now includes all those, both Jew and Gentile, who are in covenant relationship with God through faith in the blood of our Lord Jesus Christ (Rom. 3.21-25).

That covenant is, of course, the new covenant. It's under the terms of the new covenant that God has brought in the Gentiles and made them fellow-heirs with His people (Eph. 4.6). And so those who obey His voice indeed (not in word but in deed) and keep His covenant—the new covenant—these become God's peculiar possession... His *segulah*.

When the King James Bible was translated, *peculiar* meant *singular*, or *belonging solely or especially to*. It was a good choice for the word *segulah* back then. But these days *peculiar* has come to mean *odd*, or *eccentric*, even *weird*. So the newer English translations have chosen other words to translate *segulah*. The New American Standard has *my own possession*, with a note in the margin reading, *special treasure*. The New International Version has *treasured possession*. Putting these all together, we have some idea of the meaning of the word. We are a special treasure God possesses, a treasure that is singular, unique; there is none other like it; and it is solely His own.

We understand from Solomon that a *segulah* was something the kings of old acquired.

...I had great possessions of great and small cattle above all that were in Jerusalem before me:

I gathered me also silver and gold, and the *peculiar treasure* of kings and of the provinces... (Eccles. 2.8)

In other words, you couldn't be a proper king without a *segulah*. Solomon had gathered great possessions: flocks, and herds, and great wealth in silver and gold. But above and beyond all that, he had gathered his *segulah*, the peculiar treasure of kings. It was his special treasure that he had gathered and brought unto himself, had purchased unto himself from all the distant provinces of his vast kingdom. Who knows what this *segulah* might have been composed of—unique things, rare things, special treasures of great value that really could not be measured in silver and gold.

In fact Bible commentator Matthew Henry said a king's *segulah* "was for richness and rarity, more accounted of than silver and gold." Actually Solomon had so much wealth that silver itself was as common as rocks in his kingdom. It was "nothing accounted of in the days of Solomon" (1 Ki. 10.21). He surpassed all kings in riches.

But above and beyond it all, Solomon had his *segulah*.

Like the great King, God Himself, who says, in the passage from Exodus we quoted, "all the earth is mine." He has it all. But above and beyond all that, He has His *segulah*, His special treasure—His people.

Let's quote Psalm 135 again.

For the LORD hath chosen Jacob unto Himself, and Israel for His peculiar treasure. (Ps. 135.4)

God says of His people whom He has redeemed, though all the earth is mine, You shall be a *segulah* unto Me—My special treasure, My unique possession above all people.

"And ye shall be unto Me a kingdom of priests..."

...A kingdom of priests? Now, that's peculiar! We'll look further at this in a minute.

What might have been in Solomon's *segulah*? An exquisite vial of select and fragrant ointment... a tapestry of rare cloth wrought with intricate needlework... a breathtaking work of sculpted ivory... a sword wrested from the enemy on some distant battlefield, and stained with the king's own blood... a jewel-encrusted vessel of gold unsurpassed in its workmanship... a priceless pearl from the depths of some foreign sea... rare and costly stones each of unique cut and colour... a ring of fine gold with a jewel that to look upon, it seems the luster of light is actually captive within it... We have no way of knowing what was in the actual *segulah*; it would no doubt far eclipse this description, but we just want to give ourselves an idea of what a *segulah* was like. It was a variegated treasure of unique and special things whose value was more than something merely monetary. Each item was one of a kind and had its own story to tell; it was valued by the king in terms of his own personal involvement in acquiring that treasure and making it his own.

And of course because of this the pragmatists in the kingdom always considered the *segulah* sheer vanity and extravagance—even waste. To what purpose was it? Just for the king himself?

Yes, just for the king himself. His *segulah* revealed the heart and character of that particular king, revealed what was precious to him, what was valuable in his sight. Certainly he had great wealth, and men it seems are always taking the measure of a man by his possessions; they call it a man's "net worth." But it was the *segulah* more than anything else that revealed the true worth of the king, revealed what was of greatest value to himself. More than anything else it revealed his heart. We can see in our mind's eye King Solomon walking through the treasure room where his *segulah* is stored. He walks through, taking this one fondly in his hand, and caressing that one admiringly, and thinking... "Priceless. I would not part with this for worlds. Oh, how rich I am."

...As with God Himself, and His own *segulah*, His peculiar people; we are priceless to Him, each one of us. Yet who can say, "I have made God rich?" For all the earth is His, and "the cattle on a thousand hills." All Heaven as well: cherubim, seraphim, angels.... But it is His *segulah* that is the measure of His true wealth in His own eyes. This above all else is His own peculiar possession, the thing that reveals and defines Him as the God He is. He considers His *segulah* the immeasurable expression of His riches—of Himself, really—and He knows what He has paid to purchase it.

Now... if we were able to walk through the hall where Solomon's *segulah* was displayed we would see such things as I mentioned above, and much more. No doubt we'd be filled with admiration and awe: priceless treasures that would be the envy of any gallery of ancient artifacts. We would have no trouble agreeing that they were great treasures. But what do we see in the treasure house of God's *segulah*? What riches and rarities are here? You mean these... rejects? These former slaves to all manner of evils, former addicts, former prostitutes, former homosexuals, fornicators, thieves, murderers, liars, covetous... these who had been in bondage to every evil, to every conceivable lust of the flesh... and of the spirit, also: to spiritual pride and conceit and religious tradition. And some also that, as far as the scale of sins goes, they would not get much of a rating—just plain ordinary garden variety sinners in their own eyes of not much worth. To tell the story of their sins they could never draw much of an audience. No juicy morsels of sin to share. Just ordinary sinners. How then do these come to be part of God's *segulah*? It's because they reveal the heart of their King—what is valued in His sight. And they make the fascinating treasures in Solomon's *segulah* cheap trinkets by comparison. These, redeemed by God's very own Blood, are made His own, and are transformed into the very beauty of the Lord. And so God surveys His *segulah*, and thinks, "Oh, how rich I am! At last... this is Mine alone! I would not part with these for worlds."

What a wonder, that God would consider Himself rich because He has purchased—and now possesses—the likes of you and me, and has made us exclusively *His own*. What value did He see in us? It can only be measured in terms of the riches of His great love and grace. Oh, that we could see how we are valued in His sight, and the love He hath to each one of us. The value with which He views us can only be assessed in terms of His own great love for us.

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,

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. (1 Pt. 1. 18-20)

I Brought You... Unto Myself

And so God's *segulah* becomes uniquely His own. No one else has possession of it—no one. His *segulah* is solely His own. With the precious blood of Christ He has redeemed us from the iron furnace, from Egyptian bondage, has purchased us to become His *segulah*, His own unique and special treasure, a people for His own possession. But for what purpose? Lord, help us to comprehend the beauty of this. For what purpose? Just... for Himself!

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you *unto Myself*.”

“Ye shall be *unto Me* a peculiar treasure...”

“Ye shall be *unto Me* a kingdom of priests, and a holy nation...”

Unto Me, He says. I brought you *unto Myself*. When with the eye of the Spirit we catch a glimpse of the implications of this, it makes us tremble. For this is saying far more than that God brings His people into some sort of proximity with Himself.

Isaiah says,

But now thus saith the LORD that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art Mine. (Isa. 43.1)

Thou art... *Mine*. And a few verses later He goes on to tell us specifically what becoming His own means.

This people have I formed for Myself: *they shall show forth My praise.* (Isa. 43.21)

This people whom He has formed *for Himself*... God, in forming us and bringing us unto Himself, it means that we become the unique expression *of Himself*, the revelation, the very outshining of *Himself*... to show forth His praise. It is a thought so astonishing, and so beautiful, and so utterly holy, that it just causes you to take your shoes off.

Peter surely had this verse from Isaiah in mind in the passage we started to quote earlier.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light... (1 Pt. 2.9)

This has to be one of the most beautiful passages in the whole of the Bible. We who were once darkness... God with creative Voice calls into the darkness, calls Light out of the darkness, and we who were once darkness now become Light in the Lord: we shew forth the praises, the virtues, of the One who called us—all the beautiful aspects of His own heart and character of Light. Thus, we are created, formed, *for Himself*.

The Lord told the people that He carried them on eagles' wings, and brought them unto Himself. What can this be saying but that the whole story of their redemption from Egypt with the blood of the passover lamb was entirely His own sovereign work. He did the impossible: broke the yoke of their bondage to a cruel and powerful tyrant; He bore them on eagle's wings, and brought them unto *Himself*.

We ourselves have been in the same place, chained in Egyptian bondage, deeply aware that our situation was utterly impossible; there was no power on earth that could ever set us free from the pull of gravity of the sin that pressed down upon us. We are slaves of a tyrant—sin. But then the kindness and love of God our Saviour appears... with His strong eagle's wings. And there is no sin too great, no problem too difficult, no circumstance too heavy for Him; He redeems us with the blood of a... yes, a Lamb: and thus liberates us, lifts us up, bears us up on strong eagle's wings, and brings us unto Himself.

How does He bring us unto Himself? By that Way that is too wonderful for us—the way of the Eagle in the air. It's the Spirit-Way, the Way of the Spirit... that no man knoweth (Pr. 30.19, Eccles. 11.5). It's by

...the washing of regeneration, and renewing of *the Holy Spirit*

Which He shed on us abundantly through Jesus Christ our Saviour;

That being justified by His grace we should be made heirs according to the hope of eternal life. (Titus 3. 4-7)

All the popular routes and methods of man are but the ways of the flesh, and we must not walk in those ways, however attractive and right in our own eyes they might seem at the time. For they will not bring us to God. Again I say—they will not bring us to God. They lead to death. We must learn the Way of the Spirit, and walk therein. He will lead us in the Way of the Cross. But there is no other Way that brings us *unto Himself*.

For Christ also hath once suffered for sins, the just for the unjust, *that He might bring us to God*, being put to death in the flesh, but made alive in the Spirit. (1 Pt. 3.18)

What wondrous words. “That He might bring us *to God...*” To God Himself! And so the Passover Lamb is slain, and the precious blood applied to our doorposts, and the days of our Egyptian slavery are over right then and there. But that is just the beginning. For God says, “Now get up here, up on these Wings: we’re going on a journey in which you will discover the implications of this great redemption, the full emancipation that is yours, not only from Egypt and sin, but from yourself.”

For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved *by His life*. (Rom. 5.10)

A Kingdom of Priests

After the people had taken their first liberated steps from Egypt and had crossed the Red Sea, and just before they came to Sinai, God enlarged on what He had in mind for them. Yes they were free now. But did they have any idea what this really meant? And so God tells them He is in the process of making of them a kingdom. But nothing like the self-centred kingdoms of the Gentiles. This people were to be unto Him a kingdom *of priests*. “All the earth is mine,” He says. And He has taken them out from all peoples not to the exclusion of all peoples, but to make them a kingdom of priests on behalf of all peoples.

Let us not impute to God our own selfishness when we hear Him saying He is bringing us unto Himself. We rejoice as we leave Egypt behind, and as we cross the Red Sea. And we are filled with thoughts of Canaan and a heritage of our own. God is thinking, I am bringing them

unto Myself. But what does this mean? Let us not impute to Him our own selfishness when we hear Him saying He is bringing us unto Himself. His is no selfish motive. When we become God's very own, this utterly rids us of that hateful selfish element that is nature to us. When we become His own, this liberates us from ourselves, releases us to love, to give. We become His own, we become this beautiful kingdom of priests He is creating. This is His motive in our redemption—not just to save us so we can enjoy Heaven for ourselves. We become a kingdom, each and every one of whom are priests.

And a priesthood has no meaning apart from blessing others.

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. (Rev. 1.5)

Here we see the price with which He purchased His *segulah*—Himself, His own blood. He laid down His life for us. And we see also why He purchases us—not to merely populate Heaven, but to make us unto God a kingdom of priests like Himself.

The apostle Paul also spoke of God's *segulah* in the same terms.

Looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ,
Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. (Titus 2,13,14)

It was in the giving of Himself in the person of His Son Jesus Christ that God purchased us unto Himself. And so how can we live any longer unto ourselves? Now we no longer live unto ourselves; we become *unto Him* a kingdom of priests, priests who sit upon His throne ministering His kingdom—His righteousness and peace and joy, the riches of His love, and grace, and mercy—unto the world. And what these priests minister, they do so effectually, with power. For they minister from the Throne.

The kingdom of God is not in word, but in power. (1 Cor. 4.20)

And so really, there is no greater, no higher calling, than the calling of God by which He calls us unto Himself.

And when we discover we have been impregnated with this calling—this desire of God's to have a people His very own—it begins to grow in us, and we ourselves come to the place where we want nothing

other than to be His very own. That's all we want, all we live for, all we pursue. When we see that this is the one thing God wants, it becomes the one thing we ourselves want. No selfish ambition whether carnal or spiritual can pull us any longer. We are being drawn as with a great spiritual magnet, and we feel the pull... unto Himself. Too often we have known and experienced the opposite, of like-charged particles repelling each other. God is high: we want to be high. God is great: we want to be great. God is strong: we want to be strong. God is wise: we want to be wise. And in our great effort to get all these, and get closer to God (or so we thought) it was just a spiritual ambition we were pursuing, and which had charged us with the charge that belongs to God alone. And so we wearied ourselves trying to overcome that impassable field in which like charges repel one another. All the while thinking we were getting closer to God, we were actually repelling Him, pushing Him further away... and at the same time God was repelling us, in His great love for us resisting us, till we were utterly worn out, and finally found the grace to humble ourselves, and surrender it all, and seek His glory alone.

Then, mystery of mysteries, in letting go, and confessing our smallness and weakness and ignorance... and discovering the beauty and humility of simply doing His will in the yoke of His beloved Son, we finally begin to experience that precious drawing we longed for... unto Himself. Ministry is no longer an attraction to us as an end in itself... something for our own sake, for ourselves. We want GOD alone... God Himself. We want that for ourselves; we want nothing less for others. Now nothing else can satisfy... not even the things of God now, nor the things He does. We are as Job who cried out, "Oh that I knew where I might find..." what? Successful ministry? Prosperity? Great works being done? No, "...HIM." God *HIMSELF*.

"...Behold I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him" (Job 23).

This was an ache in Job's heart: he wouldn't, couldn't, settle for anything less. He wanted, needed, to find *God Himself*.

...And, oh, that this One Thing were the heartbeat of us all, as it is God's own heart!

God Has Not Changed His Mind

What we are saying is that this age-old desire of God's to have a kingdom of priests, a people who are individually—and collectively—His own, and the unique expression of Himself, is still largely unfulfilled in

our day. We saw that God first revealed this desire of His in the day when He brought Israel out of Egypt—that His intent was that His whole people would be His *segulah*, and a kingdom of priests.

Why then did God establish the Levitical priesthood at Sinai, making just one tribe of Israel his priesthood? It was, I believe, a stepping stone along the way. It was just prior to their arrival at Sinai that God revealed to the people His plan to make them a kingdom of priests. It was at Sinai that He gave them His law and established the Levitical priesthood. By means of the Levitical priesthood He intended to teach them the rudiments of what a kingdom of priests would involve. Ultimately it would take new covenant grace to establish the desire of God’s heart; here at Sinai He established a covenant and priesthood that set before their eyes—and ours—a picture book of His ultimate intention.

And so in the fullness of time, He reaffirmed this hope of His to His new covenant people now comprised of both Jews and Gentiles, as we saw in the passage from the new-covenant apostle Peter.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people...

But even at this, even though we are now in new covenant days, do we actually see the fulfillment of this “peculiar people,” this *segulah*, this “kingdom of priests”? Do we see this in the churches? I think we are yet far from this.

In His first-begotten Son, God has established the high priest of this kingdom of priests, calling Him a king-priest forever after the order of Melchizedek. He seated this king-priest at His own right hand in the heavenlies in order to make Him the great high priest *of our profession*. Jesus Christ our Lord will always be the one and only high priest. But we who are His holy brethren are *partakers of His heavenly calling* (Heb. 3.1). We too are to be kings who are priests.

This—I wish we could see it—is our calling—not the thousand and one things that so often consume our lives, our precious days... even the many things in the Christian world it’s possible to busy our lives with. Yet God Himself will not settle for anything less than this kingdom of priests. For it takes this kingdom of priests to reveal His many-faceted glory in all His fullness.

Put in other words, it takes the church which is His body, *each and every member*, to reveal our Lord Jesus Christ in all His fullness. He is “the head of the church which is His body, the *fullness* of Him that filleth all in all.” Do we grasp this? Yes, all the Fullness was pleased to

dwell in the Son of God. But the church which is His body is to be *the fullness of Him that filleth all in all*. How awesome is this. As Head, our Lord Jesus Christ will forever have the preeminence (Col. 1.18). And in Him all the fullness was pleased to dwell (Col. 1.19). But the mystery of God is that He has purposed a many-membered Body to become that fullness *manifested*... not just a few great saints here and there throughout the ages, not just a few of the strong ones who seem to be able to go further than others. But a whole body, a corporate people filled with the glory of God from the least to the greatest.

And so, as with the first Adam, from whose rib God built Eve and thus made her “bone of His bone and flesh of His flesh,” even so He took out from His Son that very substance, that very essence of Himself—His Word—with which He began to build His Bride the church, thus causing us to become very members “of His body, of His flesh and of His bones.” He gave Himself that He might sanctify this Bride, and cleanse her with the washing of water by the Word, intending ultimately to present her unto Himself the glorious church not having spot or wrinkle or any such thing, but that she should be holy and utterly without blame. And in presenting her to Himself, He makes her who came out of Him once again one with Him, bringing forth openly the full expression of the fullness that previously dwelt alone in Him.

...What a wonder it all is!

Repent... for the Kingdom of Heaven is at Hand

There is yet a great fullness to be revealed, the full expression of God Himself revealed in a people who are His own *segulah*, a kingdom of priests each one of whom is uniquely His own, and revealing some unique ray of Himself who is Light... a ray that this particular one alone can shine forth, “to the praise of His glory.”

This is a realm far beyond the present structure of church as we know it, in which “the ministry” for all practical purposes is the only functioning priesthood, and the people are ministered to... it seems more or less forever.

But what is the purpose of ministry in the first place? What about this kingdom of priests God has His heart set on? The purpose of all true ministry is to bring forth this kingdom of priests, in which each and every member of the body of Christ is functioning vitally and effectively and uniquely in his or her own priestly calling. It is this kingdom alone that can reveal the glory of God in all His fullness. The ministry itself cannot do it—was never designed of God to do it in the first place. All of His people must be involved—each and every one.

And all true ministry if they are carrying the burden of the Lord, they are seeking to enhance this and foster this and give the Holy Spirit all the room and liberty He needs to bring this into being.

I believe we are yet going to see priestly ministries with kingdom power in the churches, unique ministries rising up from among the unknown and ordinary, and effectively meeting the needs of those in bondage. We have seen very little of this, I think. And the reason for it is because we have not given it much room. For this to come into being, this beautiful kingdom of priests who are God's very own *segulah*, a great change must take place in the order and structure of church as we know it—the way we “do” church. The hierarchy kind of structure that the church early on imported from the Gentile world continues to dominate the church scene. This is not the kingdom that God brought out from among the kingdoms of this world to make His own unique kingdom. This makes it impossible for God's *segulah* to find expression—His kingdom of priests. God, I know, is moving inexorably forward, and the glory of the Lord shall be revealed... and we have seen glimpses of His glory all through the centuries. But generally speaking there is a concept of “church” so deeply ingrained in our thinking that we are sure it must be Biblical.

And it is not.

Those in ministry, then, must begin to seek God earnestly as to how they can make room for this *segulah* to find its full expression... how they can enhance this. We must all seek God earnestly for the mind of Christ as to how He wants to “do” church. If we are going to see this *segulah*, there is going to need to be a great repentance in our midst. I think many in what is called the five-fold ministry already carry this burden. Many more must begin to recognize that they are but a means to an end, and begin seeking God as to how He would cause “the priesthood of all believers” to become more than a phrase in the church creed hanging out there on the foyer wall.

We realize we can't bring this into being through the works of our own hands... certainly not by holding “ministry bazaars” at the church on a Saturday afternoon so the people can come together and try to figure out their calling. The answer lies in giving the Spirit of God His lordship in our midst—free reign. This is where the churches veered off the trail very early on—as early as the second century, in fact. Instead of the beautiful rule of the Spirit and the rule of Grace, a clerical hierarchy was set up. Ministry was restricted to the ordained clergy—a colossal blunder; many that the leading and impulse of the Spirit might move to participate in a gathering were effectively silenced. Rules and regulations were set in place instead of Spirit-birthing new covenant ministry. Creed

replaced the law of the Spirit of life in Christ Jesus. All this has been perpetuated down to our day, so that even the most progressive churches of our day take for granted it is true church order. But it is all entirely foreign to the scriptural pattern the early church walked in, and the kingdom of priests God has in mind.

Do I hear protests from those who point to the many great churches where this old order is in place and seems to be working quite well, with the blessing of God in their midst? Of course we are thankful God is blessing wherever He is blessing. But God has not changed His mind. A New Order is at the door, and great shakings are at hand to prepare for it. And so when the shakings come, and it seems God is shaking it all to pieces, let us have faith and vision to understand what He is doing. He has *something greater* in mind—far greater... and He is simply preparing for it. A New Order is coming—no, not a new world order—a *New Creation order*, as surely as the dawn.

And even now while it is yet dark there are those who are increasingly unwilling to settle for that old order—even with, to some degree, the blessing of God in it. It's like a garment too small for them, a bed too short. They have heard a Call, and they go out, perhaps at times not knowing where they are going, but seeking to identify with that which is to come... before it has yet come.

They see a New Order dawning... but they don't take in hand to try to bring it into being from the letter of the scripture. Sure, it's there in the Bible—at least we think it is—the letter of the pattern that was given the early apostles “in the mount.” But it's just the letter, and really, if we are honest, we have to acknowledge we can't even find that fully laid out in the Bible: the way the early disciples “did church.” It just isn't there in complete detail, and I think God has veiled it from us purposely. For if we could replicate the letter, the original pattern as we think we see it in the letter of the Scriptures, if we could reproduce that down to the last detail... we would surely proclaim success and say, “My idol hath done it.”

What are we to do, then? I can't lay that out in point form. This can only be discovered in the mind of Christ... with earnest seeking. Oh, our need for the mind of Light—the Mind of Christ! And I believe God has this for us. People talk about our need for *revival*. I believe we are at the door of *an enlightening*. And so let us seek, and prepare for, and anticipate this—I mean an enlightening of the light of *the Mind of Christ* in which we will see clearly the order God wants in His churches.

And not content with the seeing, let us be prepared to walk in that Light... whatever the cost.

The Way of the Eagle in the Air

In spite of great failure on man's part, God is going to have His *segulah*. He will have the desire of His heart in the churches. He is going to have His *segulah*, His kingdom of priests. Just now, in the darkness of the dying night, we may not yet see the way forward very clearly. But the Holy Spirit is our guide as we move forward. And so the Lord help us to learn the Way of the Eagle in the Air—the way of the Spirit. How we long to see the Law of the Spirit of Life in Christ Jesus released like a bird from the cage in which we have held Him—the cage of doing church our own way, I mean. He was free to soar in the early churches. Through much testing and trial, and breakings and searchings of heart, those of old learned to give the Spirit of Life His lordship in their midst.

The tragedy of church history is the story of what happens when that Bird is caged.

But know this—and be encouraged... and warned. The growing burden on many hearts to give Jesus Christ His total lordship—that is, to give the Spirit of the Lord His total lordship in His churches—I take as a strong indication that He is going to break forth in this hour, break free from the cage of man's order, and reveal Himself... I tell you, in awesome ways (I will not say unprecedented, for we have seen them in One Man before, and in those He first drew to Himself) ways that will strike fear and dismay—and wonder, and great worship—in the hearts of many.

I am not talking about license, where every man does his own thing calling it the liberty of the Spirit. I am talking about the *lordship* of the Spirit of Christ. It is where the Spirit of the *Lord* is that there is *liberty*. When the lordship of the Spirit is the One Rule of the church, we are going to see the expression of a spiritual liberty far, far beyond our present comprehension. Right now many of these that God calls His own *segulah* are in a dormant state, wondering if sitting in a pew listening to another sermon is what the Christian life is supposed to be all about. But the Day of Release from the cage is at hand. And they are going to find their longed-for liberty to worship their God—to be what He created them to be, to express and reveal that “peculiar” facet of His glory for which He singled them out and called them out of darkness in the first place.

Only the Spirit of God can do this!

And so if we want to be part of this, we need to hear that Shepherd-Voice crying in the wilderness again, calling His people unto Himself. He is calling to His own sheep—and to His shepherds. Come unto *Me*, He cries! And let My Spirit be your Shepherd in the midst of you. Oh, where I would lead you then... and what I would cause you to become! For I come with strong hand, and Mine Arm shall rule for Me, to lead My flock like a Shepherd, and gather them out of all places where they have been scattered in the cloudy and dark day. I come to bring you *unto Myself*. You despair of My doing this? You are faint? You are weary? But hast thou not known? Hast thou not heard? I am more than equal to this! The everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary. Lift up your eyes on high, and behold the night sky: who hath created these? Great and awesome as they are, I called them all forth *by their names*, each and every one of them, and because of the greatness of My might, because I am strong in power, *not one of them failed to come forth* (Isa. 40.26).

And how say you, O Jacob, and speak, O Israel, My way is hid from the LORD, and my justice is passed over from my God?

But now thus saith the LORD that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, *I have called thee by thy name: thou art Mine.* (Isa. 43.1)

Thou. Art. Mine.

He calls His own *by name*: and it is a creative call. He that called forth by name the starry hosts feeding in the pastures of Heaven... He is the same Shepherd who calls each of His own sheep uniquely *by name* (Jn. 10.3)—creating as He calls—to *be* unto the praise of His glory! I call *you* by name, He says, each one of you, leading you into intimate relationship with Myself. I have created You for Myself: I have called you forth out of darkness: you shall show forth my praises!

And so do not despair: all you need do is hear My Shepherd-Voice... and follow: I will call you and continue calling, and will draw you upward, upward, upward in the currents of the Spirit, and cause you to know the Way of the eagle in the air. (Isa. 40. 10-31).

...*Turn* then, and follow Me! Give yourself to the Voice! Oh, turn from your wretched works and the smallness of your own ways, and the dullness of your own understanding! Abandon yourselves unto Me! Oh, what I have for you in This Day! I gave *Myself* for you that I might redeem you from all iniquity, set you free from the bondages of your own understanding, from all your self-willed ways, your bondage to *yourself*... and purify *unto Myself* a peculiar people, who are zealous to do the

beautiful living works that their union with Me has sourced... things no man can do but those who have become My very own.

And the Day is at hand when I am going to display them, display My special treasure, My *segulah*, this people whom I have formed for Myself to show forth My praise.

Therefore they shall be Mine, saith the LORD of hosts, in the day for which I am preparing (My) treasure (My *segulah*); and I will deal tenderly with them, as a man dealeth tenderly with his own son who is serving him. (Mal. 3.17, Rotherham's literal translation)

...And if this is what You are doing, dear Lord, what can we say for our part? Be it unto us according to Your word. Cause us dear Shepherd of Israel to hear Your Voice—your lovingkindness—cause us to hear Your Voice for ourselves, each one of us; draw us unto Yourself. Cause us to know we are Yours... that you have created us... you have formed us... you have redeemed us... you have called us by name... for Your glory... that we might show forth Your praises, the praises of Him who has called us out of darkness into His marvelous light... that we might be, each one of us, to the praise of Your glory. Amen.

Allan Halton
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