

THE OMEGA MESSAGE
THE ABOMINATION THAT MAKETH DESOLATE
EZEKIEL'S TEMPLE
Part III of IV

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PART III:

THE EAST GATE / THE FIRST GUARD IS LOVE

We are dealing now with the third temple, the final temple of God; where God is using man to be His final temple. God could not use angels because it is not possible for angels, if they should sin, to come back into righteousness again. So God had to make human beings, who if we fell, we could rise, because we love God and because we want God. This is the way for God to have *sons*. Amen! God wanted *sons* and not robots, and this is why we were not created perfect. So sons must have the right, the choice, and the ability to fall. God could not use angels because angels were made perfect with free will choice. If one falls from being perfect, he cannot go back to perfection. Angels were made perfect, therefore they could not fall from perfection, but they could only *reject* perfection. If one rejects perfection, then there is no other recourse. God has nothing more to offer. The scripture that bears this out is in Hebrews, Chapter 6, and Verses 4-6:

He 6:4 *"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,"*

5 *"And have tasted the good word of God, and the powers of the world to come,"*

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6 *“If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”*

Therefore, man, because he was not perfected in the beginning, has the choice through Jesus Christ to come into perfection. Thus, also, if he comes into perfection and rejects it, he finds himself in the same position as the fallen angels.

I made the statement that “God made Adam to fall,” and somebody said, “Oh, that is a terrible statement to make!” But Adam could not fall if God did not make him that way; and that is why God takes the responsibility upon Himself to save Adam and to save Adam’s fallen race.

Whenever we believe that we are high and exalted, we are in a position to fall.

“Pride goeth before destruction, and an haughty spirit before a fall” (Proverbs 16:18).

The first sign of being in a wrong place with God is to believe that you are looking down on everybody else, and you are seeing all the faults of everyone else. That is the wrong place to be, and that is the reason why many fall. It is because they begin to see the faults of others. But it is no big discernment to see a person’s faults. Human beings are filled with faults, so then it is not a great discernment to be able to discern a person’s faults; but when you begin to discern your own faults, that is when you are really getting into discernment.

When you start seeing yourself and seeing the things that are in you, you just do not feel big and mighty anymore. I am telling you the truth—anytime you see Jesus, you feel small! You feel broken. You feel no good. This is because you have seen the Lord, and the Lord is “*Holy!*” *Holy* means “*perfect*”; “*complete*.”

So, Brethren, I am telling you that what God wants for us now is that we begin to look into the temple. First there was the “*tabernacle*” (Moses’ *temple*)... and then on to Ezekiel’s *temple*, where Ezekiel’s *temple* is the final temple; and the picture represented in it is that of our *body*, and not only this, but the “*body of Christ*.”

So, it is a different dimension entirely; and this temple—Ezekiel said the *Spirit* lifted him up and that he saw it on the top of a high mountain. Let us look into Chapter 40 of Ezekiel. It says here in Verse 1,

“In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.”

Why would God put in the Bible a specific date, a specific time, when a specific thing happened? These figures have a meaning, for it is pointing us to the time of the fulfillment of something. Amen?

Where it reads “...*the five and twentieth year*,” we are talking about the *ministry*, and when it says “...*the tenth day of the month*,” the number “*ten*” is “*rulership*”; “*government*.” Where it says, “...*in the fourteenth year*,” God is talking about the time. You remember the *feast of tabernacles*, where they come and they dwell in booths, and God tabernacles Himself with man—this is the time that God is talking about.

Verse 2, “*In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.*”

Now, he is talking about the “*city of God*” (Refs. Psalm 46:4, 8:3), the final *temple* of God. Let us see what happened here. He lifted him up; He took him up into a “*very high mountain*,” and this *temple* is on a “*very high mountain*.” It is in a high place. God is talking here about the *temple*, the final *temple*—“*the body of Christ*.”

Now, in the teaching of the rabbis, they believe that “*Israel*” is the final temple of God. Isn’t it strange that they get it right, but they are wrong. In other words, if the final temple is the “*Israel of God*” (Ref. Galatians 6:16), then you have to understand what or who the “*Israel of God*” is? Now, remember that the Scriptures say, (in 1 Corinthians 15:46),

“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.”

But there are some of the brethren who reject the present *natural*, physical Israel. They say, “Oh, those people down there, they are not Israel! They are a bunch of wild people, and they are not good.”

Well, since the name “*Israel*” is upon them, I would be afraid to do that; because they did not name themselves *Israel*, but God named them *Israel*; and the land that they are in, God put them there! So then, I would not touch them, as far as that is concerned.

There is here, then, a *mystery*; and yet it is something that is very simple and very plain and easy to be understood by everyone. God called Abraham, and God said, “I am going to make of you a great nation,” and He took Abraham, and from Abraham He brought forth *twelve tribes*. Right? Now, God was going to work through these twelve tribes in a physical way to bring forth a physical *Christ* (*Messiah*), and from Him to bring forth a *spiritual* Israel. It is so simple! It is impossible to misunderstand it.

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“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Romans 8:29).

You just try to misunderstand it! Try your best and you will not be able to misunderstand what I am saying. God took a *natural* man, and He brought forth a *natural* people. He taught them. He handled them physically; and He wrote the Bible through them. Then, from them His whole plan was to bring forth *Jesus Christ* to be a physical person (the son of Mary), who became the connecting link between heaven and earth. He (*Christ*) will have *many* children, and those children will be the *spiritual* Israel; and then He takes His left hand, and brings in the other Israel (*natural* Israel). Because, He said (in John 14:1-2),

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions (places): if it were not so, I would have told you. I go to prepare a place for you.”

That means to say that there are different “places” of dwelling in Christ Jesus; and the way I saw it is that He got us up on a mountaintop, and when you get to the top of the mountain you see some people coming up the mountain from the opposite direction from which you took to get up the mountain. Amen. More than that, when you looked there, you saw that there were people coming from the east, from the west, from the north, and from the south. You came in from the south, and you thought, “This is the only way,” but God said that He will *“...gather together in one all things in Christ.”*

So then, the people of the church, they look down upon this “*natural* Israel and say that they are this and that they are that. But *natural* Israel is as natural as the *natural* church. Did you hear me?

They are doing exactly the same thing that the church does, except that the church is just a little worse than natural Israel. I want you to hear what I am saying. If God had given Adam the *blood* and if he had the *Holy Ghost*, he would not have fallen. Do you hear me? God said that Adam lacked three things: He lacked “*the blood of Jesus Christ*,” he lacked the “*Holy Ghost*,” and he lacked the indwelling “*Christ*.” Amen. If Adam had those three stones, he would not have fallen. But God has now given the church these three stones. Yet, the church still fell! Amen!

You say, “The church is not fallen!” Let us go back then to the Scriptures. Turn with me to 2 Thessalonians, and let me show you the condition of the present church. Let us read from 2 Thessalonians 2, and Verses 1-2:

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.”

Imagine that! Paul has been preaching it to the brethren,

“Behold, the Lord comes quickly! Get yourself ready for Jesus!” and then he has to turn the whole preaching backwards here to stop the people, who were selling out their goods and running up into a mountain, because somebody came and preached to them that Jesus has come and is up in the mountain. With all the training they had, they began to sell their goods to go meet Jesus in the mountaintop, and Paul had to go and tell them, “No! Jesus is not coming now. Jesus is not coming until the *antichrist* is revealed; and he (the *antichrist*) is coming out of your midst!” Amen! Let us see if that is so, because, you know, some people say that it is not so. Verse 3,

“Let no man deceive you by any means: for that day shall not come, except there come a falling away (rebellion) first and that man of sin be revealed, the son of perdition.”

The word here translated “*falling away*” is “*apostasia*” in the Greek. It means “apostasy”; “rebellion.” So then, the Word of God is saying that Jesus Christ will not physically come “...*except (until) there comes a rebellion first.*” The church is going to rebel first.

Now, a “rebellion” means that you rebel against your master. It is when somebody has held you (either in captivity or in rulership over you), and then you rebel against that person. You call it a “rebellion,” and a rebellion means that you are fighting against those who have the rule over you. Now, who is the Master of the church? *CHRIST!* So, if the church is going to rebel, it is going to be rebelling against *CHRIST!* Amen!

Let me tell you, you go into any one of these churches now, and tell them that Christ is going to come forth in you and that you will be like Jesus Christ—they will lift you up and put you outside! The *rebellion* is total, because they have been taught otherwise. They have been taught that *Christ* cannot come forth in you. When Jesus Christ came and visited me in my room, I went to the man who was the head of this religious organization and I told him that Jesus Christ came and visited me in the room. He said, “It is impossible!” He said, “You have been listening to the devil.” Amen! He said this to me, and then, since Christ is a living person, I said to Jesus quietly, “What do I tell this brother? Tell me what to tell him, because I do not want to rebuke this old man, who is the head of this great big organization.” He whispered back to me, and said, “Give him your testimony.” So, I spoke to him, and I named out the sins—drinking, smoking, and everything—that are no longer in my life from the day that Jesus came and spoke to me. I said, “Could it be possible then, since you say that it is not Jesus but it is the devil, that this devil came in and he took away my cigarettes, he took away my liquor, he took away all my wild ways, and he took away my dancing and carrying on—that he took them all away just in order to catch my soul?” He said, “Oh No, No, No!” (At that point, his theology was right.) He said, “No! The devil

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cannot do righteousness!" I said, "Oh, thank you, Brother! It is God then! It is the Holy Ghost then! It is Jesus Christ then!"

So, you see, it is now the whole church system. It is all the churches that you know. Formerly you would hear me speak about the Catholic Church. Do you remember that time? Well, it is not just the Catholic Church anymore. It is the church! In other words, everything is now Catholic. Oh yes! For example, I look at TBN on the television, and I see the Catholic priest with his collar, and he is a full part up there. Moreover, now everybody has started wearing a collar, and everybody has started being "Doctor" so and so. I used to know Brother Crouch, but he is now "Dr." Crouch. You know? Brother Monroe is now "Dr." Monroe; and everybody is "Doctor," "Doctor," "Doctor"!

Do you know what "Doctor" means? In the Greek, it is "*didaskalos*." *Didaskalos* means "Master." So, do you know what it means when a man says that he is a "D.D."? You know, the boys used to tease them and say, "Dead Dog," but "D.D." means "Doctor of Divinity." Now, a man is so stupid to call himself a "Doctor of Divinity," for "Divinity" means "God," you know. So, now it is saying that he is going to heal God's business, for he's the "Doctor."

However, because of all these "Doctors," the church is falling down. Amen! These are doctors who cannot cure themselves! Amen!

So then, the Lord said here in 2 Thessalonians that there would come a time when the church will get so low that the "*antichrist*" will come and reveal himself in the church as *Christ* would! ...My God!

I do not know if you hear what I hear God saying just now, but this means that I will come to you and say, "Thus saith the Lord," and yet the Lord did not say it; and that there is another spirit that is impersonating God.

Do not bother to point now at someone else, because every one of you has had a problem, including us. In other words, you must know the difference between the voice of God and the voice of the devil.

As I said last night, if you have never heard the voice of the devil, then you have never heard God, for you do not know the difference between the voice of the devil and the voice of God. Somebody may be saying, "Well, the devil never talks to me!" "Oh, the devil knows better than to talk to me!" Listen, if you do not know the voice of the devil, then I am sorry for you because you are going to mistake it one day for the voice of God. You must know that the devil talks to you, and you must be able to say, "Get behind me, Satan!" You must be able to say to him, "I reject you!" Because, every time that you accept the voice of the devil—you reject Jesus!

So then, He said here that there will be a rebellion against God. Now, the rebellion against God among the sinners, it is nothing compared to the rebellion

against God among the Christians. The sinners now are rejecting God in all their institutions, and this is something that began long ago. For a long time now, if you go to a university, you dare not say “God” in that university! It was long ago that I saw a boy (the valedictorian of his class) asked to give his speech, and his teachers said, “You have to write it out first so that we can see it before you give it.” So, the boy wrote his speech out, and in it he said that he must thank Jesus for any scholastic achievement that he has made. They said, “No, No, No! You cannot say ‘Jesus’ in this thing!” Amen.

I was so happy this year to go to Estelle’s graduation program, for it was all Jesus. She graduated from a Christian school, and a minister came and preached a big long message; and it was all Jesus. Amen. However, you know that today in this country they want to stop us completely from being able to say anything about God.

Now, we see then that this “*falling away*” here in Thessalonians is not just a falling away, but it is a real “*rebellion*.” It is a real “turning away” from God. He said in Verses 3-4,

“Let no man deceive you by any means: for that day shall not come, except there come a falling away (rebellion) first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

I am telling you, I saw the pope visiting various places and the many thousands of people going see the pope, and some wanting to kiss his ring; and he is giving them “holy communion.” Can you imagine a man giving all the sinners communion? Of course, it is a “communion of sinners.” Oh yes! It is not a communion with the Lord, but it is a communion of sinners. Nevertheless, it becomes headline news. Oh yes! The television is filled with all that the pope is doing, because to them he is next to God.

So, there is a total falling down. There is a total, complete falling down of the church system. Do not look to the churches for any more deliverance. All that is out there (concerning the spiritual power that you see them using), it is being worked by devils! Now, Brethren, I do not want to go into the details, but I am telling you that throwing their hands like they do (or blowing on people) and knocking them down—that is an old time thing! The Hindus used to do it! I have seen one man (He was this poor, little, scrawny old man), he would hold his hand like this, and seven men could not move his hand. Then he would go “Pushhhh,” like this, and all seven were thrown to the ground. That is nothing! Satan has been doing that for a long time, so do not let that deceive you. All the miracles that you see them doing—do not let it deceive you, because God said that they must manifest in the church “...as God”! You know, they are not going to come in and say, “I am a devil. I have just come to pay a visit here.” No! They must

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manifest in the church “...as God.” He said, “...he AS GOD sitteth in the temple of God (in the seat of Christ) shewing himself that he is God.”

Then it comes down to Verse 7,

“For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.”

The phrase here, “...be taken out of the way” in the Greek, are the words, “*ek mesou genetai*.” This then is a mistranslation here, for “*ek*” means: “out of”; “*mesou*” means: “midst”; and “*genetai*” means: “be birthed”; “come forth”; “arise.” This last phrase then should read,

“...until he (the antichrist) rises up (comes forth; is birthed) in the midst (of the church).”

The proof of this translation is Jesus’ words in Matthew 24:15, where He says that the *antichrist* would rise up in the midst of the *holy place*:

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place...”

Further proof is found right there in 2 Thessalonians 2. In Verse 4, Paul said that the *antichrist* will sit in the *church* showing himself to be *God*,

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God (church), shewing himself that he is God.”

So again, Verses 5-7 should read,

“Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, UNTIL HE (THE ANTICHRIST) RISES UP IN THE MIDST.”

Now, what I am trying to say is that:

1. We are now in the time when God is constructing His temple.
2. His temple is filled with different spirits—they must be removed.
3. And we are the temple of the living God.

It is just a simple message. Let us go back to where we were in Ezekiel, Chapter 40, and Verse 2,

“In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.”

So he took us up on “...a very high mountain,” and he showed us the “frame” of the city—just the “frame.” The city was being framed out, and it is being built; and he said that it was on the “south”—that is to say, it was on the “human” side. We read on from Verse 3,

“And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.”

Now, we are talking about a man looking like “brass.” What is that? A man made out of “brass”? It is “judgment.” God is saying that this vision is to come to pass in the time of *judgment*, in the time when God is going to *judge* humanity and *judge* sin. So then, this man is going to measure the *church*, and the reason is that he wants to measure to see how much godliness is in the *church*.

If you would, please turn your Bible back with me to Revelation 11, and Verses 1 and 2. I am going to take you back and forth to show you the meaning of these things.

“And there was given me a reed like unto a rod...”

(It sounds like the same thing we just read in Verse 3 in Ezekiel)

“...and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple (the outer court) leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

So, we are talking about *judgment* coming to the *church*. But he said this about the “outer court,” meaning to say those in the *church* who dwell in the realm of carnality. The scriptures (in Romans 8:6) say, “*For to be carnally minded is death.*” Amen! Now, let us see if we can run on quickly. Let us go back to Ezekiel 40, and begin reading with Verse 4,

“And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.”

Remember who “*Israel*” is now. “*Israel*” here is not just the people who are in the churches and who say, “We are the *Israel of God*,” but God still has some spiritual people out there in every nook and cranny and corner; and we had better begin to realize that God even has some men who are still in the bars tonight drinking; some men out there still cussing and fighting but who are to

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come in and be among the chief ones in the Kingdom of God. This is the reason why we should tread very softly with people, and why we should go forth and save the souls of men, as many as we can. Amen! (Jesus speaks particularly of this in Chapter 15 of Luke.) Some are lost coins (Ref. Luke 15:4-7), with the stamp of God upon them; and cannot be found without the lamp and the broom. The broom being the *Holy Spirit*, and the lamp being the light of the *Gospel*; and the woman who sweeps the floor being the ministry of the church. The lost *sheep* (Ref. Luke 15:8-10) cannot be found without the *shepherd*, where again, the sheep represents the individual and the *shepherd* represents the shepherd ministry of the church. The lost *son* (Ref. Luke 15:11- 32) will find his way back home.

So, here in Ezekiel we are looking at a picture. God is painting a picture before us. He is talking here to “*the house of Israel.*” Amen.

Verses 5 and 6,

“And behold a wall on the outside of the house round about, and in the man’s hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed. Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate....”

We are talking now about the “*body of Christ,*” but we are talking also about your physical *body* also. Brother David earlier went into some things about the physical body on the negative side, to show how the diseases attack the body. However, the *spiritual* diseases attack the *body of Christ* just the same. Do you see what I mean?

The T-cells in the body and their role in the immune system of the body are something that coincides with the spiritual picture given in Ezekiel’s temple. In the King James Version we see it described (in Verses 6-7 and 10) by the six “*chambers*” that are depicted in the temple at the *east gate*.

“Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. And every little chamber (guard house) was one reed long, and one reed broad; and between the little chambers (guard houses) were five cubits; and the threshold of the gate by the porch of the gate within was one reed... And the little chambers (guard houses) of the gate eastward were three on this side, and three on that side; they three were of one measure....”

When we read these verses from the Amplified Bible, we see that it says, “guard rooms” here instead of “*chambers.*”

“Then he came to the gate which faced the east and went up its [seven] steps, and measured the threshold of the gateway which was one reed broad, and the other threshold of the gateway [inside the thick wall], which was one reed broad. And every room for the guards was one reed long and one reed broad, and the space between the guard rooms or lodges was five cubits... And the guard rooms or lodges of the east gateway were three on this side and three on that side; they three were the same size...” (Amplified)

So then the Scriptures describe the T-cells here as “guards,” and these chambers as “guard rooms” (guard houses). Just as it is in the human body, Ezekiel’s temple has “guards” against invaders. For we have here the description of the *east gate*, where to the right side of the gate there are *three* little houses; and also to the left side there are *three* little houses. So there are a total of six little compartments there; and they were called guard houses (*chambers*). That means to say that God has set a guard to your gate.

Now, if we take yourself as an example, your “*mind*” is the *east gate*, and it is the gate that is turned towards the sun rising (towards God). This then is what we are looking at here at the *east gate*. The Spirit of God ministers *Christ* to the *mind* of the believer. God only enters man through the *east gate* (through the *mind*). This is the reason that we must give our hearts willingly to the Lord.

Let us read Verse 6 again,

“Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.”

In other words, the *gate* had two leaves. We read in Verse 5 that one *reed* is “*six cubits*,” so then each threshold was *six* cubits long. That it is “*six*” means that it was for “*man*” to enter into. Also, it had six *chambers*: *three* on the one side and *three* on the other side. So, just taking the *east gate*, we see that it has six guards. Not just six guards, but six guard houses.

Now, sometimes some of these guard houses are occupied by *demons*. Where God should be, we have it captured by some other spirit; and sometimes he brings in seven more devils worse than himself (Ref. Matthew 12:45). Amen. Therefore, there are times when we think we are being guarded and when we think it is God, but it is not God. For instance, if “*love*” is the first guard of the *mind*, then “*bitterness*” would be the name of one of the intruders. This would open up the individual to the spirits of *hate*, *fear*, *lust*, and lots of other spirits. So then, the first house beside the gate should be guarded by “*love*.” The name of the guard is “*love*.” Amen! When you miss *love*, you have another person in there instead who will do damage. Amen.

Turn with me to 1 Corinthians 13, and let us read Verse 1,

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“Though I speak with the tongues of men and of angels, and have not charity (‘agape’ in the Greek, which is ‘love’), I am become as sounding brass, or a tinkling cymbal.”

Now, how on earth can I speak with *“the tongues of men and of angels”* and I have not *“love,”* and I am just *“a sounding brass”*?

Now, you tell me about that? I am just showing you what has happened to the church. I have heard some wonderful sermons, but it is not coming from anywhere because the men are speaking from knowledge and from some other source than from the source that God has ordained.

“Though I speak with the tongues of men and of angels, and have not charity (love)...”

We can use the gifts of the Spirit, which are given of God, and yet not have the *“love of God,”* in us.

Now, this word translated *“charity”* is the word *“agape”* in the Greek. That means, it is not just the other thing out there that they call *“love.”* Like how you *“love”* chicken, and that sort of thing. It is not that type of love. He is saying that you must have *“God” love*, and if I have not this love, I am become like a *“sounding brass”* (*“BONG, BONG, BONG, BONG”*), and it is just so monotonous and terrible! That is what I am if I do not have *love*. All my achievements are nothing without that guardhouse being guarded by (*agape*) *love*.

I have had experience. We had this church, and these prophets were in the church; and let me tell you, they could really hit truth.

People would come in and would really be shaken up when they would point you out and tell you what your condition is. I will tell you a better one than that. These were just girls, but in another case, we had a man who was the bishop of one of the largest Pentecostal churches in Jamaica. He was the bishop, and he had the greatest spirit of discernment that I have ever seen function. Amen! In other words, I have seen Benny Hinn, and I have seen William Branham and the rest of them, and this man was at the least compatible with all of them. In that church, the platform was about four feet high, and he would stand on the platform at night; and anyone coming through that door would be accosted: *“Sister, stop right where you are!”* He said, *“Why did you curse Mrs. Jones today?”* She would begin to weep, and then he would go on to talk everything that happened to her—and he brought the church under such a terror. Men and women were afraid to come in there at night when that bishop was there manifesting in this mighty power of discernment.

Then there came the time when he got the people to such a fear of God that they began to really praise God, and people started to cry out to God for mercy and forgiveness of sins. So, guess what happened?

The real Spirit of God came down; and do you know what the Spirit of God did the moment He came down? He hit this brother off the platform, and dropped him down there on the concrete. He bawled like a pig, and when he hollered, he said, "I am a sinner!" Do you know what he was? He was a homosexual; and he had contaminated a lot of the ministry and the people in the church. Then the man started to confess, and call out names. They had to cover him up and take him out. Amen! When he was finished, he wiped the church right through the West Indies, and he named out all the men who came there and who he used to have a homosexual time with; and it broke up that thing!

But it made the people and the ministry afraid, and do you know what the Pentecostal church said? They said, "No more prophecy!" "No more prophecy in here!" One bishop told me, "Man, any time prophecy starts in your church, shut it down, because it is going to wreck the church!" Meaning to say that he did not care about the cleanliness of the church, but He just cared about the numbers and everything else.

So then, it turned out concerning this brother that the "great manifestation of power" was just a "*sounding brass and a tinkling symbol*." Amen! So the scripture is saying, "*Though I speak with the tongues of men and of angels*," if I do not have the "*love of God*" in my heart (the compassion of the living God living within me), then I AM NOTHING. It goes further, and in Verse 2 it says,

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not (love), I AM NOTHING."

Verse 3, "*And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not (love), IT PROFITETH ME NOTHING.*"

I see so many men "working hard for God." They cannot sleep at night; they cannot rest. They have to do this and they have to do that, and they have to go to the hospital on such and such a day, and to the prison on such and such a day, and to this place on such and such a day, and at such and such a time—and they are "so busy for God."

He said that if you are doing all this because of something else besides "*love*," then "It profiteth you nothing." So then, that first guard at the *east gate* that lives in that guard house, he is there to guard your soul from the entering in at your *mind* of anything else but "*love*."

But then, if you have this guard, it would be unfair to the devil if he was not given the right to attack this guard, and I am telling you, if your love has never been attacked, you have not started living the Christian life yet. Your love has to be attacked. You have to go in love to do something for somebody, and then get walloped by the very person you were trying to help. Your love has to come under

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the test, because the more your love is tested, the better it is and the stronger it becomes.

You know, as I said this morning, I see a lot of the brethren that they go before the wedding altar and they make some announcement that makes your head raise, of how they love this girl and how they will cherish her and how they will honor her, and how they will be with her. Yet, the first little storm that comes, they bash her in her head or do something horrible; and they are ready to quit. That

means that it was not “*agape*,” the *love of God*. Amen.

I am sorry for the girls that are pretty, for it is because they are pretty that many young men will come and tell them that they love them. The devil will send somebody to love you because of your face and your beautiful hair, and your everything else. But God says that we should love one another “as *Christ loved us and gave Himself for us*” (Ref. Ephesians 5:25).

The men of today know nothing about giving themselves for their wife, or for even their children. It means, “giving yourself.” What does “giving yourself,” mean? It means giving up your self, where now it is not my feelings or how I feel, but instead I let my feelings suffer, and with bowels of compassion I seek to help and make this one happy whom God’s placed into my hands.

So then, God is speaking about “real” *love*. Real *love*! You see, that house that belongs to the guard called “*love*” is sometimes occupied by another guard, who names himself “*love*,” but it is “*eros*” love. Maybe if I said “erotic,” you would understand a little more of what we are talking about here. Amen! Some of the people love one another’s body. Oh yes! It is unfortunately that. We love one another’s body. We love one another’s looks. But if somebody came here in a wheel chair, you would not find everybody rushing around and saying how much “I love you and I want to marry you.” We seem to love the pretty ones.

In other words, the spirit of *love*, which God has put to guard that house—it has been driven out. In battle! By something else! Sometimes, it is a “want” love rather than a “God” love that we have; because it seems to me that everything we love—we want it for ourselves. Isn’t that so? You see something and you love it—you want it! Isn’t that a shame? We should be able to love and not want, except to bless the one that is loved and the one who God has given us to love. So, therefore, that place that God has constructed in your mind for the *love of God*, it is sometimes taken up by other things besides God’s love.

Okay, what about, not the love of woman, but something like the love for motor cars. God speaks in the Bible of men worshipping the gods of *wood*, and *stone*, and *iron*. Amen! It is possible, for instance, for someone to have the “*love of money*” so deeply rooted in himself that if you touch his money he becomes an entirely different person.

Amen! He was quite all right. He was sweet. He was a lovely brother (or it could be a Christian sister), but when it came to his money and when somebody borrowed something and did not give it back—I am telling you, his love just flew through the window and he got real huffy and mad.

But, you know, Brethren, money is not a bad thing. Do you think money is a bad thing? All those who hate money, raise your hand. (I guarantee that if I said, “All those who love money, raise your hand,” you would not raise your hand then either.) But, if you do not hate it, you love it; and God said, “...*the love of money is the root of all evil*” (1 Timothy 6:10).

When we speak about the *chambers* of the *east gate* of Ezekiel’s temple, we are talking about the chambers of the mind. Just who it is that occupies these *chambers* (guard houses) of our mind is very important to us, and it says in Proverbs 4:23,

“Keep thy heart with all diligence; for out of it are the issues of life.”

God said here in this picture given in Ezekiel that you have six *chambers* (guard houses) in your *mind*, and we hope to eventually get through all of these chambers, and to look into the *mind* and to see why is it that you are not serving God as you ought to, or as you would like to. It is because that *east gate* (door) has a weakness in it, and something is coming through. One of those guards is a false guard and he is letting through certain things into the soul through the *mind*. But if the *love of God* is in your heart, He is going to install certain guards in your mind. Amen? For instance, He will kick out the guard that is beside him, named “*lust*.” Now, the Scriptures say that all men, all human beings, suffer from some form of *lust* or the other (Ref. James 1:14). Amen. So, it means that if you do not have *lust* living in one of those areas, you have overcome it. It means also, that if you have never overcome it—it is there! Amen. Do you know what “*lust*” could be described as? The Scriptures speak of “*ungodly lusts*” (Ref. Jude 1:18), and it says in another place that when it is finished it brings forth “*death*.”

“But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:14- 15).

Lust is where you want something that you do not have, and you want it badly, to enhance your natural life. God says,

“...the flesh lusteth against the Spirit, and the Spirit lusteth against the flesh” (Galatians 5:17).

Amen. So, the *Spirit* wants to kill the “*flesh*,” and the “*flesh*” wants to kill the *Spirit*. Amen! One bishop told me, “You are destroying the church!” I said, “How? What have I been doing?” He said, “You have been trying to clean up the church, and that is why you have no members. Your members are gone because you are

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trying to clean up the church.” I said, “But didn’t God say that the church must be without spot, or blemish, or wrinkle?” He said, “No!

The Word of God (in Matthew 13) says to let the “*wheat*” and the “*tares*” grow together until the day of harvest.” I said, “Yes, but in the verses below that, it says that “*the field... is the world.*” It is not the church!” The “*wheat*” and the “*tares*” must not grow together in the church. Do you hear me? We must not have any “*tares*” in the church. In Matthew 13, when Jesus gave this parable, He explained it

to the brethren. He said (in Verse 38) that the *field* “...*is the world.*”

So in the world, the *wheat* and the *tares* will grow together for sure. Do not try to clean up the *world*, but for God’s sake have a clean *church*! Amen. Let the *church* be clean!

So if you have not “*love*,” you are nothing. Let us read on Corinthians 13. He is going to explain what “*love*” really is now,

“(Love) *suffereth long, and is kind; (love) envieth not; (love) vaunteth not itself, is not puffed up.*”

To be “*puffed up*” is to be “high and mighty,” so that you feel, “I am better than you.” Amen. So then, even with the Gospel that we give the brethren, if you do not have the *love of God* in you, you will exalt yourself and say that you are better than other brethren, because of what you are. If you get the gift of healing, or the gift of prophecy, or the gift of discernment, you will say, “I am high up there. I am one of the chief people in this church because I have all these gifts.”

That, however, is not the way that God sees it. Amen! God sees you as a toe, and He gives you the ability to walk. Amen. He sees you as a finger, and He gives you the ability to grasp things. Amen! He sees you as different parts of the body. He made each part to work. I do not want to lose my eyebrows. They sit down there and seem to be doing nothing, but they do have a reason. Also, my toenails—Would you like to be without toenails? Would you like to be without fingernails? They seem to be of little value, but they have a very important service there. So then, God Almighty is telling us that the smallest part of the body of Christ is as important to Him as the biggest, most important, most wonderful part!

So then, *love* is that first guard house that we are dealing with. Now, let us finish this before I give you the next line. He said,

“(Love) *suffereth long, and is kind; (love) envieth not; (love) vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.*”

I will mention it again, that some of the brothers put such a pressure on their wives. She must look after the children, she must look after the food, and she must be a perfect wife; she must be always ready for anything that the Lord wants—while you are not considering it, that you have to have compassion for her. Think of her condition; if you really love her with the love that is from God, you would not want to satisfy yourself first, but you would make sure that she is okay. You see? So, this is one of the things that many of us have not yet learned.

Continuing into Verse 6,

“(Love)...Rejoiceth not in iniquity, but rejoiceth in the truth .”

Your wife is doing something, and you say, “You know, you should not be doing it that way. You should really do it this way.”

She has the hammer, hitting the nail; and when she hits her finger, “Bam!” you say, “Serves you right! I told you!”

Do you see that you are actually rejoicing in something that happened that was bad? God is saying to us, as children of God, that we do not rejoice in iniquity, but we rejoice in the truth.

You know, I see many people of God entering into sin without even knowing it, and this just by their listening to the news and by hearing what is going on. I try to listen to them and hear the things they are saying. “Hey, Brother, what do you think about the woman who drowned her five children?” “Oh, that woman! Well, I think she should be sent to the electric chair.” I hear another one passing the judgment: “She needs to get life imprisonment!” When you say these things and pass these judgements, you actually enter into something that is not your business, and you make a judgment that is sinful.

God might have wanted you to have some compassion here and to pray for her. But instead of realizing that you need to pray for her, you begin to judge the wickedness of the woman. So then, you can fall into what we call “corporate sin.” You can enter into corporate sin without you actually having done anything, but you just agree with the person who did it, or disagree with somebody else. If a man commits murder, and you cover up for him, you are also guilty of murder. Corporate sin, therefore, is your agreeing with the sins of others.

We go on into Verse 7,

“(Love)... Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.”

Is that the way your love is? Are you enduring all things? When somebody says something against you, do you immediately fire back a word against the person?

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Or instead, do you say in your heart, “Poor thing.” “God have mercy on you. God bless you,” and you pray for the person earnestly from your heart. You do this even though the person has just slammed you with some words that were not complimentary and that were downright hurtful. For, you see, the enemy in our midst will always make you believe somebody said something that the person did not really say. It is so common, that we should have better sense. The truth is, the moment I hear that so and so says something against me, I take it with a grain of salt, and I say, “I don’t believe it. Anyhow, I am going to check it out.” I am telling you, I have checked out some of these things, and I sometimes find them to be so horrible. I remember the day when Mavis and I were together in a room and we were talking together; and I left her and went to the next room to talk to the lady of the house. Now, we did not know that this lady is a witch and that she could tell you what you were talking about in private. So when I went in, I talked with her about a different topic entirely. However, later she called Mavis and she told her everything that Mavis and I had talked about earlier in private. Mavis felt so betrayed, and she said, “How could he do that!” (I, however, had not talked these things with this lady.) Do you follow what I am saying? In such a situation, it takes the *love of God* in you to overcome and to say, “No Sir! I will not believe one word!” If somebody comes and speaks to me something like this concerning my wife, you might as well go and talk to the stones outside. I am not going to believe one ounce of what is said, because I know my wife, and I know that I love her and I know that she loves me—and that is a settled thing! I know that no matter what she says, she did not say it because she hated me, or that she wanted to fire back a shot at me. You see?

This then, is what God is talking about. If we could find such a love for one another, what a beautiful church we would be. Amen. What a beautiful church this would be, because we would *love* one another; and we would know that there is no harm meant no matter what is said, or what was done, and that there was not any intention to hurt.

Going on, it says here that,

“(Love)... *Beareth all things, believeth all things, hopeth all things* (we are talking here about good *things*), *endureth all things*. (LOVE) *NEVER FAILETH*.”

Hallelujah! We are talking about the guard that is “*love*.” We are setting up this guard. I do not know if you understand what I am doing, but we are setting up this guard in your mind, to know that when you are attacked you must never render evil for evil, but rather overcome evil with good. Thus, the guard of *love* must hold fast and not let loose. BECAUSE, LOVE NEVER, NEVER, NEVER FAILS!

A young man goes to a young lady, and says, “You know, I am sure that I love you. I am in love with you, and I would love you to be my wife” and all that sort

of thing. But the young lady says, "No! I do not believe that this is so," and upon hearing this, immediately he hates her! [Laughter]

This then is the best way of finding out how much he really loves you. Before you ever say anything else (even if you are dying with love for him), tell him, "No! I don't see it!" Then, after that, you watch him.

Now then, let us keep on the positive. We won't get to the negative yet. Continuing from Verse 8,

"(LOVE) never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly..."

Imagine that! My wonderful love is yet only a dark vision of what "love" really is. Isn't that what He is saying here? He says we are not seeing right. That we are seeing a little cockeyed. Amen?

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, (love), these three; but the greatest of these is (love)."

Do you know why "*the greatest...is love*"? One of the brethren asked me one day, he said, "Brother, I see something in the Scriptures that I do not understand. It says in Galatians that the "*fruit*" of the Spirit is *love, joy, peace, long suffering*, etc. Why does it say "*fruit*," and it named out nine fruits? Shouldn't it read, "fruits"? I said, "It is because there is only one *fruit*. There is only '*love*.' When you have *love*, you have *joy*, you have *peace*, you have *long suffering*, you have *gentleness*, you have *kindness*, you have *faith*. You have all these when you have *love*." So, in all your getting, get some *love*! Amen!

When that guard at the gate that is called "*love*" is attacked, if he retreats, then you get something else in there. You get a counterfeit.

Oh yes! A counterfeit comes in, and it can make you smile and behave wonderfully, and to say, "Oh, I love you all so much..." It is like the time we were in a group, that we wondered how they loved us so much; and the moment we began to feel comfortable with their love, we saw one of them in sin, and we rebuked the person. One of the apostles was in sin, and we rebuked the apostle in sin; and all of a sudden we found out how much love there really was. We went to their door and knocked, and they said, "We are not going to receive you into this house," and there was no place for us to go in the whole of Miami and Fort Lauderdale because the love just flew out through the window. It was a love

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that says, "I will love you if you prophesy the right things to me, but if you prophesy about my sin then I do not love you anymore." So, praise be to God!

It says in the last verse we just read that *love* "*abideth*," but if the wrong spirit gets in there he disfigures and slants everything else, so that all those six chambers will be filled with something else besides God. For God has set up these things as a defense mechanism in the soul of man, and that defense mechanism is supposed to defend you from taking in anything that is not of God. Remember now, it has to come through that gate, the *east gate* (the *mind*). It has to come through that gate in order to go into your heart, because when it gets into your heart it forms a nature in you.

The job that God has to cleanse this temple, it is only God that could take that job; and I do not know how God is going to do it. I know how Jesus cleansed the temple in the natural. He took a cord and He whipped them (Ref. John 2:14-15), and I believe He is going to whip us, or rather, that He is whipping us. I believe that we are going to be tried right down to the ground that we walk on, and we are going to have to come forth as gold.

So I am saying to you, Brethren that you begin to examine your love. Begin to go to God. You know, many of you do not know what to pray for.

Pray for your love. Say, "Lord God, give me the *love* of God. Give me the *love* of God, that I will love my enemy." Amen!

Yes! Jesus said (in Matthew 5:43-45) that you must "*love your enemies*," and "...*pray for them that despitefully use you*." Instead we say, "You won't use me anymore!" for that is the nature that we have in us. But God said, "...*pray for them which despitefully use you, and persecute you*." Why? "*That ye may be the children (sons) of your Father which is in heaven...*" (Matthew 5:45b), and, "... *for so persecuted they the prophets which were before you*" (Matthew 5:12b). Amen?

Learn to love! How can you learn to love? Go to God, and say, "God, there is something that is wrong with me. I do not have the *love of God* in me, as I would like to have, as I read about in the Bible. I want the *love of God* in me." Amen! You ask for this and the Lord will say to you, "Well, then give up the lust that is in you.

Give up the false desires that are in you." Now, once you give them up, turn them to the cross, and the Lord God will come in. Amen!

I notice that even in our song service, we are not opening up. I wish I could see people just abandon themselves to God and let the Spirit of God flow in, because the more you allow the Spirit of God to come in, the more He will cleanse the temple. Amen.

I do not think I will be able to go any further than this one guard tonight. Amen. Brethren, what I am saying to you is that we need to understand that God has a place in you that can be so filled with the *love* of God that it will overflow and bless everything around you.

Amen. Praise God! ...God bless you, Brethren. Praise God.

