

REVERANCE GATE

Our spirit has senses, abilities in which we sense the presence of God. Our spirit becomes aware of the life of God which flows into it, which enables us to fellowship with God. Our spirit gives us a conscious awareness of God and the spiritual realm.

Our spiritual senses become gateways in which the life of God flows into our soul and transforms it. Our soul is our self-awareness, and as the life of God flows into it we become self-conscious in union with God, which causes us to see ourselves differently.

The reverence, fear of God, worship and prayer gates are like fellowship gates, they are relational gates and they help us fellowship with God and experience him, engage with him and come into deeper intimacy with him .

The faith, hope, revelation, intuition and the heavenly first love gates are about revelation, they are revelatory gate ways, they give us insight, wisdom and knowledge and they help us to understand and to function.

We open the first love gate in our spirit and embrace the love of God. Through our spirit we are aware of God's love flowing into our soul and we can feel and imagine God embracing us.

It is through the first love gate in our spirit that we become aware of the kingdom realm. We become aware of God's total acceptance of us.

It is through practicing this awareness that this gateway gets developed so that the life of God can fill us and make us whole which is salvation.

We have to become established in our total acceptance by God, and spend time just being embraced by the presence of God. We are permanently, mystically united to God in the deepest intimacy that can be experienced.

It is through the first love gateway that we discover who we are in Christ so that we are no longer self-conscious apart from Him.

Salvation no longer is a doctrine, but a person we experience, Christ in us the confident expectation of our glorification-being transformed into his image.

We can then begin to outwork our salvation as we discover how the life of God flows through the gateways of spirit, soul and body.

It is as we are established in the love of God, that we can then express that love as it flows through the reverence gate in our spirit into our soul.

Reverence is how honor and respect for God get out worked in our life because reverence helps us to keep our life in alignment with who he is, so that we please him.

Through the life of God flowing through the reverence gate in our spirit into our soul we can begin to make decisions based on what will please God rather than what will please ourselves.

It is important that we see how the reverence gate in our spirit interacts with our soul gates. Our soul gates are conscience, reason, imagination, mind, emotions, choice, and will.

The life of God needs to flow though our spirit into our soul gates. Our soul gates have been influenced by what has come from

the outside in. Now they need to be re-influenced and transformed by what comes from the inside out.

In our relationship with and fellowship with God, experiencing his life flowing within us we begin to know him intimately within us. This then will influence and impact how we know ourselves and then we become self-conscious only in connection with God.

Adam was never self-conscious or world conscious outside of being spiritually aware and in relationship with God.

Because we were not conscious of God's life flowing into us, we learned a whole load of things from the outside in, through the world and people that has influenced how we see ourselves.

Our soul is to mediate who we are in our spirit, as our spirit is engaging in heaven. Who we really are created to be in our spirit, our soul then mediates that, and enables that to come into manifestation in the earth. Our soul begins to take on the reflection of our spirit because our spirit is being revealed in heaven.

When we step into heaven through the first love gate in our spirit we are a spiritual light being and who we are there and the more time you spend there in connection with that realm will enable our soul to reflect that and begin to transform itself into that heavenly pattern.

When our soul has been the major influence in our lives it has actually determined who we think we are, and shaped how we think, how we feel, and how we act.

But when our spirit is engaging with the unseen realm, then our soul can come into alignment and begin to reflect the life that is flowing through our spirit.

The more time we spend in the presence of God and the more time we spend as a light being in heaven, the stronger our spirit becomes, and our spirit becomes the major influence and therefore our soul surrenders to it and aligns itself to it.

So it is important to get the reverence gateway in our spirit open and flowing so that we can be transformed from the inside out and then we can become a reflection of our eternal image, so that we can radiate the glory of God like Jesus did. Jesus engaged the world with his spirit first, rather than his soul and body.

As we begin to learn how the reverence gate works in our spirit, we can see the flow of God influence our soul gates so that they can come into alignment with who we are in heaven and we can manifest the divine nature in the earth.

We find the understanding of reverence in three Greek words, (strong's reference number).

2150-*eusébeia*-from 2152-devout, godly. Reverence, respect, godliness, Devotion , holiness, devoutness toward God . The word *eusébeia* literally means well-directed reverence, but does not imply an inward, inherent holiness. It is the flow of the Spirit into us. **eusebeia** is a noun occurring fifteen times with the predominant sense of "godliness," "piety," denoting devotion to God characterized by a life of conformity to his will, or godly living.

2152-*eusebés* from *eú* 2095, well, and *séboimai* 4576, to revere. Reverent, pious, devout.

4576-*séboimai*-To worship, to reverence.

1 tim 3: ¹⁶And without controversy(from to confess) *great is the mystery*(a secret which would remain such but for revelation) *of godliness*(the-reverence): *God was manifest*(past, passive-receiving action-to make apparent) *in the flesh, justified* (it means to bring out the fact that a person is righteous) *in* (intimate union, remaining in) *the Spirit, seen of angels, preached unto* (within) *the Gentiles* (nations), *believed* (passive-receiving the action- to have faith in) *on in the world, received up into glory.*

We see the reverence of God manifested in the body of Jesus, the word made flesh. The reverence of God flowed through his spirit revealing the righteousness of God in him.

Acts 3: ¹²And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel (to wonder, be struck with astonishment) *ye at this? or why look ye so earnestly*(To look fixedly, gaze intently)*on us, as though by our own power* (root-be able, achieving power) *or holiness* (reverence)*we had made this man to walk?*

Peter acknowledges that reverence was not inherent in his soul. It was a flow of the Spirit into his spirit released through his soul and body manifesting in power to heal the lame man.

The life of God flowed out of heaven into his spirit and through the reverence gate in his spirit, in honoring God, through his soul and body he ministered the healing power of God.

1 tim 4: ⁷But refuse profane and old wives' fables, and exercise (command continuous action, root-naked, without clothing, lay bare) (to exercise, train) *thyself rather unto* (motion from- to this place) *godliness* (from- 1-well, good 2-to reverence, to worship) *⁸For bodily*

exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

We need to get the reverence gate in our spirit open and flowing and practice honoring God in who we are, what we Say and do.

*1 Timothy 2:¹I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ²For kings, and for all that are in authority; that we may lead (To lead or pass through) a quiet(tranquil) and peaceable life (natural life) in all godliness (reverence) and honesty (from-*semnós*; from *sébmomai* - to worship. Decency, dignity, seriousness. *Semnós* represents not only earthly dignity, but that which is derived from a higher citizenship, a heavenly one. There lies something of majestic and awe-inspiring qualities in *semnós* which does not repel but rather invites and attracts). ³For this is good (expresses beauty as a harmonious completeness, balance, proportion, Good as to quality and character, honorable, dignified)and acceptable (from to welcome-1-out of,2-to take from another for oneself, to receive. acceptable, pleasing, grateful, the opposite is rejected not standing the test 96)) in the sight of (face, presence)God our Saviour; ⁴Who will (To will, desire, implying active volition and purpose) have all (everyone) men to be saved (arist, infinitive, passive-receiving the action- to make whole), and to come (to go, move in a direction) unto (motion into) the knowledge (participation in the knowledge, experience) of the truth (the unveiled reality). ⁵For there is one God, and one mediator (to unite, to reconcile, resulting in union) between God and men, the man Christ Jesus;*

As the life of God flows through our reverence gate and is expressed in our life, it will draw people into the experience of salvation. God actively wills everyone to experience salvation, the restoration to wholeness.

We come into wholeness through the life of God flowing through our reverence gate bringing our soul into union with our spirit, and we reflect the divine nature so that others desire what we possess.

1 Timothy 6¹Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. ²And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. ³If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness (reverence); ⁴He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, ⁵Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

⁶But godliness with contentment is great gain.

*1tim 6: ¹⁰For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. ¹¹But thou, O man of God, flee (command continuous, to flee away, seek safety by flight, metaph. to flee (to shun or avoid by flight) something abhorrent, esp. vices) **these things; and follow after** (command continuous, to run swiftly in order to catch a person or thing, to run after, to press on: figuratively of one who in a race runs swiftly to reach the goal, pursue-press hard after with earnestness and diligence in order to obtain) **righteousness** (the sum total of the requirements of God, that which is in conformity to the revealed will of God-His standard, state of him who is as he ought to be,*

righteousness, the condition acceptable to God, *godliness* (devotion or dedication, a god-ward attitude that does what is well pleasing in His sight, It is activated through the Holy Spirit as our spirit is in submission to his in the proper attitude of worship, it is both an attitude and a manner of life, it literally means well directed reverence, a right spirit toward God, from *eu*, "well," and *sebomai*, "to be devout,"), *faith* (conviction of the truth, faithfulness, the character of one who can be relied on), *love, patience* (maintaining a right spirit-tranquil endurance), *meekness* (dead to self, the power of the spirit under control, gentleness, mildness, teachable). ¹²*Fight* (command continuous, to contend with an adversary, preserving amidst opposition-temptation, to contend with adversaries, fight, to contend, struggle, with difficulties and dangers, to endeavor with strenuous zeal, strive: to obtain something) *the good* (expresses beauty as a harmonious completeness) *fight* (an assembly, a place of assembly, the place of contest, the contest for a prize, any struggle or contest, a battle) *of faith, lay hold on* (command to begin this moment, 1-motion towards ,rest upon 2-to actively take. to take the hand or take by the hand to lay hold of in order to obtain and possess to lay hold of, take possession of, attain, attain to, to seize upon, of laying "hold" on eternal life-practically appropriating all the benefits, privileges and responsibilities involved in the possession of it) *eternal life, whereunto thou art also called, and hast professed* (to speak by the Spirit his lordship-our identification with Him) *a good profession before many witnesses.* ¹³*I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;* ¹⁴*That thou keep* (to keep the eyes upon, to obey, perform watchfully) *this commandment without spot* (external spot), *unrebukable* (nothing to seize upon to bring a charge), *until* (as far as, until) *the appearing* (Eng., "epiphany," lit., "a shining forth," was used of the "appearance" of a god to men, an appearing, appearance) *of our Lord Jesus Christ:*

2 Timothy 3:¹This know also, that in the last days perilous times shall come. ²For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴Traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵Having a form of godliness, but denying the power thereof: from such turn away. ⁶For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ⁷Ever learning, and never able to come to the knowledge of the truth.

Titus 1 :1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;² In hope of eternal life, which God, that cannot lie, promised before the world began;³ But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

2 peter1:2 Grace ((from the root word-to rejoice, It is that which causes joy, gratification for the blessing granted, unearned and unmerited favor-not only for the forgiveness of sins, but the impartation of a new nature. The grace of God is what transforms us, causing us to hunger and thirst after His righteousness. It is the divine influence of His Spirit, His Ability and His Nature. It is grace to become and grace to do-1 corn15:10) *and peace* ((a state of tranquility, peace between individuals, harmony, concord, security, safety, prosperity, and felicity)*be multiplied*(to make full, to increase) *unto you through*(intimate union, oneness of heart, mind, and purpose, implying contact, remaining in place, primary idea of rest *the knowledge*(participation in a clear and exact knowledge) *of God, and of Jesus our Lord,3 according*(how, in what manner or way) *as his divine*(what is uniquely God's and proceeds from Him) *power*(His ability) *hath given*(the state brought about by the finished result of the action or

process, the free giving, the free giving of the power of God resulting in life and godliness) *unto us all things*(totality, the whole, perfect provision) *that pertain unto*(motion towards, resulting in) *life*(divine life) *and godliness*(the proper attitude of reverence toward God, devotion, dedication-manifest in a right spirit of reverence and worship to God which does what is well pleasing in His sight, reverence, respect) , *through*(intermediate cause, intervenes between the act and effect) *the knowledge*(insight obtained by penetrating knowledge) *of him that called*(completeness of action, to call authoritatively, call into existence) *us to*(through, by means of, channel, instrument) *glory* (the reflection which attracts, the manifested perfection of His character)*and virtue*(the manifestation of His divine power, the highest glory and virtue of God being conspicuously-easily visible-attracting attention- exhibited, outstanding, remarkable, striking) a virtuous course of thought, feeling and action, virtue, moral goodness, any particular moral excellence, as modesty, purity); *4Whereby*(through-whom) *are given*(completeness of action with permanent results, the free giving of the power of God) *unto us exceeding great*(preeminent, strong) *and precious*(desirable, valuable, honorable, held in esteem) *promises;*(assurance, eternal life) *that by*(intermediate cause) *these*(of these things) *ye might*(momentary-conditional) *be*(created, change of state) *partakers*(having in common, partner) *of the divine*(what is uniquely God's and proceeds from Him) *nature,*(natural disposition- a way of life, a tendency to act in a particular way) *having escaped*(definiteness of action, to flee away from) *the corruption* (short lived, the withdrawal of life, brought into a worse condition)*that is in the world through lust*(strong desire), *5And* (now also)*beside* (personal)*this*(as to that)(and, to bring forth something additional), *giving*(yield more) *all*(total) *diligence,*(earnest effort, zeal, press, speed, eagerness) *add*(command now, give help, to supply further-to compensate for a deficiency, to supply or furnish abundantly, ministereth, nourishment ministered) *to*(intimate union) *your faith*

virtue(moral excellence, the energy of the Holy spirit manifesting the perfection of His nature); *and to virtue knowledge*; (seeking to know) *6 and to knowledge temperance* (self control, the exercising of the will, putting into practice what we learn, our response to the moving of the Spirit, (the virtue of one who masters his desires and passions, esp. his sensual appetites)) *and to temperance patience* (maintaining a right spirit, steadfastness, constancy, endurance, one who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings, a patient, steadfast waiting for, a patient enduring, sustaining, perseverance); *and to patience godliness* ;(devotion, reverence, respect)*7 and to godliness brotherly kindness* (brotherly love out of a common spiritual life, the love which Christians cherish for each other as brethren); *and to brotherly kindness charity* (doing what is best).*8 For* (the reason for) *if these things be* (to exist) *in you and abound*(implying increase, fullness, more than enough, overflow, *they make*(bring to pass, to cause to be, put you in a position) *you that you shall neither*(full negation) *be barren*(without- work, inactive, not employed) *nor unfruitful*(bearing no fruit of the spirit, divine nature) *in*(motion into) *the knowledge*(intimate knowledge expressing a through participation in the Lord) *of our Lord Jesus Christ*.

2 peter 3: ⁸But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ⁹The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. ¹⁰But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ¹¹Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, ¹²Looking for and hasting unto the coming of the day of God, wherein the heavens

being on fire shall be dissolved, and the elements shall melt with fervent heat?

2peter 2: ⁷And delivered just Lot, vexed with the filthy conversation of the wicked: ⁸(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) ⁹The Lord knoweth how to deliver the godly (Reverent) out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Acts 10:¹There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, ²A devout (reverent) man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

Acts 16: ¹³And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. ¹⁴And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped (to reverence) God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Acts 18: ¹¹And he continued there a year and six months, teaching the word of God among them. ¹²And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, ¹³Saying, This fellow persuadeth men to worship (to reverence) God contrary to the law.

Math 15: ⁷Ye hypocrites, well did Esaias prophesy of you, saying,

⁸This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. ⁹But in vain they do worship(to reverence) me, teaching for doctrines the commandments of men. ¹⁰And he called the multitude, and said unto them, Hear, and understand: ¹¹Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.