# To Be Like Jesus

## CONCLUDING REMARKS

*To* ***be like Jesus remains the principal Theme of the Gospel Message. Yet most religious teachings amongst churches have conceived this principal Theme out of context. They apply the Message ethically, urging their followers to*** tryto be like Jesus; that is, merely *emulate* Christ in their lives.

“Be humble, *like* Christ; be generous, be enduring and longsuffering, *as* Christ - - -” is the denominational message. That is the devil’s ***gospel of sympathy.*** It can never fulfil God’s Purpose with the Gospel. There is no way that Image of Christ can be achieved in a man by such ethical teachings. It has to be the converting, transforming Grace of God on the Face of Jesus Christ.

***Yet, this was the main Purpose of the creation of man.*** God wanted man to be in His Own Image, as He says in Genesis 1:26-27:

“And God said, ‘Let Us make man in Our Image, after Our Likeness - - -. So God created man in His Own Image, in the Image of God created He him; male and female created He them.”

It is this Man Who was in the Image of God Whom God blessed, saying, “Be fruitful and multiply, and replenish the earth, and subdue it and have dominion.”

God’s Image is His Countenance displayed on the Face of Jesus Christ. Ones countenance is the state of the heart.

In one line of thought, which can be proved Scripturally, the Man God intended to make in His Image would be Christ. He would make Christ take the form of a man, and be a Man after God’s Own Heart. For He says concerning Him, that He was made a little lower than angels to suffer for the sake of Redemption of man; and that He took upon Him not the form of angels, but the Seed of Abraham — that is man.

Herein we see that ***God intended to transform Himself into a Perfect Man*** Who would be the Heir and Supreme Ruler of all things.

***Adam was never the answer of that call;*** for Adam was not made in the real Image of God, but only as a shadow of that Image. For the Scripture has said, “The first man was of the earth, earthy; but the second Man was the Lord from Heaven.” So we find that the first man was not in the Heavenly Image, but in the earthly image. It is the Second Man Who was in the Heavenly Image.

Remember that God never said, “Let Us make *Adam* in Our Image, after Our Likeness.” No! He said, ***“Man!”*** Therefore God predistinated a man in His Own Image.

Remember that God had transformed Himself by the Spoken Word into a form of a ***Son,*** Who was not yet in a ***man*** form. He was called the *Word of God*. This *Son,* by Whom God created all things, was still in the Spoken Word form — ***a Bright Shining Star,*** called by the poet, “the Bright and Morning Star, the Rose of Sharon, the Lily of the Valley.”

What was His form? He was in form of the ***Light of Life,*** as John expresses, “That Which was from the beginning, that Which we have seen and handled, the Word of Life; for Eternal Life was manifested.” And this Life was manifested as a shining Light, as it is said, “the Word of God is sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and to the joints and marrow; and there is nothing hidden from Him, but all things are naked before Him.”

This is the Word of God by Whom God created all things; He is the Light which shineth in darkness, and darkness comprehends it not. This is that ***Tree of Life.***

So we see that God’s Purpose was to transform this ***Heavenly Form*** into a *Man’s form* — a Man after God’s Own Heart.

It is by this same Purpose that ***God would finally join Himself in a Covenant to man,*** so as to redeem him from death unto Eternal Life.

By predestinating a Man in His Own Image, God provided a Sacrifice Which would pave the way of Salvation to all men. For Paul writes, “Whom He did foreknow, He also did predistinate, to be conformed to the Image of His Son, that He might be the First Born among many brethren.” So as God predistinated a Saviour, Who was a Man in His Own Image, He (by that) also predistinated those who would be saved and finally appear in His Image. Therefore Christ was made to be a Link between man and God. And all should finally be like Christ Who alone is in the Perfect Image of God; even as also the Scripture says, “Who is the Image of the Invisible God.” (Colossians 1:15*a*). Therefore Christ is God manifested. He is the Invisible God made manifested. He is God in Revelation of Himself.

“Who, being in the form of God - - -,” (Philippians 2:6*a*). So Christ is God’s Form manifested. He is the revealed Godhead. That is why He tells Philip that, “I and My Father are One. Whoever has seen Me has seen My Father.” For He is the Image of the Invisible Father. He is the Revelation of the Mystery of Godliness.

“Who being the Brightness of His Glory, and the express Image of His Person, - - -” That is Christ. He is the Brightness of God’s Glory — that is the *Shekinah* Glory. He is that glorious Shining Light, even as Peter and Paul saw. Paul saw Him in a Vision on the way to Damascus. He was a Bright Shining Light, brighter than the sun. Peter saw Him in prison, when He came and opened the prison doors and gates and led him out. Yet before that, Moses had already seen Him in the Burning Bush as a Pillar of Fire. This is the same One Who went before the camp of Israel, leading the way. He is the Son of God.

Yet this Light can transform Himself into a bodily Form, in Shape like unto a Man. That is how John, Peter and James saw Him on the Mount Transfiguration. His Face shined as the sun, and His Raiment was white as Light. This is what Paul refers to when He says of Him, that He is the Brightness of God’s Glory (a great Shining Light) and the express Image of His Person (the form of His Body)

This Brightness of God’s Glory is the Face of Jesus, of Which Paul implies in his writings, saying, “But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

“Seeing then that we have such hope, we use great plainness of speech, and not as Moses which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their mind were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ - - -. Now the Lord is that Spirit: and where the Spirit is there is Liberty. But we all with open face beholding as in a glass, the Glory of the Lord, are changed into the same Image from glory to glory, even as the Spirit of the Lord.”

Paul is dividing between the Law and Grace. The Law is called the letter, which killeth. Why? Because the Law is unto Judgement. It is called *lilaka lie sikhalako sikhalakila* (The Law of Judgement, that bringeth perdition.) *Khukhalakila*  is to cut asunder. And that is by the sword of Judgement. It is meant to slay. This was the Gospel preached by Moses — the Law of Judgment that brings to perdition. The same Law makes a veil between God and man. By it no man can see God. It is that which veils God from man, with a penalty of death for whoever looks into His Face. For on this wise said He unto Moses, “No man can see My Face and live.” And again in another place, “We behold the glory of the Lord, we are changed from - - - into His Image.”

Therefore the Law was a covering of the man’s eyes, even as Esaias crieth in the Spirit, saying, “Hear ye indeed and understand not; and see ye indeed and perceive not. Make the heart of this people fat, and make their eyes heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart and convert and be healed.”

This is exactly in accordance with what the Lord spoke about Adam, after he had sinned, “Now that *man has become like one of us, knowing good and evil,* and lest he put forth his hand and take also of the Tree of Life and live forever; therefore the Lord sent him forth from the Garden of Eden to till the ground from whence he was taken.” For the Law condemns a man unto death, because of his sins, and shuts upon him the way of Salvation.

That is why the veil was put in the way to the Holy of Holies; that the children of Israel could not look upon the Glory of God in the Pillar of Fire. And even when they were gathered about Mount Sinai, they were commanded not to go up into the mountain to gaze, lest they die.

Therefore the sum of the Law was to condemn a man and sent him out of the Presence of God; and that is unto death. This is the Law of his flesh which is after sin. For the Law is after the flesh, only applied to a man in the flesh.

Now this was the glory of the first man, Adam. He was made from the Law of death by sin. And his image was that of the flesh and blood; which corrupts, and is to be done away with. For the motions of the flesh cannot work the Righteousness of God.

But Jesus *was made that veil* in His flesh, as the Scripture says, “And the Word became flesh.” He was transformed from the Heavenly Glory into the earthly nature, and took on Himself the Law of sins. He became the Law of sins by the womb of the woman; and by this He became the middle wall of partition, the veil that separated man from God. For as the Judgement of God stood against all unrighteousness, sin was dead and man was not. Then when the Lamb was slain, the Law of perdition was withdrawn, and in its place sprang forth the Law of sin in the serpent. This bound the man who came forth by this creation; for he was the victim of sin unto death.

Then the veil is after the Law of sin, and is the knowledge of the flesh, which is the serpent. Christ was transformed from His Heavenly Glory and took on Himself this veil of the knowledge of the serpent, and was crucified. Thus He condemned that veil of sin, and put it to open shame, nailing it on the Cross. It is the law of slavery.

Look. God allowed His Son, Who was His very Divine Image manifested, to take on the form of the flesh which is sinful, and through that die, in order to condemn sin in the flesh, and open the Way into Life.

By this, therefore, man can be transformed into the Heavenly Image of God. For God, through the Son, was transformed to be in the form of sinful flesh, the image of the Law, which was to be destroyed; and by so doing, He destroyed the very Law, so as to provide a way for man to be conformed to the Image of God.

This is because the only way for man to be transformed into the Glorious Image was through beholding that Glory in the Face of Jesus, the Word of God. And he had, by that, to die in the flesh, but be quickened in the Spirit, to go forth and behold the glorious Image. He had to partake of the Tree of Life. Yet the Law barred him.

The Law could not allow man to see God. That is why God remained a Mystery throughout the Old Testament times; because the very message, preached to them by Moses, barred them from seeing God. The very message commanded to place a veil upon the man’s face, thus blind his eyes, deafen his ears and darken his heart. Why? He was a sinner! And that is the condemnation of a sinner—banished out of the Presence of God. Why? God is holy, and His Holiness cannot allow anything unholy to appear in His Presence. It is slain ere it appears before His Face.

Now, this Law was ordained of Angels, but not of the Son. For Angels are custodians of the Law, being made after the Holiness of the Law. They are holy, and perfect in all matters pertaining to the Law of God’s Holiness. Therefore they came and ministered the Message of Divine Holiness unto Moses and the Prophets. Yet by the same Prophets, the Spirit of Christ, Which is different from the Spirit of Angels, ministered another Gospel, which was later to be revealed in Christ’s sufferings.

And this is the ***real Heart of God.*** It is the real central Personality of God. He is all power and all holiness, yet all of that is ***made perfect in the weakness of Christ*** — meek and lowly in heart; gracious, merciful, forbearing, longsuffering; full of loving kindness of Truth.

Now, ***as much as the Law of Holiness unto perfection is glorious, yet it lacketh one thing: that is the nature of kindness.*** The law is not kind, but speaketh on this wise, “A tooth for a tooth, and a hand for a hand.” There is no heart of mercy in the Holiness of the Law of Angels. In there meekness cannot be achieved. The Law in itself boasteth great things, and is greatly exalted. And that is why God is not perfected in it.

For any being that lacks meekness and kindness, forbearing and longsuffering, and mercifulness and lowliness is fruitless and barren. There is nothing like the virtues of kindness, fruitfulness, longsuffering, mercifulness in the measure of the Law. It doesn’t say anywhere that, “And thou shalt be merciful to your neighbour; thou shalt be kind to your brother; thou shalt forgive your adversary.” In fact it says, “Thou shalt love your friend (neighbour) and **hate** (H-A-T-E) your enemy. Therefore the Law is the author of hatred. It is that which makes a man pay for all of his faults; he has to pay for all he receives; he has to pay for his life. All that a man eats by the Law must be paid for. It is the Law of selling and buying. By the same law breeds such hateful things like meanness, selfishness, unkindness, un-mercifulness, vengeance, wrath, and such like.

For it is commanded that if a man marry a woman and find out that he hates her (afterwards, after going into her) then he should write her a bill of divorcement and sent her away.

Yes, there is nothing in the Law that says, “thou shalt not hate; thou shalt not be jealous;” and so forth. For its very marriage says that if a man be jealous of his wife, then he shall *drag* her to judgement, and if found guilty, she must pay to the last farthing. She had to be stoned unto death. Oh, the Law can be cruel! By it, man’s wrath can work all forms of ungodliness in pretence of keeping the Law—to bring its wrath upon the sinner.

But when a woman was found red-handed in adultery and brought before Jesus (to tempt him with) He asked the executor of the same law to be the such a one who has never broken the law; and there was found none. Then He told the woman, “Neither do I condemn you; go and sin no more.” Oh how that woman’s heart must have melted in Love for such a Man! Such a great Advocate, Who would ransom her from the hands of the Law and forgive her sins.

God killed the germ of sin, not by ethical teachings of some religion, but by crucifying His Own Son in the flesh of the very germ. So the Gospel presents a crucified Jesus to the believer who, on believing, becomes crucified to sin.

Now, don’t misunderstand. Jesus wasn’t supporting adultery at all! But the bringing in of better Covenant was He come. ***Grace does not support sin; no! But Grace provides a remedy for the sinner.*** Why? ***A man was found a sinner from the materials he was made.*** There was no way for him to be perfect. ***Put the Law to him, and be ready to slay him.*** He simply can not stand that test, because of his fleshly make up. To give him the Law means to slay him.

Or ***what is the use of the rules of hygiene to an already infected body? Such a one needs treatment, not hygiene rules.*** So was the man in his very first image. The first man was made from the dust by God’s instrumentality. He was given a helpmate and commanded not to eat the fruit of lust in the flesh. But he could not stand it. Once the knowledge of it was discovered to him, he couldn’t stand the temptation forever. He put forth his hand and ate, against his own better judgement. Why? The weakness of the flesh. ***By that he brought forth a family of men born without the instrumentality of God, but by the instrumentality of Satan in the witchcraft of sex.***

Now, sin is in the flesh, having been revealed, not only by them who were born in sin, but by them who were made by the Lord's Own Hand; yet the lump of clay is just clay, and that is all. Whether moulded by angelic hands, or by the crude, dirty witchcraft of sex — all is the same; it is clay!

***Marvel not that I say that sex is witchcraft, and by it children are born.*** Have you not read that Jannes and Jambres also impersonated Moses by their enchantments, and ***brought forth frogs, which are creatures of death.*** But ***can enchantment ever bring forth the meek lamb or the clean dove?*** Never! See? Therefore ***sexual reproduction can never bear a meek lamb as a son, or a clean dove as a daughter;*** never! It brings forth of its kind — hypocritical, twice dead, no-good man; full of cursing and the cruel venom of serpents. Yes, their witchcraft can bring forth (from God’s created materials of life) creatures of the nature of serpents.

Therefore, God, having proved a man, what he was, put fort a veil of the very Law to hide His Face from the man, lest He consumes him. But thanks be to God, that He was not only revealed in Holiness; for Holiness was only the Garments in Which the Divine Thing was swaddled in. But ***His very Personality is revealed in the virtues of Love.*** And Divine Love is not of the Law, but of Grace. And therefore, from Her flows such Virtues as Kindness, Mercy, Forgiving, Forbearing, Longsuffering, Patience, Enduring; slow to anger; feeling for the poor and desolate; and can receive such ones to comfort them.

Oh my! How men ought to be thankful of this Mystery. For that is the Door of their Salvation. The Heart of the Gracious God feels for them, and is touched by their infirmities caused by sin, in so much as for Himself to take the very veil of the Law of sin and destroy it; and open the way into the Presence of God under the innocent Blood of His Son; and through that man (standing before this Divine Presence of the Rich Personality of God, covered in His Own Blood) receives pardon and remission of all his sins. And not only that, but , now that he is in God’s Presence, the Virtues of Love and Grace flows over him, converting his nature from an earthly brute beast (led by the lust of the flesh) into a Heavenly Glory of the Image of the Lamb of God.

And in every age, God sends and unveils this Glory in the Face of Jesus by rending the religious veil of denominational leavens, and presents the unveiled Christ to the craving believer, who, on receiving it, is transformed into the Image of Christ. This is called the New Birth.

Now, Paul was labouring to divide these two sides that were manifested from the Eternal Realm — ***the two Laws, Love and Holiness;*** yet one of them is to be done away with.

Now him who has found Divine Love is also holy; but his Holiness is virtuous. But him who has the Law of holiness only, has no virtue. That is what provokes the hearts of poets to liken Jesus to the meek Lamb, the virtuous Lily of the Valley; the Glorious Rose of Sharon, or the Serene Bright and Morning Star; Honey in the Rock, and so forth. He is the Heart-Centre of God.

By that man is transformed into the Image of God by a New Birth and is filled with the virtues of Divine Love. That is a man in the Image of God. A divine man. This was made possible by God first becoming man, that is the earthly man.

Our being changed into the Heavenly Image is not by ethical teachings of man-made religions which now fill the whole world by a sickly gospel, teaching in the Name of Jesus. It is by the converting strength found in the Revelation (unveiling, unfolding) of God in the Face of Jesus. By this God opened a way for man to pass to Glory and bear the Image of God; thus fulfilling God’s Purpose in the man, “Let Us make man in Our Image, after Our Likeness.” That was to be God in a man form, and God united forever through the Bridge made available in Christ Jesus. He is the Mediator of a better Covenant.

That Image is the soft glowing, yet bright Face of Christ. That form of Light from His Face is the *Shekinah* Glory that flows with the Virtues of Love and Comfort beyond measure. As a man can bath in the morning sunshine and have a nice feeling, so is one who can bath in the Divine Presence. It is far much glorious; and its gloriousness is not just like holiness and chastity, but it is the Virtuousness of Divine Love. That Light from the Face of Jesus is full of Vitamins of Divine Love; for instance, it has

Vitamin *LE* (Life Eternal)

Vitamin *JS* (Joy of Salvation)

Vitamin *PM* (Peace of Mind)

Vitamin *CS* (Consolation of Soul)

Vitamin *CoS* (Comfort of Soul)

Vitamin *SS* (Solace of Soul); and man others.

By these all the Family of God is united into Oneness of Fellowship, to live forever in a great Home of Love. All things in One, and all full of Joy, Love and Peace; eternally to live in His Presence. Praise the Lord for all His Kindness. Amen.

**The** ***devil’s shame was made manifest upon a woman whom he designed.*** And ***the image of the woman is the corrupt image of Satan revealed.*** He shaped her after his own lust, covetousness and meanness. He formed her after his own selfishness. And that is ***the shame that is portrayed upon a face of a woman.*** It ***is the nakedness of the shame of it. Her body is so naked, so bare, so open to sin, that it is the very desire of sin.*** She (in her make-up) is the very sin that lieth at the door of a man, and unto him is her desire; and he ruleth upon her.

Yet, man was made to rule over a woman just the same way Cain was made to rule over sin. He was told, “Sin lieth at thy door, and unto thee shall be his desire, and thou shall rule over him.” That is reigning over sin. So is the woman who was made for the desire of the man. She is that which presents itself to man to desire after, for the desire of being ruled. A woman desires to be ruled by a man; and she was told, “Thy desire shall be to thy husband;” ruling over her desire, which is the wisdom of sexual desire.

And ***her nakedness is the man’s nakedness.*** Exactly! The Bible says so, that, “Thou shalt not uncover your father’s wife, for she is your father’s nakedness.”

And in real sense, a man is not naked; for as much as he does not feel the shame of it. He was made in the Wisdom of the original creation, which is the Wisdom of God. And that is why none of the things of the original creation feels the sense of shame. They are naked, yet they don’t know it.

But ***the form of the woman’s make-up was of the serpent; and her design is that of the desire of sin;*** which is a burning fire that lusts; and tempts away from the way of Life; thus bringing into sin — the germ of death.

That is why ***a woman is commanded to be covered;*** and be veiled, even unto her face, in the presence of man (or Angels), even the Sons of God. ***This veil is to hide her shame, which is the make-up of sin.***

And now that this woman is the nakedness of the man, it means that ***she is the revelation of the weakness of man. That is the full treasure that was in man.*** By the hand of Satan, ***the man’s full treasure was revealed. And that was the shameful nakedness of the woman.***

Oh, yes! ***Whatever the woman is, is what the man is in his manhood.*** That is his treasure; that is his by-product. ***That is the very refuse of the man.***

Then Paul says (of a man and woman), that, “For a man indeed ought not to cover his head, for as much as he is the Image of God, and the Glory of God; ***but the woman is the glory of the man***.”

Now, why so? ***That the woman, which is man’s image and glory, must be covered? Because she is his own shame.*** Now, God’s Glory is not nakedness. No! But it is Virtuousness; it is Holiness; it is Perfection. And by this is revealed the Riches of God in the Wisdom of Christ. For that which is shame is sinful, and that is a woman. But God made the man (outwardly) without shame to portray His Glory in the Face of His First Born Child, Jesus Christ. This is the Treasure of Divine Wisdom. But the woman’s fashion was made after the wisdom of good and evil. It is the wisdom of shame. ***This was taken from the man. It is his own wisdom manifested.***

Why? God made the man and blinded him to wisdom. He marred his face so much beyond the sons of men. His visage was completely marred. There was no beauty of him to desire. Why? It was veiled. Blindness is a veil; and that the man was made blind to the wisdom of darkness, which is sin, then he was perfect.

God’s Righteousness could not form a shameful creation in the Image of His Son. He made him innocent. And that is blindness to any form of wisdom — just like a lamb would be.

This blindness was a covering. What for? To cover the wisdom of shame. This very wisdom would be sin which would make a veil between him and his creator. But that he was covered by the Righteousness of God in making him blind, then he could remain in the Presence of God, to fellowship with God.

Then, when the woman was made out of him, for the man was lonely, ***this woman was the shame of the weakness of the man revealed. The weakness of the man is sinful; but the weakness of God is Salvation.*** The same of the Glory of God.

Therefore ***by the man’s own weakness, the man fell into sin.*** Why? ***Put a woman before a man and there remains no more strength in the man.*** Exactly! ***However arrogant the man; just sent after him a beautiful, flattering woman. You would have finished him. He won’t stand it.*** He will begin to flirt around with that woman; and ***no more manhood remains in him.*** He becomes so frail and confused. Oh, she simply breaks down every form of resistance, or strength, in the man that she leaves him void and formless.

What is that? ***A man before the model of his own wisdom.*** Better a blind man (blindness from his own knowledge) than a seeing man. ***His own eyes were opened to look upon his own shame and foolishness***—the by-product of his being.

Why a by-product? Yes, the very refuse, the very waste product — exactly! ***That is the knowledge that made a woman.*** God separated light from darkness. The sun ruleth in the day; the moon ruleth in the dark night. And a woman ruleth in the darkness. But in the Light is the man who ruleth; yet go in the dark parts and corners, there you find her at head of the man. ***She is the glory of the man, the confusion of the man.***

Yes, ***that is how much the man is within him. He can’t stand to the test of a woman.*** He goes after his own shame and refuse, and thereby he is cursed. For that wisdom that made such a fruit is corrupt and hellish; being the wisdom of dogs.

That is why a woman should be covered. Why? To veil the man’s eyes from his own shame (so as not to tempt the man after his own shame), now that man’s eyes are opened, to know between right and wrong; yet he can’t stand the temptation of the wrong wisdom that shaped the woman.

But do you know ***the covering alone can never remove sin?*** For the blood of sheep and goats and bulls only covered sin, but never remitted it, so that it still remained in the man’s conscience to sin. The ***blood of goats and bulls could only make a religion for the man, but never New Birth.*** And by the same religion, man is veiled from the Presence of the unveiled God.

The only way to solve the problem is not to cover the woman (the man’s shame of his religious fig-leaf by-product). Any form of religion only covers sin, but never remits it; just the same way a woman veil only covers shame, but never removes the shame***. It still remains in the man’s imagination of what she is, even if she were covered.*** Of course by being well covered, sin is controlled to a good extent. There is less corruption in the society when the women therein are well covered. But that never settles the problems of the shameful nakedness of sin. ***It still remains deeply rooted in the man’s conscience about a woman and what he can do with her.*** That bee is ever buzzing upon the man’s ears and eyes, showing him what a woman means to him.

What shall we do, then***? Is there a way out of this trap that the devil set for the man*** — ever going for his own vomit, to flirt in it? ever going back to his own shame, to defile himself with it? ever returning to his own by-product and eating it back? Is there a remedy? ***Yes!*** Is it to cover? No! ***But it is to remit!***

Now, ***to remit means to remove it all together; to make it vanish away all together.*** How? By applying the atoning Blood of the Lamb, by which a fire of purification is kindled, which consumes away all the shame of uncleanness.

And ***that is the climax of the Message of Redemption: to destroy the nakedness of the woman by offering her remission of the sin of her nakedness.*** And if she believes, then this shame shall be done away in Christ. For ***God has a better Glory in Jesus Christ for the woman: that which is not shame.*** For the weakness of Christ is not shame but glory, and it is the Righteousness of the Saints; so that whatever will come out of Christ by His humble Wisdom will be glorious to look upon; and it will be the Virtues of His Salvation.

How shall this evil wisdom in which a woman is formed be remitted? ***By God offering her that which is from the Lamb’s Book of Life: the true Eternal Riches; that which is Virtuous, that which is sacred.*** There is no shame in Christ.

The weakness of a man is a woman; and by the woman he fell into sin, by which his own character was revealed.

***Christ also has a Weakness. His Weakness is unto Salvation.*** It is that which offers Grace, which provides the remedy. ***By this kind of Weakness shall God make a weak Vessel for Christ.*** His weak Vessel (the Bride) shall never be the kind of Eve. She will never stand in shame. No! She will stand in Glory. For there is no shame in Christ, but rather Virtuousness. ***By this Weakness shall God make a perfect Woman.*** As He has perfected a man through Christ, so shall He perfect a woman through Christ; that her vessel should no more be a garbage can for the disposal of man’s filth, but she shall be a holy Tabernacle of God. ***That is God’s Plan for the woman: to take her out of the shame of her sexy body that makes man run after her, as dogs do.***

That is why God affirms that in New Jerusalem, there shall be no dogs.

Now, ***this kind of wisdom that made the shame of the woman, is the devil’s wisdom.*** It is the by-product wisdom of this world. It is the kind which has organised all religions to try to cover up man’s sin in fig leaves of ethical teachings. ***Yet that can never provide the remedy. It only postpones the problem.*** It is still there anyhow! She is still naked anyhow! In the man’s conscience, he is still bothered by her nakedness anyhow!

And all these manmade religions are only shameful by-products of the weakness of man. They are gates of hell. And as men rule over them, as they are bound therein, and thrown to the graves of hell. ***Every religious system of this world is simply like the shame of man’s filth with his wife.*** Exactly! They go therein to commit spiritual fornication and bear illegitimate Cainites. And the more they strip their clothes off to show the shame of their nakedness, the more they corrupt the world.

Yes, the more the men discover the depths of iniquities of these religions, the more evil they become. ***That is Laodicea — naked, blind, poor, miserable; and yet don’t know it. That is an evil woman.*** That is what all churches have become. Just the shame of sin displayed everywhere in the name of churches — meant to cover up the shame of man’s sin. ***They provide certificates in weddings to hide the shame of the very marriage.*** In these churches, man go there to hide out in veils and continue living in sin, as they laugh at the prostitute on the street.

The way a man can condemn a prostitute only to go home and do the very same thing with his so-called wife; so does the man in religion do. He condemns the drunkard, the murderer, the prostitute; yet does likewise in the cover-up of his religion.

**But God’s Remedy for the Woman has come!** Christ’s Treasure is being revealed. ***And from this shall God provide Christ with a perfect Bride.*** Yes, and ***then shall we have a perfect House, a perfect Church,*** in Which sin is not just covered up, but has been fully done away with.

**May the Wisdom of God hasten that day, is my prayer.**