

## The Second Touch

The first touch is Eph 1:13 and the second touch is Eph 1:17-18. Our calling is not only Eph 2:10 (what we do) but it also achieves Eph 4:2-6, which is our goal (Jn 17:21-23). We see that grace is the gift of God in Eph 4:7 and our calling in Eph 1:18 is to do the good works we were “saved” to do. We were given the gift of the Holy Spirit to carry out the good works of Eph 2:10 to prepare us for Rev 19:8. Eph 4:1-6 is what our Master prayed for in Jn 17:22.

This is the glory, the inner worth that we realize after the second touch. We can not see well enough to do these good works we were given and sealed with the Holy Spirit to do in a manner worthy of our calling (Eph 4:1-3) apart from this second touch. Col 1:10 is how one walks who has received the second touch, who can now see clearly and relate to others in a manner worthy of Messiah Himself. Without this second touch Eph 2:21-22 can never come about, to which we were all called. This is the hope of our calling (Eph 1:18; 4:1). Eph 2:10 and 4:2-3 is to achieve Eph 4:4-6, by Jn 13:34-35 and 17:20-23.

Eph 2:21 says we must be fitted together and growing into (Rev 21:3) His very personal Body. We are His very own Body – His physical Body, His dwelling place. He has no other Body on earth except us. We need to see this. 1 Cor 11:29 – Without the second touch we can never properly discern the Body of Messiah as who it really is – the very dwelling place of God Himself. Shall we go on in our first-touch condition and see one another as trees walking or shall we begin to see each other as the very extensions of our Master’s Body, and treat each other thusly? (Jn 13:34-35).

This is why 1 Cor 11:30 says what it says (and verse 31). So how many of those we considered to be *of us* were not of us after all? (1 Jn 2:19-20). So 1 Cor 11:31 says that we must judge ourselves.

Some, more than others apparently, need this second touch for the shameful ways they treat one another (or others not even in the Body). The words that come out

of their mouths judge them as ones that see their brothers as trees walking. But are we unwilling to do this self-examination in light of the word? God Himself will judge us, even as 1 Jn 5:13 plainly reads (1 Jn 3:2; 5:15,16). The whole letter of 1 John is *the judge*.

Heb 4:12-13 – The whole written word is for believers who are sealed with the Holy Spirit. 1 Jn 2:27 prepares us for verse 28. This is the essential value of the second touch – to know Him (Phil 3:10-16). The two touches are the revelation one receives. The first touch is the needed illumination to know, as Jn 7:17-18 says, whether the teaching is from God, when one is confronted with a real disciple of Messiah.

Whether one needs the second touch or not is dependent on how they see their brothers, or rather, how they treat them. That is, whether they treat them as extensions of Messiah or not – or if they can even judge how they treat Messiah or love Him is by how they treat or love their brothers (1 Cor 16:22). So, if they can find Him again, or if they can see Him – if He Himself does not look like a tree to them – they can have Him touch them again to be able to see Him as He really is.

How did the servants in Mt 25:14-30 see their Master? Some are as Jn 6:36, but verse 40 is how the Father wants all to see His Son. Verse 44 is essential and verse 45 is essential also. But verse 44 is to see the Son and come to Him – and all surely will be raised the Last Day. Dan 12:1-3 is the judgment that will determine how they saw Him and how they saw their brothers and sisters. This will determine who the wise and foolish virgins were (Mt 25:1-13).

Jn 6:47, as Eph 1:13, is eternal life. But unless we understand, or come to understand, as Eph 1:17-18 says, we are there in Dan 12:10. They are the foolish virgins. Many do not know that their prayers are heard because they are self-centered and live to please themselves (Mt 16:24). 1 Jn 3:22 and 1 Jn 5:14-15 are why their prayers are not heard – because they see men as trees. It is apparent to the spiritual (Gal 6:1; 5:19-21,22-24, and 25,26).