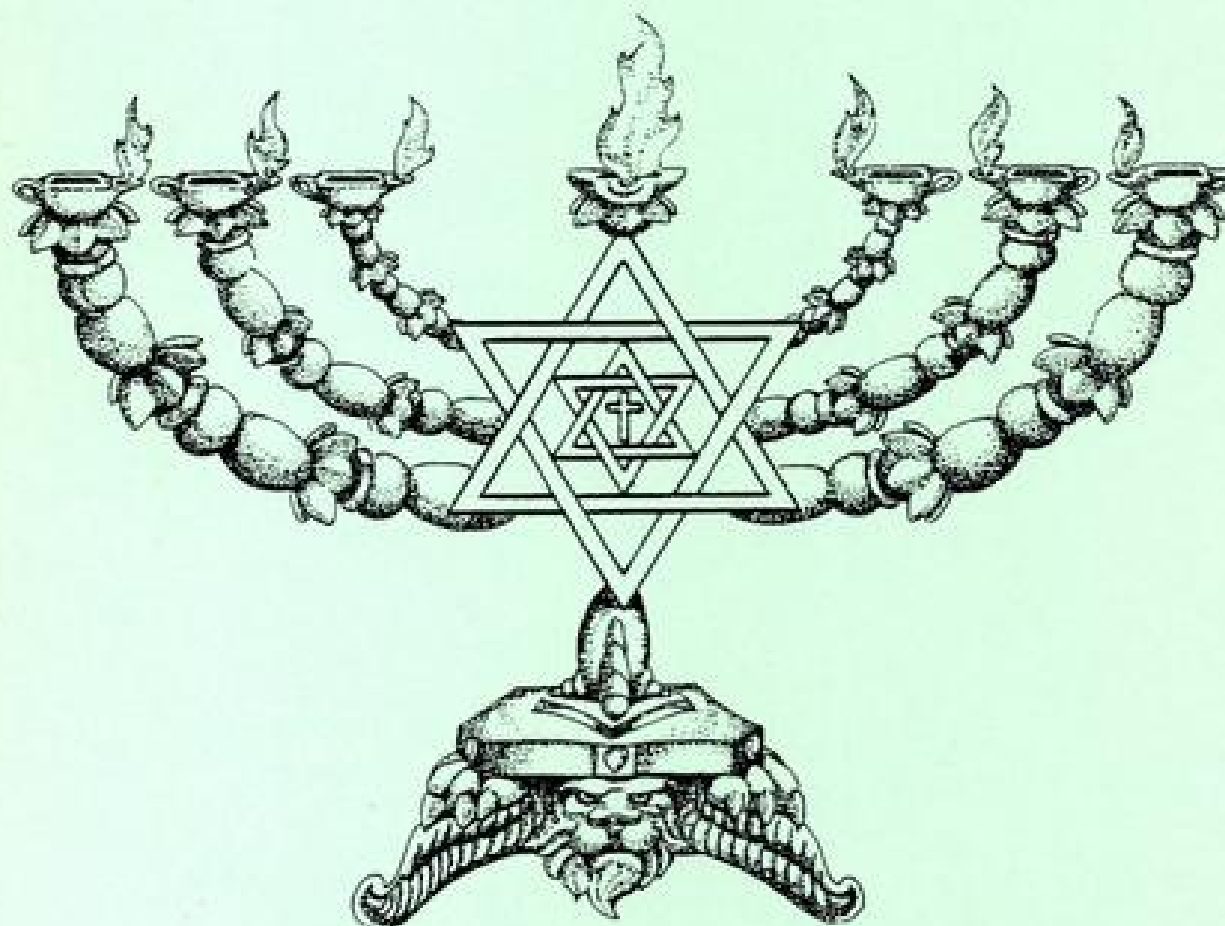


THE LORD'S SIXTY-SIX PRINCIPLES OF TRUTH

**THE NINE PRINCIPLES FROM THE
LORD'S CANDLESTICK OF LIGHT FROM THE
BRANCH OF THE COUNSEL OF THE LORD**

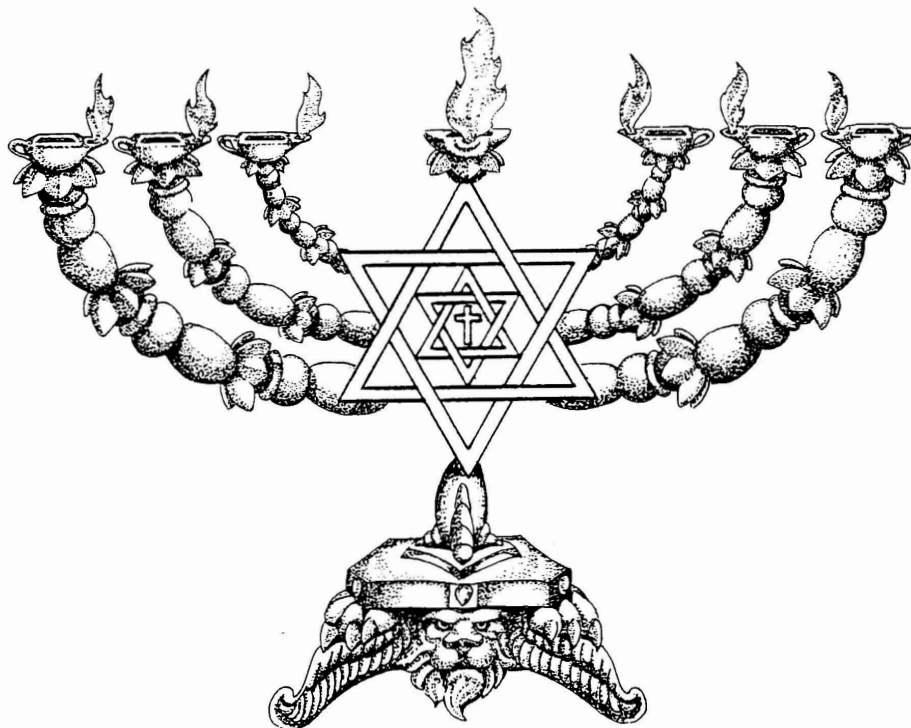


Volume Three

Rev. B. R. Hicks

THE LORD'S SIXTY-SIX PRINCIPLES OF TRUTH

**THE NINE PRINCIPLES FROM THE
LORD'S CANDLESTICK OF LIGHT FROM THE
BRANCH OF THE COUNSEL OF THE LORD**



Volume Three

Rev. B. R. Hicks

THE LORD'S SIXTY-SIX SPIRITUAL PRINCIPLES OF TRUTH

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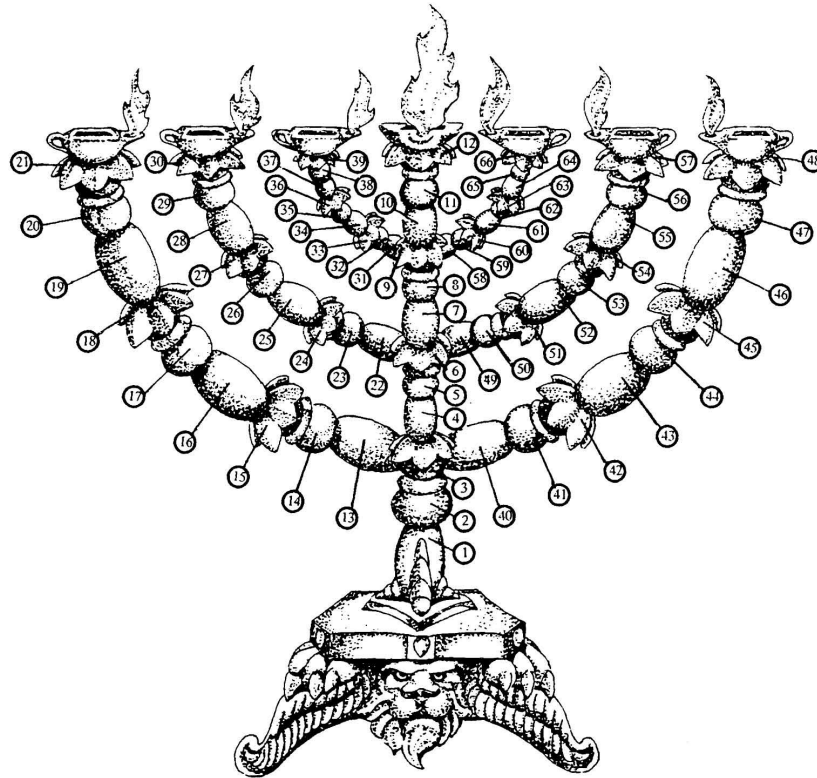
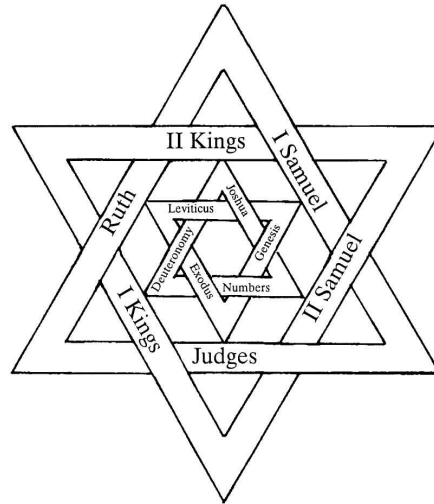
THE NINE PRINCIPLES FROM THE LORD'S CANDLESTICK OF LIGHT FROM THE BRANCH OF THE COUNSEL OF THE LORD

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Rev. B. R. Hicks

Table of Contents

<u>Chapter One: Ephesians – The Land of Promise Principle</u>
<u>Chapter Two: Philippians – The Communion Principle</u>
<u>Chapter Three: Colossians – The Tithing Principle</u>
<u>Chapter Four: First Thessalonians – The Vision Principle</u>
<u>Chapter Five: Second Thessalonians – The Shield Principle</u>
<u>Chapter Six: First Timothy – The Reward Principle</u>
<u>Chapter Seven: Second Timothy – The Believing Principle</u>
<u>Chapter Eight: Titus – “I Am The LORD” Principle</u>
<u>Chapter Nine: Philemon – The Inheritance Principle</u>

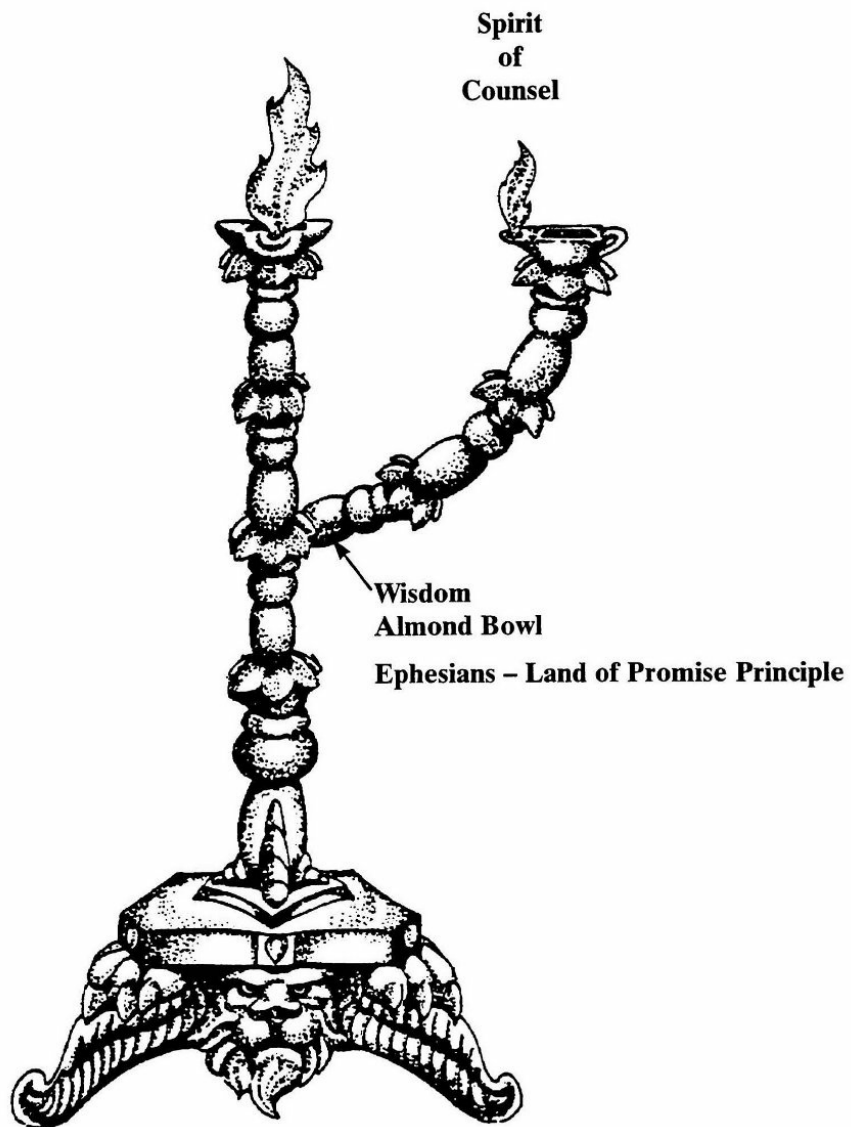


1. Genesis — Bowl Wisdom
2. Exodus — Knop Understanding
3. Leviticus — Flower Knowledge
4. Numbers — Bowl Wisdom
5. Deuteronomy — Knop Understanding
6. Joshua — Flower Knowledge
7. Judges — Bowl Wisdom
8. Ruth — Knop Understanding
9. I Samuel — Flower Knowledge
10. II Samuel — Bowl Wisdom
11. I Kings — Knop Understanding

12. II Kings — Flower Understanding
13. I Chronicles — Bowl Wisdom
14. II Chronicles — Knop Understanding
15. Ezra — Flower Knowledge
16. Nehemiah — Bowl Wisdom
17. Esther — Knop Understanding
18. Job — Flower Knowledge
19. Psalms — Bowl Wisdom
20. Proverbs — Knop Understanding
21. Ecclesiastes — Flower Knowledge
22. Song of Solomon — Bowl Wisdom
23. Isaiah — Knop Understanding
24. Jeremiah — Flower Knowledge
25. Lamentations — Bowl Wisdom
26. Ezekiel — Knop Understanding
27. Daniel — Flower Knowledge
28. Hosea — Bowl Wisdom
29. Joel — Knop Understanding
30. Amos — Flower Knowledge
31. Obadiah — Bowl Wisdom
32. Jonah — Knop Understanding
33. Micah — Flower Knowledge
34. Nahum — Bowl Wisdom
35. Habbakkuk — Knop Understanding
36. Zephaniah — Flower Knowledge
37. Haggai — Bowl Wisdom
38. Zechariah — Knop Understanding
39. Malachi — Flower Knowledge
40. Matthew — Bowl Wisdom
41. Mark — Knop Understanding
42. Luke — Flower Knowledge
43. John — Bowl Wisdom
44. Acts — Knop Understanding
45. Romans — Flower Understanding
46. I Corinthians — Bowl Wisdom
47. II Corinthians — Knop Understanding
48. Galatians — Flower Knowledge
49. Ephesians — Bowl Wisdom
50. Philippians — Knop Understanding
51. Colossians — Flower Knowledge
52. I Thessalonians — Bowl Wisdom
53. II Thessalonians — Knop Understanding
54. I Timothy — Flower Knowledge
55. II Timothy — Bowl Wisdom
56. Titus — Knop Understanding
57. Philemon — Flower Knowledge
58. Hebrews — Bowl Wisdom
59. James — Knop Understanding
60. I Peter — Flower Knowledge
61. II Peter — Bowl Wisdom
62. I John — Knop Understanding
63. II John — Flower Knowledge
64. III John — Bowl Wisdom
65. Jude — Knop Understanding

56. Revelation — Flower Knowledge

Ephesians
A Book of Wisdom
Principle 49
Land of Promise Principle



The forty-ninth principle represented by the first almond bowl on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD God, is found in the Book of Ephesians. This particular almond bowl of wisdom displays the **Land of Promise Principle**.

All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are also found in the Book of Genesis because it is the Book of beginnings. Therefore the Land of Promise Principle on the LORD's candlestick of truth is also the forty-ninth principle in the Book of Genesis.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him (Genesis 12:1-7).

God commanded Abram to isolate himself and to separate himself from his country or native land, from his kindred or birthplace, and from his Father's house, unto the Land of Promise. God purposed to take one man and one woman (Abram and Sarai) to the Land of Promise, which flowed with milk and honey so that they and their seed could grow into a holy nation as God's separated, Bridal nation among the nations of the world. Therefore God commanded Abram to separate himself from the place he happened to be in, for God's holy purpose of establishing Himself in the land of Promise. Hence, Abram had to detach himself from all previous connections in order to follow God's isolating way to Canaan's land, the land of Promise. Thus, Abram had to separate himself from his country, or his nativeland, the soil which had fed him.

It is one's country, land, and nationality which feeds the body, which in turn helps to influence and form one's mental and moral characteristics. Therefore, it is one's country or land that helps to form one's physical stature, which in turn imprints and marks one's personality with the stamp of national characteristics. Because God wanted Abram to be marked with a new stature and a new personality, He commanded him to separate himself and to isolate himself from his old land that had helped to form his natural stature, so that he could go to Canaan's land, the Land of Promise. Hence, in Canaan's land, Abram would acquire a new spiritual stature, a new spiritual personality. God also commanded Abram to separate himself from old fellowships with his kindred and with the people of his old birthplace, which relates to one's social fellowship and civil position. God's command to Abram for isolation also included separation from his Father's house, or home, where he had enjoyed the individual growth of his natural stature, and the protective care of his father, and the mental development of his soul. The price that Abram had to pay in order to go to the land of Promise consisted in forsaking his fatherland, his birthplace, and his paternal home. The greatness of this isolation placed Abram in a diametrically different position to the ordinary ruling tendency of his generation, which was to remain in his own country near his father's house. Abram had to become willing to oppose all of the ruling plots and plans of both his elders and his peers in order to go to Canaan's land. He had to overcome the diseased perception of reality of the flesh that the majority is right and that they always know the highest and the best.

Every individual is personally responsible to God for himself. God is the only One Who knows the highest and the best of His Master Plan and His Purposive Will for each individual. Likewise, it is necessary for each individual, who chooses to go to God's spiritual Land of Promise, to isolate himself and to separate himself to God's Purposive Will and to His Master Plan as Abram did. Abram's isolation and separation was his starting point to God's Land of Promise in the natural. Likewise, in the spiritual, our isolation and separation from the world, the flesh, and the Devil is our starting point to God's heavenly Land of Promise, the New City.

The bonds that attach the soul to one's country, birthplace, and father's house are strong, but the bonds that attach one's soul to God should be stronger. We cannot continue our journey to the heavenly Land of Promise unless we, like Abram, believe God for the strength and the courage to be a minority! Abram, or Abraham, is our example. He stood as a poor minority against all his idolatrous family and friends. He gave up all the worshipping of idolatrous

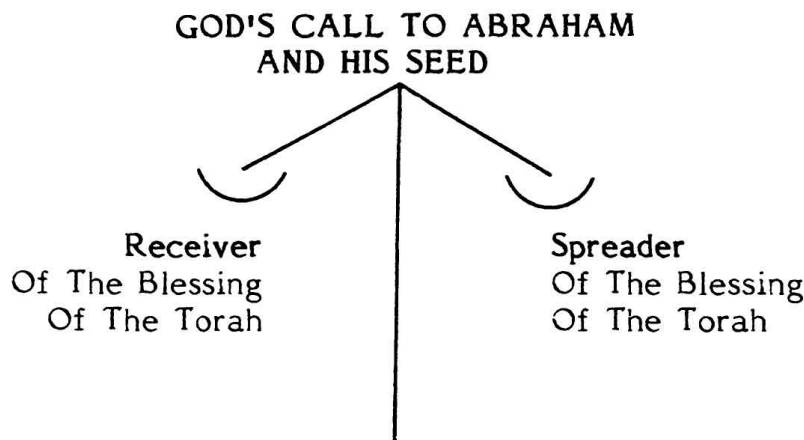
sensuality and human power in his native country in order to be a sojourner in the land of Promise, so that he could feed on the milk and honey in Canaan's land and so that he could gain a new kind of spiritual stature for himself, and leave a spiritual inheritance for his seed. Abram gave up his security, his homeland, and his rights as a citizen in order to go to the Land of Promise to live as a stranger and sojourner, with rights of citizenship in his generation to do God's Purposive will. In Canaan's land, Abram grew in his spiritual stature and in his relationship with God, although he was a stranger and a sojourner in the Promised Land, without citizenship and without legal rights. He became a wandering refugee because of his inner convictions about God's truthful commands and his desire to fulfil these commands. Abram was willing to live as a poor stranger and sojourner in order for his seed to have the privilege of possessing the land of Promise. Because of Abram's call to isolation and separation, and because of his obedience, salvation also has come to the world through his seed, the LORD Jesus Christ.

God promised Abram that he would receive back from God, with increased measure, everything he had given up for Him. Therefore Abram received a new country, new kindred, and a new household in the Land of Promise.

Because Abram renounced his nationality, God blessed him to found a new nation. Because Abram renounced his civic rights to prosper in his birthplace among his kindred, God gave him a new family and the right to prosper in the Land of Promise. Because Abram forsook his father's house, giving up the respect and honour of his family, God gave Abram a new name, Abraham, and a new family, which gained great respect and renown in the Land of Promise.

Although all internal and external circumstances were in opposition to God's Word of promise to Abram, God still performed His promise.

Abram's and Sarai's ages, and the barrenness of the pair, were internal and external conditions that would prevent God's Word of promise from coming to fruition in their lives unless God worked in a mighty, miraculous way. However, since they were chosen by God to be the roots of the future national tree, God performed creative miracles in order to fulfil His Promise to Abraham so that his seed could inherit the land of Promise. Subsequently God alone made Abraham into a great and mighty nation. History is a witness of God's marvellous and wonderful acts in creating and preserving the Jewish nation. First, God called Abraham and his seed to be a **receiver** privately of His blessings of the Torah in their isolation in the wilderness. Second, He called them to be a **spreader** publicly of this blessing of the Torah to the whole world.



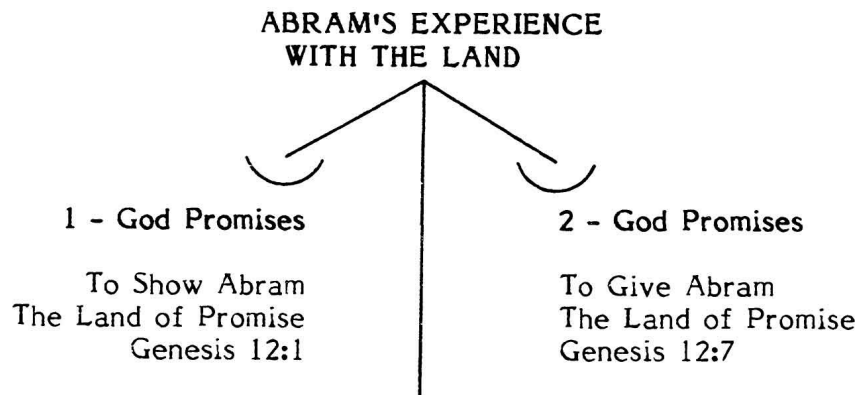
We cannot be a spreader of the blessing of God's Word before we are a receiver of the blessing of God's Word. However, like Abram, we can only receive blessing of God's Word as we isolate ourselves and separate ourselves to God's Purposive Will and to His Master Plan.

Abram and Sarai left all to follow God and to go to the Land of Promise. They were not discouraged by the painful difficulties they encountered in the way to Canaan's land, nor diverted from their goal by the pleasurable delights they found in the way to God's promised land. But they pressed onward and forward toward the prize and the mark of God's high, moral calling, the Land of Promise.

Likewise, those who set out for spiritual Canaan's land, the New City, must persevere to the end. They must always forget those things which are behind and they must always reach forth to those spiritual things which are before. When we humbly undertake to obey God's Purposive Will and Master Plan, we will certainly succeed in reaching the mark and laying hold of the prize, which is the Land of Promise.

The carnal mind would have supposed that, upon Abram's arrival in the Land of Promise, all the kings of the land would have bowed down in honour and respect to him, and that they would have surrendered their crown to him, seeing he was so marvellously and so mightily called of God to be the father of God's Bridal nation and the progenitor of Jesus, the Son of Man.

However, when Abram entered the Land of Promise, there were no kings to greet him, and little notice was taken of his arrival. Nevertheless, Abram journeyed on to the plain of Moreh. Although Abram found no satisfying comfort and consolation from the Canaanite creatures, he found abundance of pleasurable delights in communion with God, the Creator, Who appeared to him there. First, God had promised to **show** Abram the promised land, and, second, God promised to **give** Abram the land. After Abram's obedience to go and to look upon the land which God had promised to him, God promised to give the land to him.



God's promises are both sure and satisfying to all those who humbly and conscientiously observe and obey His Master Plan and Purposive Will. Abram sowed obedience to God's first promise of going and looking upon the land, therefore, he reaped God's second promise, which was God's giving of the land. Thus Abram inherited the land from God, Who had shown the land to him. Although God had led Abram from his family and from his friends, He made up this loss to Abram by His gracious, glorious appearance to him.

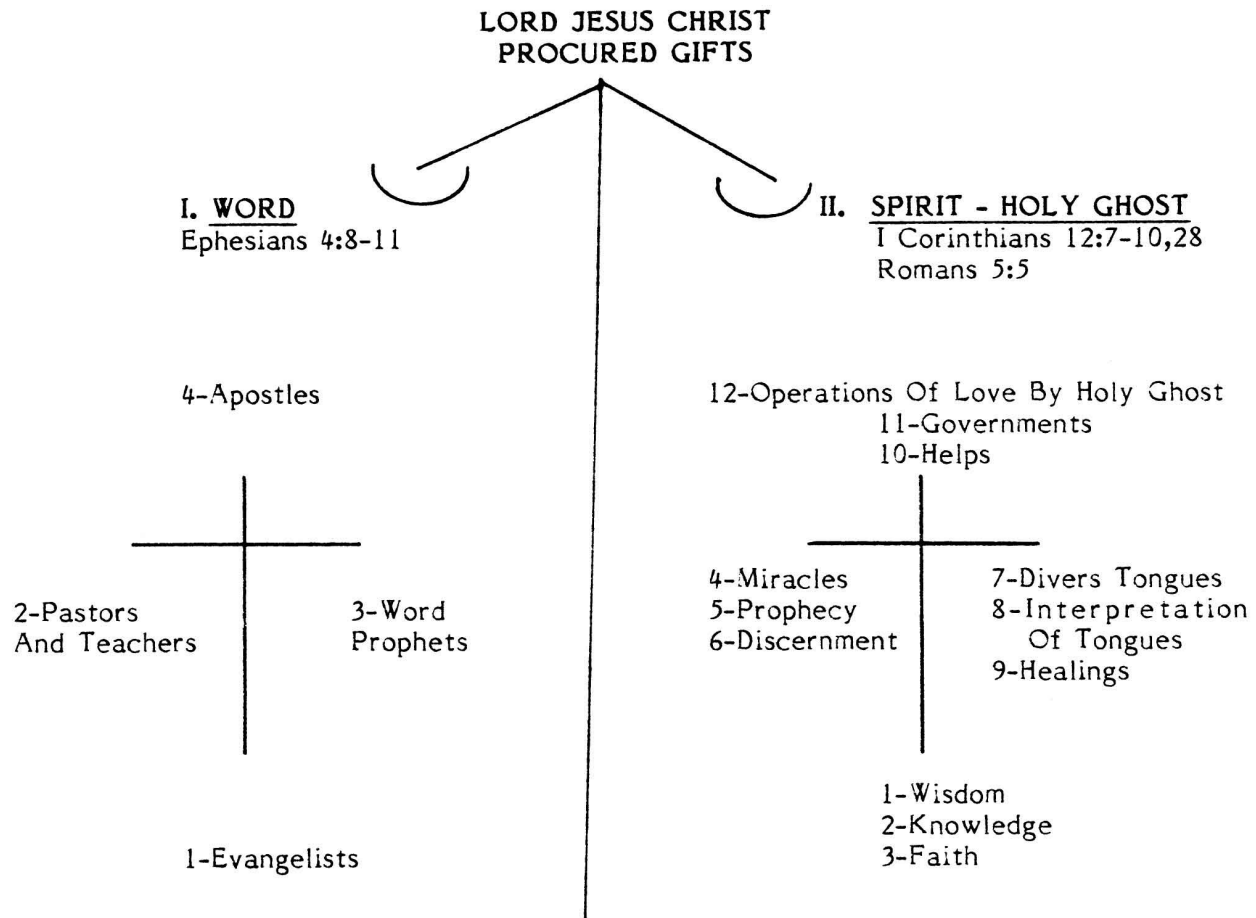
After the LORD had appeared to Abram in the Land of Promise, Abram built an altar, upon which he offered sacrifices, praises and thanksgivings to the LORD (Genesis 12:7). Although Abram entered the Land of Promise as a stranger and a sojourner among the people of Canaan's land, yet he set up an altar to keep up his personal worship and communion with the LORD. God's dealings with Abram are an instructive example to us of how He will deal with us. The LORD God did not isolate and separate Abram from his creature-creature relationships in his native country just to bring him to new creature-creature relationships in the Land of Promise. But the LORD isolated him and separated him from his old land and his old fleshly relationships so that He could bring him to a new land and a new creature-Creator relationship with Himself. God took away Abram's old land so that He could give him a new land wherein he could grow in his personal relationship with the LORD God, the Creator.

The Land of Promise Principle is seen also in the Book of Ephesians.

God called Abram and Sarai the Bridegroom and the Bride, to feed on the milk and honey in the Land of Promise until the seed of the future Bridal nation was formed. Likewise, God has called the New Testament believers to isolate and to separate themselves unto Him and to go to the stature of the LORD Jesus Christ, and to feed upon the milk and honey of His Word, our Land of Promise, until we grow up unto the measure of Christ's stature.

What God did for Abram in the natural is a picture of what He desires to do for us in the spiritual. God desires to isolate us and to separate us from the land of our nativity, our flesh, and to bring us to the promised land of Christ's stature. The book of Ephesians is the only Book in God's Word that reveals His wisdom for us and His promise for us to grow up unto the measure of the stature of the fulness of Christ.

When Christ ascended, He procured the gifts of the Holy Ghost to help us in the ministry of our moral development and the gifts of ministry in His Word to help us grow up in our spiritual education, thereby gaining the stature of Jesus Christ.



I. THE WORD GIFTS

First let us examine the stature of truth concerning the Word gifts which are: Evangelists, Pastors, Teachers, Word Prophets, and Apostles.

And he gave some, **apostles**; and some, **prophets**; and some, **evangelists**; and some, **pastors** and **teachers**; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, **unto the measure of the stature of the fulness of Christ**: That we **henceforth** be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, **even** Christ: (Ephesians 4:11-15).

The LORD Jesus Christ procured four different levels of Word gifts. The Evangelists are on the first level of the stature of God's Word gifts.

1. Evangelists

God gave Evangelists, the messengers of good tidings, to preach the gospel of salvation so that lost souls could hear, believe, and be saved. The Evangelists also helped to establish churches. The Evangelists also helped to repress errors during the absence of the apostles so that the believers could continue feeding on Christ's true wisdom.

2. Pastors-Teachers

God's second level of Word gifts is that of the Pastors-Teachers, who are God's **feeders** of spiritual truth to God's people. God's Pastors-Teachers are to educate and train God's people in the way in which they should go. They are to impart wisdom and knowledge to individual learners concerning the spiritual stature of the LORD Jesus Christ.

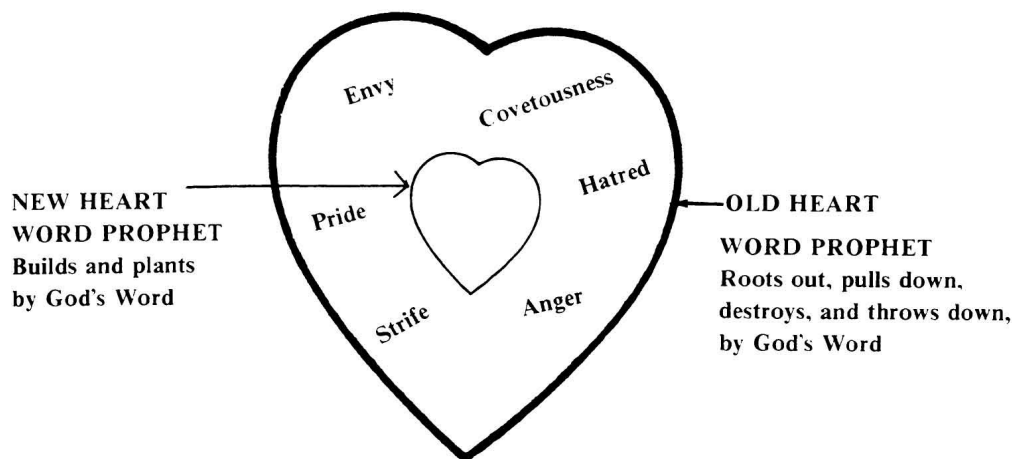
The Pastors-Teachers are shepherds, or "sheep-masters," who are constantly with their flocks by night and by day, to number them, to gather them, to feed them and to conduct them to new pastures daily. The Pastors-Teachers also guard their sheep from the devouring enemies, the wolves who desire to lead the LORD's flocks astray with falsehoods and deceptions. The care of the Pastors-Teachers, or the "sheep-masters," should be constant and tender in their feeding and controlling of the sheep.

The Pastors-Teachers are responsible for feeding those whom God has placed under their spiritual care until they grow up unto the measure of the stature of the fulness of Christ.

3. Word Prophets

The third level of God's Word gifts is that of the Word Prophets, who are used by God for spiritual destruction and construction.

The "Word Prophets" had the ministry of interpreting God's Master Plan and Purposive Will to the people. The Word Prophets had the ministry of destruction and construction (Jeremiah 1:10). They were to root out, pull down, and to destroy, and to throw down all things in man's old nature which are contrary to God's holy nature. Then, they were to build and plant God's holy truths in the hearts of His people until they grew up into the measure of the stature of Christ.



The Word Prophet, by God's Word, carries on a destruction program reaching into the heart and will of God's people, helping them to remove completely and to destroy entirely the essential part of their rebellion against God's Master Plan and Purposive Will. The Word Prophet helps them to tear up and to dig up the supporting base of obstinacy in their wills. The Word Prophet also pulls down, by God's Word, the high places of pride in the minds of God's people. God's powerful Word, through His prophets, exerts great force on the human will to give up its forceful obstinacy against Christ's Purposive Will, thereby causing it to move forward and upward to the Purposive Will of Christ, the Bridegroom. The Word Prophet, by God's powerful truth, helps God's people to tear down and to demolish their proud thoughts and prideful plans, thereby bringing to an end the corrupt, carnal nature of their old heart. The Word Prophet also, by God's Word, helps God's people to throw down or hurl down to the low place their superiority pride that desires to usurp God's rule and reign in their lives and in the lives of others.

God uses His Word Prophets, after their destruction work, to begin a spiritual construction program in the new heart by building and planting. The Word Prophet builds and establishes the truth about spiritual maturity in Christ Jesus. He builds upon Christ's foundational gifts of blood, fire, and water. The Word Prophet also plants and sows God's truth in the soil of the minds and hearts of those who belong to the LORD. The Word Prophet has the responsibility to firmly set God's truth in the minds of God's people, to implant God's revealed Word so that it can

take root downward and bear fruit upward, both in the new heart, and in the old heart.

4. Apostles

The fourth level of God's Word gifts is that of the Apostles, who were sent out to preach, and to rule and reign with spiritual power and authority in God's Kingdom of Light.

An Apostle is a **sent one**. To be an Apostle, one had to have been an eye and an ear witness of the risen Christ. Apostles are personally called and chosen by the LORD and Saviour, Jesus Christ, Himself. They were powerfully inspired to speak God's Word and powerfully anointed to work special miracles according to God's Purposive Will. They were specially appointed Christian heralds and messengers of Christ's gospel of truth.

The LORD Jesus Christ also is called an Apostle (Hebrews 3:1). He is the Messiah, the special sent One of God. Jesus was sent by the Father with a special message and commission. Likewise, Jesus Himself, deposes special persons as His representatives and agents, and sends them on special errands in His Kingdom to be leaders, examples, and overseers in His Kingdom. The ministry of an Apostle consists in founding churches, and upholding them by Christ's wisdom, and by the supernatural power of God's Spirit, which is specially bestowed upon them for that purpose.

So God uses Evangelists, Pastors-Teachers, Word Prophets, and Apostles to bring people to Christ and to help them grow up to the measure of the fulness of Christ's stature.

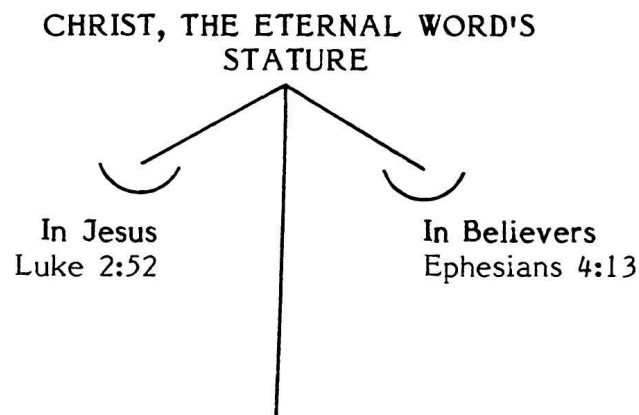
It is God's desire for believers to leave the old land of their flesh, their creature-creature relationships, and journey through the Land of Promise, feeding on the wisdom of Christ's Word until the stature of Christ Jesus is formed within them. Thus, through the stature of Christ within, one is able to enter into a oneness of relationship with the LORD Jesus Christ as a Bridegroom, and as a Creator.

The Hebrew word for stature is *ko-maw*, meaning height, high, tall, maturity in years and size. It is used to express the growth or maturity of a person, a tree, a nation or a building.

God's only begotten Son, Jesus, as the Son of Man, grew in wisdom and stature.

And Jesus increased in wisdom and stature, and in favour with God and man (Luke 2:52).

Jesus increased in wisdom and stature. Christ, the eternal Word, the Son of God, was united to Jesus, the Son of man, from conception. Yet Christ, the Eternal Word, that dwelt in Jesus, manifested the milk and honey of His wisdom to Jesus by degrees as Jesus' stature increased and grew. Subsequently, Jesus Christ is able to feed us with His milk and honey so that we, too, may grow in the same pattern of His wisdom and of His stature.



The Hebrew word *ko-maw* is a feminine word, which suggests surrender and obedience to the Bridegroom. The human soul of Jesus, as an espoused Bride, as it were, grew in the wisdom of surrender, subjection, and obedience to the divine Christ, the eternal Word, the Bridegroom within.

The Bridegroom, in the Song of Solomon, describes the growth of His Bride with the same word *ko-maw*.

This thy **stature** (*ko-maw*) is like to a palm tree, and thy breasts to clusters of grapes (Song of Solomon 7:7).

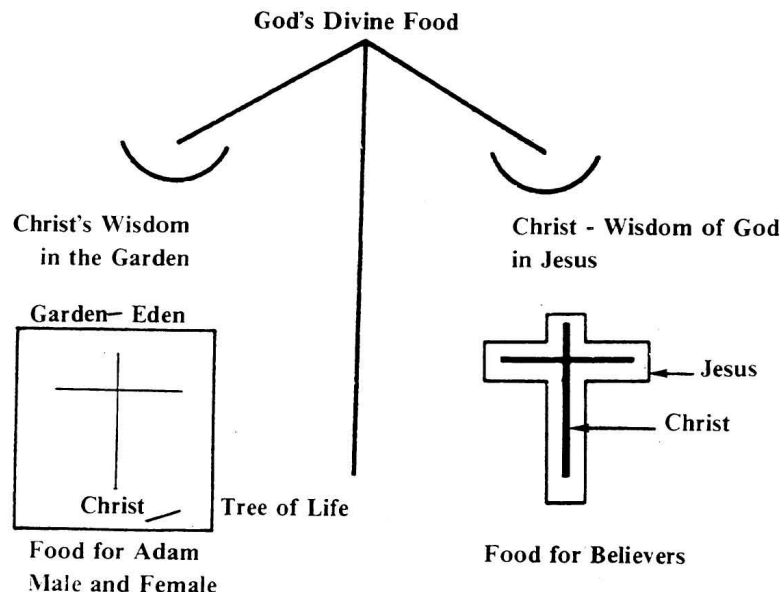
The Bridegroom compares His Bride's spiritual stature to a palm tree, so straight, so tall, and so fruitful, does she appear to Him. He takes hold of her branches in order to seize her fruits and refresh Himself.

Christ, the eternal Word of God, fed the stature of Jesus, the Son of man, with His wisdom, His Truth, until Jesus increased to mature stature. Now Jesus has given us the milk and honey of His stature of wisdom so that we, too, can grow (John 6:35,56,57).

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6:35).

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me (John 6:56,57).

Jesus is God's divine food for our soul. God offered the Tree of Life, the Christ, and His wisdom to Adam, male and female, within the Garden of Eden. They were commanded to eat and live. But they rejected God's Christ, the Tree of Life. However, after their rejecting of Christ, God, in due season, through His wonderful mercy, grace, and love, sent His only begotten Son, Christ, to be joined to the Son of Man. Jesus Christ, the Son of God, and His wisdom, were joined to the flesh of the Son of Man, Jesus. Therefore, Jesus Christ has invited us to eat the wisdom of Christ Jesus and to eat the flesh-bread of His sacrifice and to drink of the life of His sacrificial blood and live!



Christ, the Son of God, was the Tree of Life in the Garden, and He also is the Tree of Life in Jesus. Subsequently, if we feed on the stature of wisdom in Jesus, we can grow up into the full measure of the spiritual stature of Christ. The natural Land of Promise provided food for Abraham and his seed to grow up into a mature Bridal nation. Likewise, Christ Jesus, the spiritual land of promise, has provided food for us and our need to grow up so that we can be a mature Bride in Him. Christ Jesus is a Land of Promise upon which we can feed our souls with the food of wisdom until we grow up into the measure of the stature of the fulness of Christ.

This brings us to the twelve-fold gifts of God's Holy Ghost.

II. Spirit - Holy Ghost Gifts

There are twelve different gifts of the Holy Ghost: (1) the gift of wisdom, (2) the gift of knowledge, (3) the gift of faith, (4) the gift of miracles, (5) the gift of prophecy, (6) the gift of discernment, (7) the gift of divers tongues, (8) the gift of interpretation of tongues, (9) the gift of healings, (10) the gift of helps, (11) the gift of governments, (12) the gift of operations of love.

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (I Corinthians 12:7-10).

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues (I Corinthians 12:28).

The LORD Jesus Christ has given these twelve governmental gifts of the Holy Ghost, which also help God's people to grow up to the measure of the fulness of the spiritual stature of Christ Jesus.

The gift of wisdom is the first of the spiritual gifts to be used in the church.

1. Gift Of Wisdom

The gift of wisdom enlightens the mind to see things as they **now are**, whether good or evil.

The gift of wisdom from God's Holy Spirit gives illuminating power to one's faculty of seeing into the heart of things and of forming the fittest and best judgment in both spiritual and natural matters. The gift of wisdom helps the heart and mind to discern the best road to take, with the best end or goal.

The gift of wisdom is a combination of judgment and sagacity. God's wisdom from His Spirit gives perfect soundness to the mind and to the intellect, readiness of apprehension, and dexterity in the execution of God's Purposive Will. God's Spirit of wisdom fills the heart with the fear of God, and the will with sincere and uniform passive submission to actively do God's commands.

Next is God's gift of knowledge by the Holy Ghost.

2. Gift of Knowledge

The gift of knowledge helps the heart and mind to **know** the mysteries of God's truth that were hidden in the types, shadows, prophecies, and histories of the Old Testament. The Spirit of knowledge helps the heart and mind to grasp a certain, clear perception of God's truth. It helps the heart and mind to gain familiarity and intimacy with Christ Jesus. The Spirit of knowledge helps the heart and will to gain actual experience with God's truth. The Spirit of knowledge helps the mind to acquire mental accomplishment in God's truth by learning the principles of God's moral high calling in Christ Jesus. The Spirit of knowledge personally instructs the heart and mind in the way and will of Christ.

The gift of knowledge helps one to know the heart and mind of others when it is necessary in order to see them delivered and to go on for God.

This brings us to the gift of faith by the Holy Ghost.

3. Gift Of Faith

God's gift of faith by the Holy Ghost helps the heart and mind to put its implicitly in God's divine power and promises. The Spirit of faith helps the mind and will to assent to what God has stated in His Word. The Spirit of faith helps the mind to confidently trust in the veracity and authority of God's Word. It helps the heart to establish firm and earnest belief in the truth of God's Word. The gift of faith helps the heart and mind to ascend into realms of faith above one's spiritual stature in order to see mighty things accomplished in God's Kingdom of light.

This brings us to the gift of miracles by the Holy Ghost.

4. Gift Of Miracles

God's Spirit of miracles works wonderful things which produce surprise, astonishment, and excitement in the hearts of God's people. God's Spirit of miracles has power to deviate from the known laws of nature to accomplish God's Purposive Will. God's Spirit of miracles is able to work dramatic performances in the lives of His saints. God's Spirit of miracles has power to supersede the laws of nature. God's Spirit of miracles has power to override

all laws of death, restoring life in death, creating sight and hearing in the face of natural impossibilities.
This brings us to the gift of prophecy by the Holy Ghost.

5. Gift Of Prophecy

The Spirit of prophecy, by the Holy Ghost, presents declarations of something to come. It foretells future events. It predicts God's comforts and consolations in the midst of sufferings. It edifies and builds up the faith, hope, and confidence of the saints. The gift of prophecy is one of the leading branches of blessing from the Tree of Life. The Spirit of prophecy anoints the heart to understand and the mouth to speak the mysteries of God's hidden truth. The Spirit of Prophecy by the Holy Ghost governs and guides God's people according to God's Purposive Will and Master Plan.

The Holy Ghost gift of discernment is the sixth gift that Christ has procured for His church.

6. Gift of Discernment

The Spirit of discernment distinguishes between truth and falsehood, and between virtue and vice. The Spirit of discernment is a powerful mode of intellectual vision. The Spirit of discernment allows the heart and mind to see quickly the nature of a thing in spite of the efforts of another to hide and cover the thing.

The Spirit of discernment discerns characters which are concealed by particular disguises. God's Spirit of discernment cannot be deceived by any artful device or skilful ingenuity of the Devil and the flesh, however thoroughly cloaked from suspicion the hidden thing may be. God's Spirit of discernment can discover the springs of human action and uncover the thoughts, and feelings of the heart, whether they be good or evil. God's Spirit of discernment removes all obscurity and confusion about both truth and error. God's Spirit of discernment pierces every veil of falsehood that has been drawn over the truth. Thus the gift of discernment preserves God's people from being deceived by the flesh, and the world, and the Devil. God's Spirit of discernment helps His people to estimate the real qualities of either persons or things.

This brings us to the seventh gift of the Holy Ghost, which is that of divers tongues.

7. Gift Of Divers Tongues

The gift of tongues is first given at the baptism of the Holy Ghost as evidence of the baptism. Afterwards, God gives some a special gift of divers tongues to give messages of comfort, consolation, and guidance to His church.

The Holy Ghost takes control of the surrendered tongue and expresses God's thoughts to His people through the medium of speech in an unknown tongue. God declared that His people were to be peculiar people; therefore, He gives them peculiar unknown tongues through which they can express proper praises and prayers to God and by which God can express His Purposive Will and Master Plan to His people. Thus the LORD uses the gift of tongues to make known His mind and His will to His people.

The eighth gift of the Holy Ghost is the gift of interpretation of tongues.

8. Gift Of Interpretation Of Tongues

God's Spirit gives to some in His church the gift of interpreting, expanding or explaining the tongues that are unintelligible to the natural mind. The gift of interpretation is the spiritual power to understand and to explain what the Spirit has expressed in an unknown tongue. God's Spirit of interpretation is able to unfold the intent and meaning of a message in an unknown tongue, and to make intelligible that which has been spoken in an unknown tongue.

The ninth gift of the Holy Ghost is the gift of healings.

9. Gift Of Healings

The Holy Ghost anoints some with different gifts of healings. God's Spirit of healing has power to cure and to make whole and sound, any derangement of man's being, spirit, soul, and body. God's Spirit of healing is able to remove illnesses, subdue diseases, and to heal wounds. God's Spirit of healing is able to purify and to remove

feculent matter from His creation. God's Spirit of healing is able to cause one's body to become whole; to return to a sound state, or to resume a whole condition. God blessed the early church with divers gifts of healing so that they could live, be whole, and grow in the stature of His Son, Christ Jesus.

The tenth gift of the Holy Ghost is the gift of helps.

10. Gift Of Helps

God's Spirit of helps comes upon His people, giving them compassion to minister to those who are weak and in need of help. God's Spirit of helps moves on His people to assist others and to aid them in effecting God's Purposive Will in their lives. God's Spirit of helps always moves on His people to succour and to relieve those who are suffering according to God's Purposive Will in times of distress. God's Spirit of helps always anoints someone to alter or to change situations for the better. God's Spirit of helps always anoints someone to aid others in getting out of a difficult circumstance. God's Spirit of helps always manifests itself through His children, bringing remedy and relief to suffering souls in the time of trouble.

God's Spirit of helps anoints many precious persons in His Kingdom to assist in a multitude of different ways in proclaiming the truth of God's Word.

The eleventh gift of the Holy Ghost is the gift of governments.

11. Gift Of Governments

The Holy Ghost imparts gifts of governments to God's people for controlling, directing, regulating and administrating God's affairs. God's Spirit of Holy Ghost Witness and Word Witness bears witness to God's mind and will, thereby making a way for God's will to rule and reign in His house. Therefore, God's Spirit of governments restrains the human will from ruling over God's affairs. God's Spirit of governments gives God's will the ruling superiority and the controlling authority. God has every divine right to control, manage, and rule according to His own perfect, Purposive Will.

The twelfth gift of the Holy Ghost is that of operations of love.

12. Operations Of Love By Holy Ghost

The gift of operation of the Holy Ghost takes the love that has been formed by God's Word and releases its power, force, and influence by God's Spirit.

The Holy Ghost sheds abroad God's love through His people so that they can worship, serve, and work by and through His Love.

And hope maketh not ashamed; because **the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us** (Romans 5:5).

The Holy Ghost is God's Spirit of power and force that operates God's love. The shedding abroad of God's love by the Holy Ghost is a sweet ointment, perfuming the soul, and it leaves its influencing fragrance upon the souls that it touches. The shedding abroad of God's love through us, by the Holy Ghost, draws souls to God through us. Those whom we serve always are influenced by God's gift of operations of love. The love from God's Word in our hearts always leaves a sweet-smelling fragrance upon others' hearts when God releases His love by the operation of the Holy Ghost. How gracious of God to give us His Word, which gives us love, and to give us the gift of the Holy Ghost operation to shed it abroad.

But whoso **keepeth his word, in him verily is the love of God perfected**: hereby know we that we are in him (1 John 2:5).

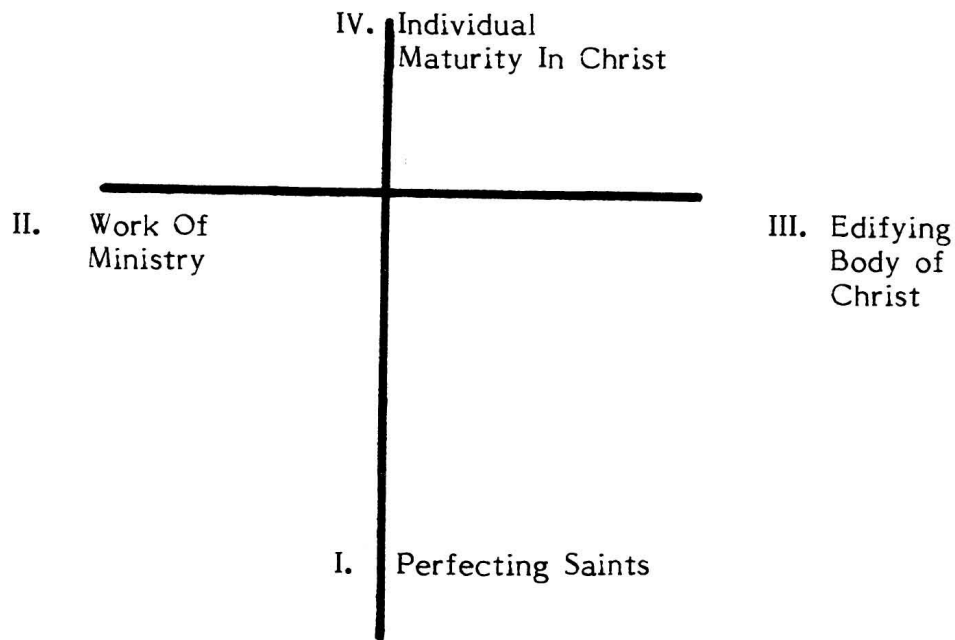
God's Word gives us God's divine love, and the Holy Ghost gift of operation sheds it abroad in our heart. Then our mouths can speak the truth in love.

But speaking the **truth in love**, may grow up into him in all things, which is the head, even Christ:

(Ephesians 4:15).

God's great design in giving gifts, both of His Word and of His Spirit, is for the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ, and for the personal growth to maturity of the individual in Christ Jesus.

GOD'S UNION OF THE GIFTS OF HIS WORD AND OF HIS SPIRIT



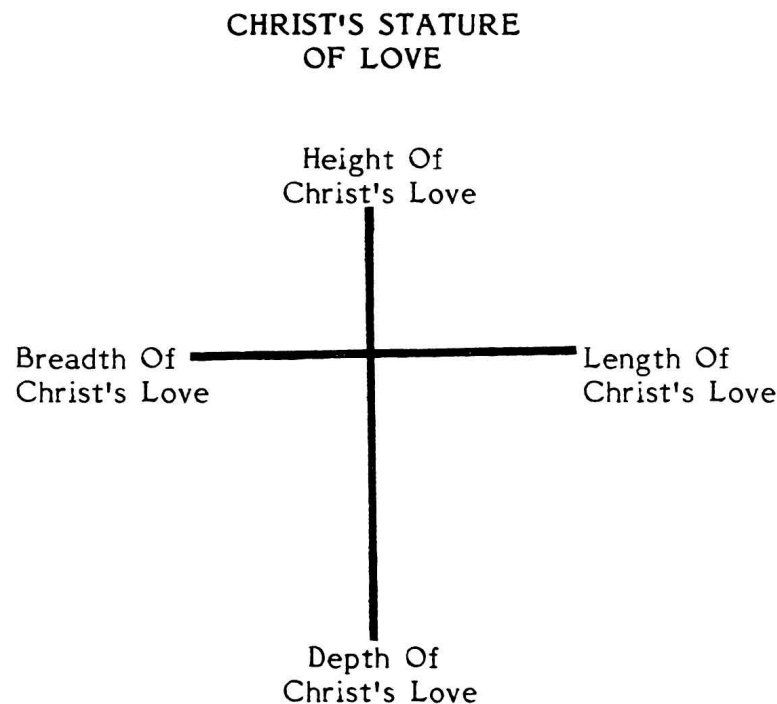
First, God's Word gifts are for the perfecting of saints, that is: strengthening, confirming, and advancing them in Christ's wisdom and they are to be accompanied by the Spirit's operation of love. Second, God's Word gifts are for the work of the ministry, by teaching and by training others for the proclaiming of the gospel, and these works also are to be accompanied by the Spirit's operation of love. Third, God's Word gifts are for the buildup of the body of Christ by the addition of new members to it. This increase of the body of Christ is to be joined to the effectual working of the Spirit's operation of love. Fourth, God's Word gifts are designed to prepare Christ's Bride for the New City, by feeding each individual believing soul with milk, meat, and honey of Christ's wisdom until it reaches the measure of the stature of the fulness of Christ.

But all of these gifts of ministry in the Word are to be accompanied by the gift of the Holy Ghost's **operations of love**. God desires for His believers to grow up into spiritual maturity until they henceforth be no more children, that is being infantile in knowledge, immature in judgment, weak in faith, and quickly yielding to the flesh. Children are easily tossed about as when the wind blows upon a filmy cloud. When one's childish soul is tossed about with its immature thoughts, it feels constant disturbance, agitation, and disquiet. The childish soul, that is tossed about, moves impatiently, angrily, and disdainfully amidst the contrary situations of life. It lacks the food from Jesus Christ, the Tree of Life in the promised land to give it the solidifying roots to stand firm and true in God's Purposive Will and Master Plan. Childish immaturity prevents believers from discerning and resisting the mischievous subtlety of seducers who lie in wait to deceive them. But, when the soul confesses the truth of Christ and joins itself to a love that is willing to obey its illuminating rays, that soul grows up into spiritual maturity and accepts Christ's governing head in all things.

The Land of Promise Principle, with its food for spiritual growth unto maturity, is the crowning principle in the Book of Ephesians. First, in the Book of Ephesians, the Apostle Paul reviews the doctrine of salvation and the

sealing of the believers by the baptism of the Holy Spirit. Then, he instructs the believers about his prayerful desire for them to be grounded in Christ's love, and for them to know the breadth, length, depth, and height of the fulness of Christ's mature love.

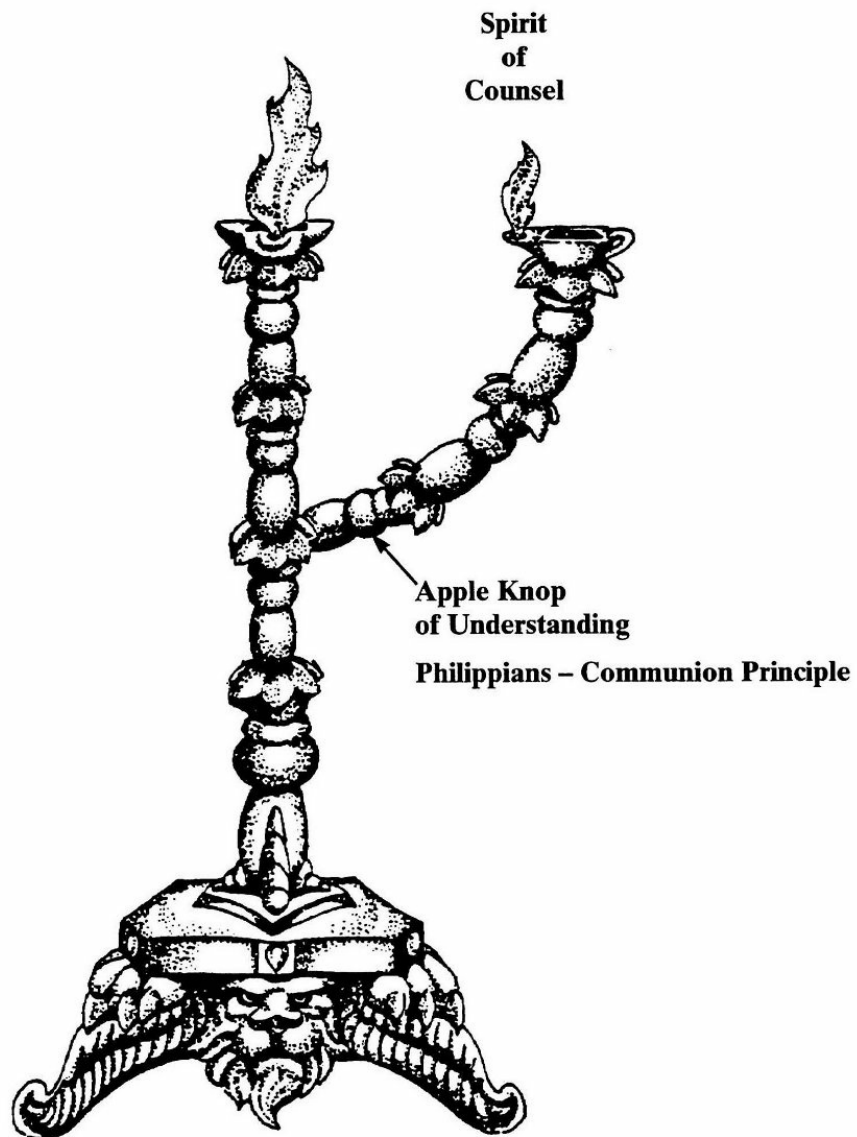
That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (Ephesians 3:16-21).



The depths of Christ's love reaches down to the lowest sinful condition, with a gracious design to retrieve and to relieve the miserable sinner who has sunk into the depths of sin. The breadth of Christ's love reveals the extent and magnitude of His glorious light of Truth, which swallows up the darkness in a believer's understanding. The glorious light of Christ's counsel destroys the darkness, the narrowness, and the restriction of the carnal mind, giving the illuminated mind true breadth of understanding in Christ's love. The length of Christ's love extends from everlasting to everlasting, giving comfort, consolation, and security to the believing soul both in time and in eternity. The height of Christ-love raises the believing soul up to glorious, heavenly happiness into a holy union with the Bridegroom. Therefore, we should desire to comprehend the full stature of Christ's love, which passeth knowledge. If Christ's love passes knowledge, then it is something that we should grasp and take hold of in our understanding. The fulness of Christ's spiritual stature brings us into a complete union with God, the Father, who is love (I John 4:8).

Therefore, let us feed on Christ's almond wisdom in His Land of Promise until we grow up unto the measure of the fulness of His stature, as Abraham and his seed fed in the Land of Promise and grew unto full stature as a nation, the Bride of God.

Philippians
A Book of Understanding
Principle 50
Communion Principle



The fiftieth principle represented by the first knop on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD God, is found in the Book of Philippians. This particular apple knop of understanding displays the **Communion Principle**.

Communion is the act of communicating and of sharing in things, and of fellowshiping. Communion is conversing and an interchanging of thoughts. Communion with the bread and wine of Christ is a participation, by faith, of the broken body of Christ, and in the shed blood of Christ. By faith, the communicant experiences a new spiritual union with Christ and a fresh affection in his spirit for Christ as he partakes of the bread and wine at the communion table. Communion is a great apple knop principle of understanding.

All the principles portrayed by the bowls, knops, and flowers on the Candlestick are found also in the Book of Genesis, because it is the Book of beginnings. Therefore, the Communion Principle on the LORD's candlestick of truth is also the fiftieth principle in the Book of Genesis.

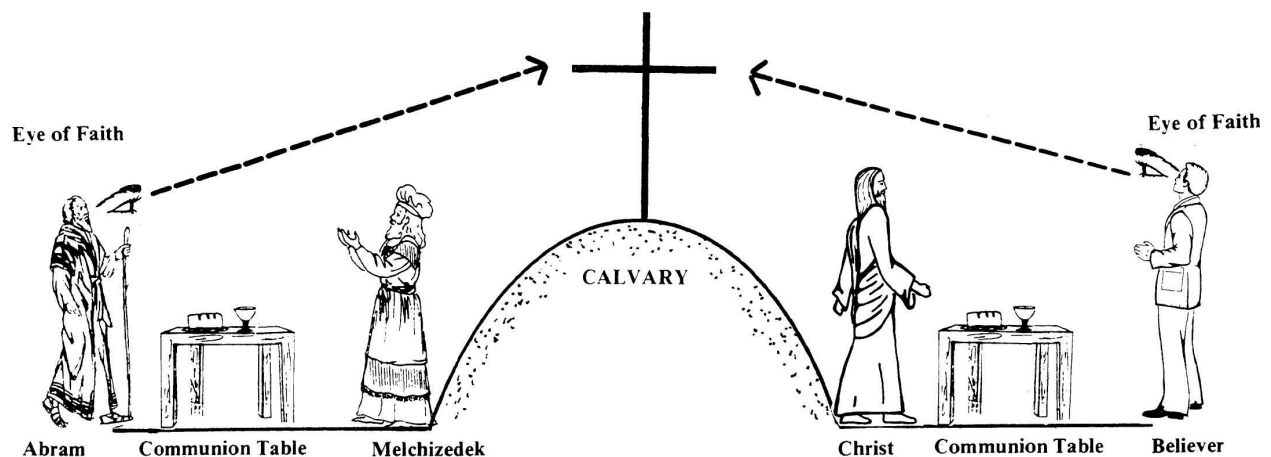
And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God (Genesis 14:17-18).

Since all Scripture is given by inspiration of God and is profitable, these two verses are profitable and they teach us how communion is found and what it consists in (II Timothy 3:16,17). There are two kings mentioned here in these two verses, the King of Sodom, and the King of Salem, who show (unto) us the right and the wrong kind of communion.

Melchizedek is none other than the Christ, the Son of God appearing in an angelic form. Through Melchizedek, or Christ's visit to Abram, we learn the truth about the true Communion Principle. The true and right Communion Principle means a participation of the body of Christ and a participation of the blood of Christ. Therefore, those, who truly participate in Christ's body and blood, are brought into unity with one another, making them one bread, and one blood. Christ's bread (body) and Christ's wine (blood) provide a table of intimate fellowship and communication for the believers both with the LORD Himself and with one another. Hence, the **LORD'S Supper** furnishes the opportunity for mutual love and confidence to be displayed both toward the Father and toward one another through the holy communion of Christ's body and blood.

Christ, or Melchizedek, served Abram bread and wine as a foretaste of the holy communion of the Crucified Christ and the Resurrected Christ.

Abram ate and drank in faith believing, looking forward to the Cross of Calvary. We eat and drink in faith, looking backward to the Cross of Calvary.

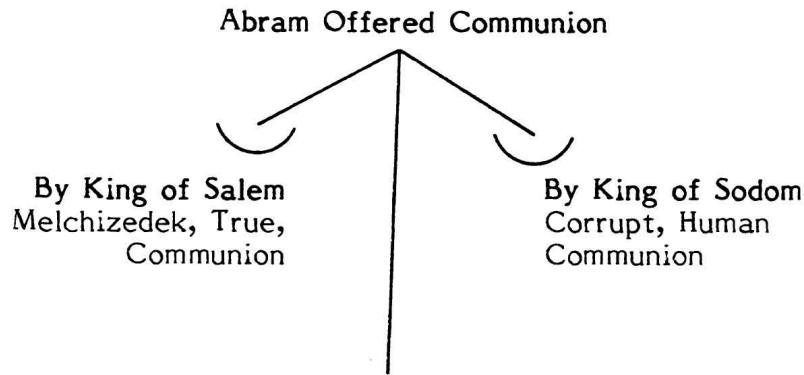


Thus we, being many, are united to one another in love, through the blessed, broken body and the precious shed blood of Christ. Therefore we are responsible to allow Christ's Communion Principle to operate in our lives, both publicly and privately. We are obliged to share with one another our gifts and graces that we have received from our LORD. We are obligated to perform such duties as will produce mutual good for the inward man and the outward man both of ourselves and of other believers. One's earthly life is nourished not merely by one's daily bread, but it is nourished by the grace of God's divine Word and Spirit that bless the food as a means of nourishment and

maintenance of the earthly life. Likewise, one's spiritual life is nourished by the grace of God's divine Word and Spirit that bless Christ, the true Bread of Life, to the soul and to the spirit.

Christ blessed Abram with His bread and wine (body and blood) on this memorable occasion; therefore, Abram was strengthened to continue growing spiritually so that he could fulfil the Father's Master Plan and Purposive Will.

Abram was offered two different kinds of communion on this particular day. He was offered the true, divine communion by the King of Salem, or Melchizedek. He also was offered by corrupt, human communion by the King of Sodom.

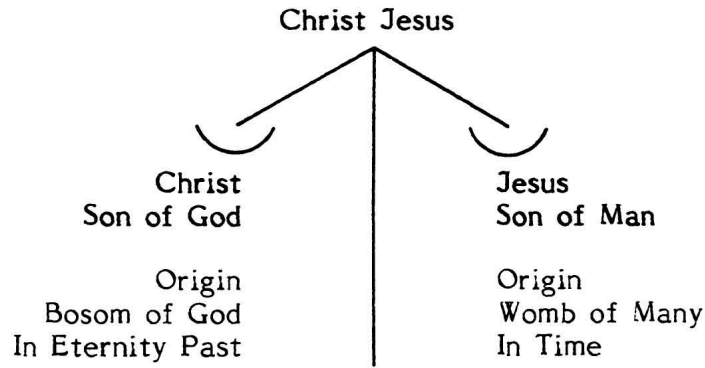


Abram chose true communion with Christ, or Melchizedek, to God's glory and for his spiritual good. But he rejected the false, corrupt communion with the King of Sodom, which, had he accepted it, would have brought dishonour to God and destruction to his own soul.

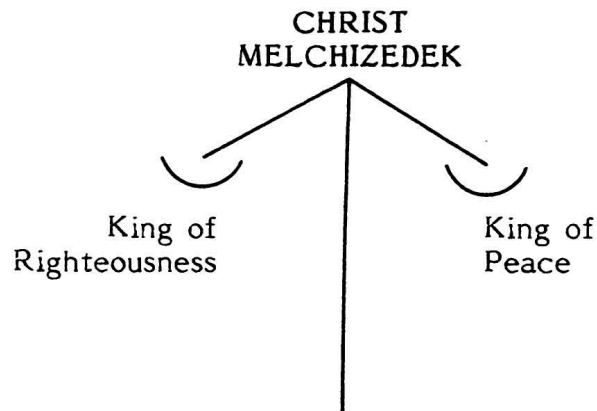
Let us examine the circumstances of Abram's life so that we can appreciate his wise choice of fellowship with Melchizedek.

Abram's nephew, Lot, dwelled in Sodom, fellowshipping the citizens of Sodom, while Abram remained isolated and separated unto God in his own distinctive character and calling. There were four kings who came to make war against the cities of Sodom and Gomorrah. After the four kings had defeated the two kings of Sodom and Gomorrah, they took all the people, all the movable goods, all the food, and Abram's nephew, Lot, and went their way. When Abram learned of Lot's captivity, he led 318 men, born in his own house and trained by him personally, to pursue the invaders.

Abram smote the four kings and all their invaders, rescued Lot, and brought back all the people and all the goods that had been carried off by them. Then the King of Sodom went out to meet the exhausted, battle-weary Abram without even a piece of bread and without even a drink of wine for the famished victors. What unparalleled ingratitude! The King of Sodom allowed Abram and his little band of warriors to undertake the pursuit all alone, without even offering to join him in the battle. The King of Sodom had neither courage nor humility to fellowship Abram by joining him on the pain side of the scales in order to rescue the captive souls. However, after the victory had been won, the King of Sodom comes to offer Abram fellowship on the pleasure side of the scales by "gracing Abram" with his cowardly, corrupt presence. In the king's diseased perception of reality and in his selfish thinking, he esteems it a sufficient honour and an adequate prize for Abram to have his sinful presence as a reward for the great conquest and victory. It did not enter the King of Sodom's prideful mind to bring something to refresh the weary, worn, famished Abram and his victors. What unmatched rudeness his majesty, the King of Sodom, displayed toward God's servant! Abram manifested neither (a) desire for communion with the king, nor (b) regret that the king had offered none. However the ungrateful, rude behaviour of the King of Sodom is in striking contrast to the gentle, gratifying behaviour of the King of Salem, Melchizedek. This Melchizedek is none other than Christ, the Son of God, Who had His origin in the bosom of God in eternity-past. Jesus, the Son of Man, had His origin in the womb of the Virgin Mary in time.



Christ, the Son of God, the Word of God, had been without either father or mother in time because God was His progenitor in eternity-past. Christ was known to Abram as Melchizedek. Abram saw Christ's day, His appearance in time, and rejoiced (John 8:56). Christ, the heavenly Melchizedek, was a King of Righteousness: The Name Melchizedek, in Hebrew, signifies a righteous King. Jesus, the Son of Man, has been made a priest forever after the eternal heavenly order of Christ, the Son of God. The LORD Jesus Christ has fulfilled all righteousness, and He has brought in an everlasting righteousness for all those who believe. Christ is a righteous King, therefore His government is **righteous**. First, He is the King of Righteousness, and, after that, He is the King of Peace.



The word righteousness means just, upright, virtuous, incorrupt, and free from guilt or sin.

All of Christ's ruling and reigning is done in accordance with the divine law of His heavenly Father. All Christ's verdicts and decisions are in accordance with the dictates of the Father's Purposive Will. Therefore, Christ's judgments and verdicts are justly deserved by those to whom they are given. Christ, the Son of God, has two coats of righteousness. First, Christ, the King of Righteousness, was begotten in righteousness and holiness in the bosom of the Father. Hence, He possesses, by His holy birth in the Father's bosom, a coat of righteousness. Next, Christ, the Word of God, came to earth and was joined to Jesus, the Son of Man, in the Virgin's womb. The perfect obedience of Christ to His Father's divine laws gained for Him a second coat of righteousness. Christ assumed the responsibility of the sins of the whole world. He blots out, by His atoning blood, all the sin of all penitent ones who come to Him in faith believing. Then, Christ, imputes His second coat of righteousness to these penitent believers, rendering them wholly immaculate in the Father's sight. Christ keeps His first coat of righteousness by birth for Himself. But His second coat of righteousness, acquired, by Holy obedience works, He gives to penitent sinners.

Christ's blood and Christ's righteousness are the basis for all communion with both the Son and the Father. Christ is the King of Righteousness. He is the Owner, the Master, and the Ruler of His two coats of righteousness. Therefore, He has all kingly power and authority to say who is worthy of receiving His second coat of righteousness. Christ is also the King of Salem or Peace. The word Salem means peace. The word peace means to be free from war, strife, hostility, quarrels, and contention. Christ's peace frees the soul of disturbance, agitation, and disorder. Christ's peace brings tranquillity, calmness, and quietness to a penitent soul. Christ's peace brings the soul into a state of concord, harmony and reconciliation with the Father and His Master Plan and Purposive Will. Christ gave Himself, as a peace offering, to reconcile the sinner and to satisfy His offended Father. Without Christ, the King of

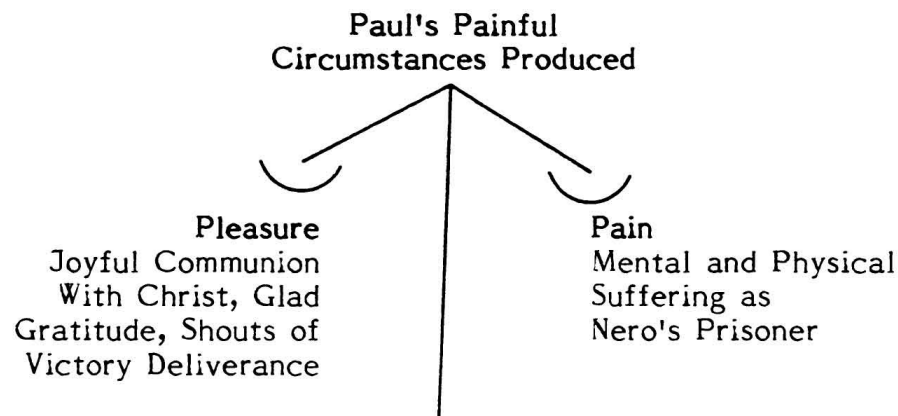
Peace making peace between the guilty sinner and the offended Father, there is no communion with the Father. The peace blood of Christ Jesus opens the door of fellowship, partnership, and participation of Communion, with the Father, and with all of His possessions. Christ Jesus has made peace through the sacrifice of His precious blood. Jesus Christ is the great King of Peace. He is the Peacemaker. He creates peace, and He speaks peace to all sinners.

Christ, the heavenly Melchizedek, the King of Righteousness and Peace, met Abram and the famished victors and communed with them, giving them bread and wine, which was a foretaste of the bread and wine of His union with the Son of Man, Jesus. God, in His faithfulness, had isolated and separated Abram unto Himself for the purpose of fulfilling His Master Plan and Purposive Will. Consequently, because Abram maintained his isolation and separation, even from the King of Sodom, he reaped communion with Melchizedek, the King of Righteousness and Peace, Who served him bread and wine. In the midst of Abram's suffering, as a weary, worn, and famished warrior, he feasted on Christ's (Melchizedek) bread and wine. Jesus said that His flesh is meat indeed and His blood is drink indeed (John 6:55). By faith, Abram ate of Melchizedek, or Christ. By faith, Abram looked forward and saw Christ's flesh and blood on the Cross being broken and poured out for him.

Likewise, by faith we look backward to Calvary's Cross and we see Christ's broken body and shed blood on the Cross for us too. Therefore we, also, experience a close and intimate union, fellowship, and communion with Christ crucified. As we share in the grace of Christ's griefs and pains at the Cross, we share also in the grace of Christ's risen joys and pleasures at the empty tomb.

The same principle of communion with Christ's bread and wine, or crucifixion, suffering and resurrection is expressed in the Book of Philippians. The theme of Philippians is the believers' communion with Christ in the midst of suffering.

Paul's mental and physical suffering, in painful circumstances, is in striking contrast to the pleasurable and joyful communion that he experienced with Christ in the midst of His suffering.

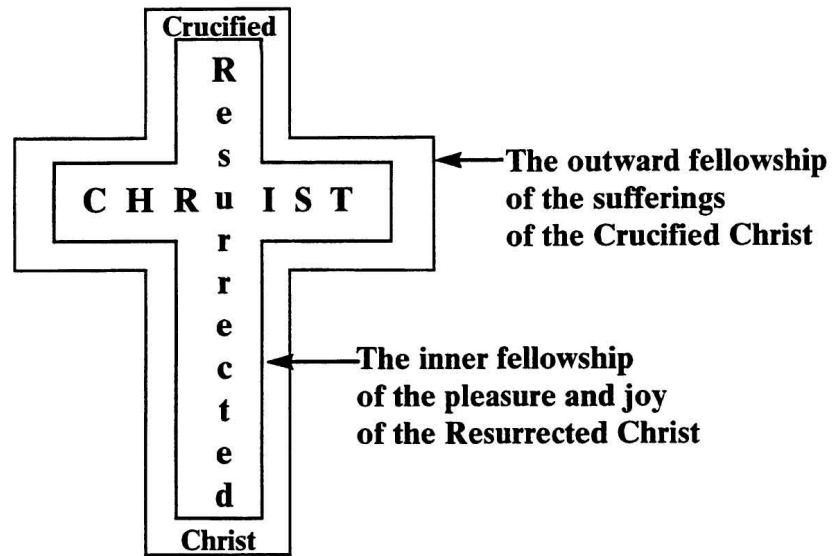


Although Paul suffered mental and physical pains during his imprisonment under Nero, he enjoyed the pleasure of constant, joyful communion with Christ, which produced a glad gratitude in his heart for the privilege of being counted worthy of suffering for Christ's sake, and shouts of victorious praise out of his mouth. The Apostle Paul and Silas, his co-labourer, were shamefully treated at Philippi. They were whipped as vagabonds by the magistrates' lictors, who carried rods with them for that purpose. Their backs were covered with many stripes from this cruel crew. Because the cruelty of Satan's servants was not satiated, they imprisoned them by putting their hands and their feet in stocks, with the hope that they would soon be put to death.

Although Paul and Silas found themselves in excruciatingly painful circumstances, they experienced pleasurable and joyful communion with Christ, their LORD. Paul and Silas enjoyed close, intimate communion with Christ, which produced songs of praise and adoration to the LORD. They also experienced glad gratitude that they were counted worthy to suffer for Christ. They offered shouts of spiritual victory and praise to God in the midst of their suffering (Acts 16:22-25). Therefore God, in His great, divine power, sent an earthquake and delivered Paul and Silas from their stocks and their imprisonment.

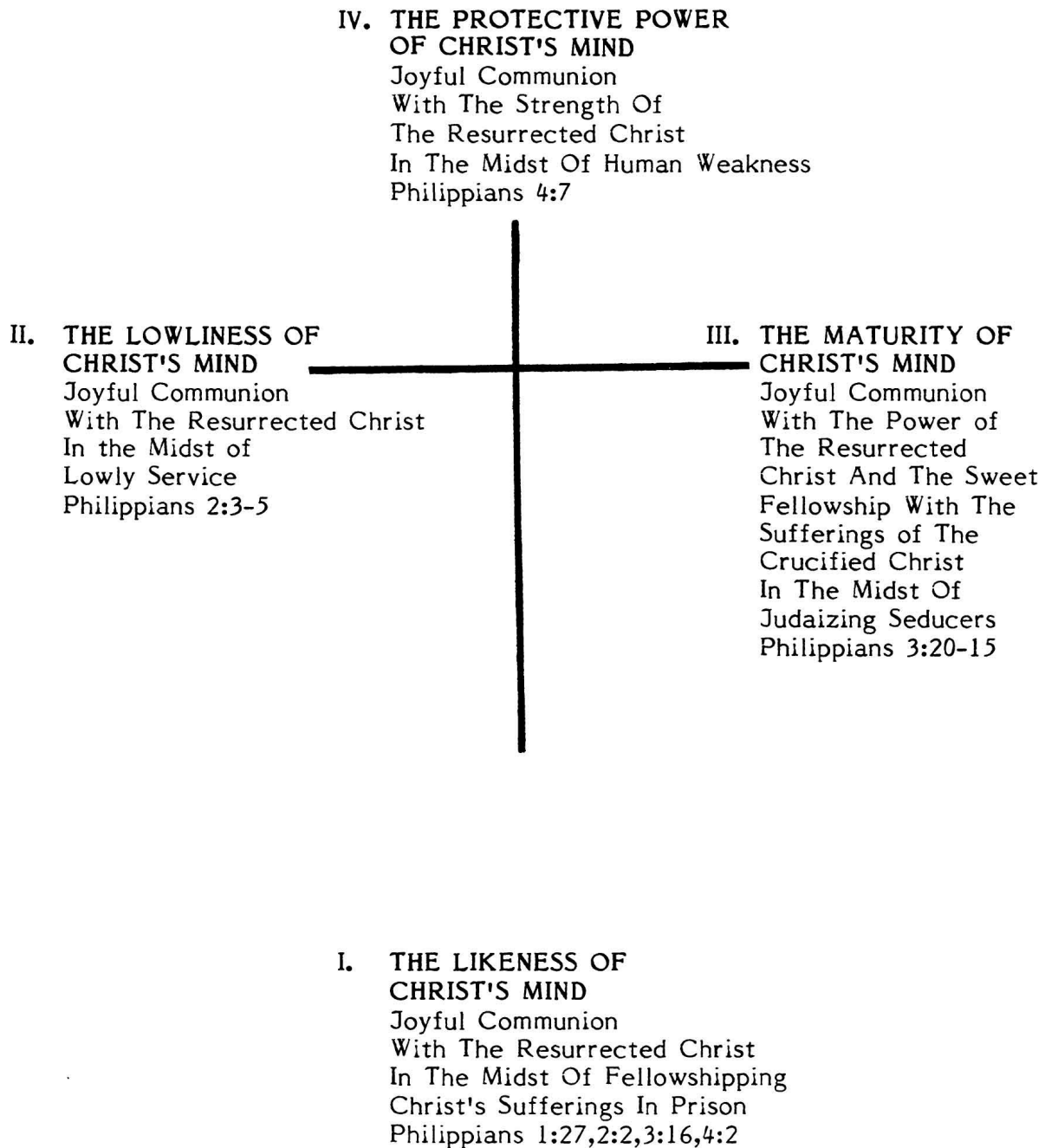
Paul was a prisoner without; but within, he soared upward in holy, free communion with Christ.

The whole stature in the Book of Philippians consists in joyful communion with the Resurrected Christ in the midst of fellowshiping the sufferings of the crucified Christ.



It is most important that one does not lose one's inner pleasure and joy of the resurrected Christ in one's heart while one is fellowshiping the sufferings of the crucified Christ in one's soul and body.

Let us examine the stature of truth concerning the inner, joyful communion for the heart and mind in the Book of Philippians.



In the first chapter of Philippians, Paul tells of his sufferings for Christ, and he exhorts the believers to be like-minded through Christ's mind.

I. CHAPTER I - LIKE MIND: Joyful Communion in the heart with the Resurrected Christ in the midst of fellowshiping Christ's sufferings in the soul and the body.

The Apostle Paul, by faith, fed on the bread and wine of the Crucified and Resurrected Christ, while suffering imprisonment, grievous bonds, and the pains of affliction.

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; **So that my bonds in Christ are manifest in all the palace, and in all other places**; And many of the brethren in the LORD, waxing confident by my bonds, are much more bold to speak the word without fear (Philippians 1:12-14).

Paul's joyful communion with the Resurrected Christ in his heart and the fellowship of his soul with the Crucified Christ made him quick to exercise great care in preventing the Philippian Christians from taking up an accusation against God because of his sufferings for Christ's sake. Paul's enemies were startled and frightened at his sufferings for Christ, but his brethren in Christ were stimulated and emboldened by them. Because of Paul's sufferings for Christ's sake, his brethren waxed more bold and confident to preach the gospel of Christ. Paul's joyful communion with the risen Christ gave him a constant readiness to glorify and to magnify Christ, either by life or by death.

Because Paul had presented himself a living sacrifice to God, he yielded his spirit, soul, and body as instruments of righteousness to God. He was willing to fulfil God's Master Plan for him and to serve Him as a vessel that could bring glory to God with every member of his body and with the whole, complete being of his soul and spirit. Every precious soul, who has a holy desire for Christ to be magnified in his body, has a holy indifference as to whether it be by life or by death. Paul's joyful communion in his heart with the risen Christ gave him a desire to be serviceable to Christ's glory, whether by living, labouring, working, and suffering for Him, or whether by dying for Him. Thus Paul had a desire to honour God and to glorify Him in the midst of his sufferings for Christ's sake, whether by life or by death.

In the Book of Philippians, Paul describes the kind of mind that we shall have when we feed on Christ's body and blood, communing with the Crucified Christ and the Resurrected Christ. There are four different kinds of characteristics that will be formed in our minds when we feed on Christ and commune with Him. First, the likeness of Christ's mind; second, the lowliness of Christ's mind; third, the maturity of Christ's mind; and fourth, the protective power of Christ's mind.

A likeness of mind to Christ's mind fills one's will with the same purpose and determination that Christ had to please the heavenly Father in all things. Christ's lowliness of mind empowers our minds to surrender to serve the LORD in the lowest position or rank with a humble heart and a meek attitude according to His Purposive Will. The maturity of Christ's mind gives us a full-grown, ripe, and fully developed understanding in our will, making it ever ready to do God's perfect, Purposive Will. Christ's protective mind shields our minds from injury by, and danger of, all doubts, fears, and unbelief. The fourfold character of Christ's mind is formed within one's mind as one chooses to feed on Christ and to commune with Christ.

Paul exhorted the saints in every chapter in Philippians to be like-minded, or to have a oneness of mind with Christ, which implies a unity of spirit, aim, interest, and feeling for Christ's plans and purposes in one's life.

The powerful unity between Abram and his 318 trained men proved that they possessed Christ's powerful unity and oneness of mind. Abram and his trained men had a oneness of mind to go forth and to fight for a righteous cause. They possessed the same spirit, aim, interest, and feeling to go forth and to retrieve Lot from his captivity. Abram and his small band of like-minded men overthrew the four wicked kings and their great armies. Abram and his little unified band willingly went forth to share their life and their strength for the purpose of redeeming Lot and his family. Therefore, Abram reaped the life and the strength of Melchizedek (Christ) through His bread and His wine. Abram sowed unity of life and strength and he reaped Christ's unity of life and strength. We also may be assured that Abram shared his newly-found life and strength with his small band of trained men.

Paul continually encouraged the Philippians to be of **one mind** and **one spirit**, because he knew this would be the only way that Christ's small band of Christians could war against the mighty strongholds of deceit, and the kings in Lucifer's kingdom of darkness.

...that ye stand fast in **one** spirit, with one mind striving together for the faith of the gospel: (Philippians

1:27).

It behooves Christ's believers to stand fast in one spirit, in oneness of sentiment and purpose doing God's will so that Lucifer's kings of darkness can be destroyed and the glorious light of Christ's gospel can shine forth. It is important for God's people to be of one mind, and of one accord, striving for the light of God's Kingdom to be made manifest, using holy violence in taking His Kingdom of light into their own hearts. If one hopes to enjoy Christ's special presence at His table of communion with His fresh bread and wine, he must fight the fleshly enemies that take the spirit and the soul into captivity.

The faith of Christ is precious and priceless and it will bring His saints into one spirit, one mind, and a holy communion with Himself. Holy communion with Christ gives His people like-mindedness, hallowed harmony, consecrated concord, and sacred uniformity. Although the adversaries of Christ that are found in our flesh, in the world, and in the powers of darkness, are greater and stronger than the four kings who fought against Abram, yet the Crucified and Risen Christ has **All Power** in heaven and in earth, therefore He can conquer all of our enemies as we submit ourselves unto Him, put our trust in Him, and lean upon His holy Name. After we are victorious over our enemies of the world, the flesh, and the Devil, as Abram was victorious over the four kings, Christ will also reveal Himself afresh and anew to us, giving us new communion with Him, and feeding us with the fresh, invigorating power of His bread and His wine.

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind (Philippians 2:2).

The Apostle Paul again exhorted the believers to be like-minded, conforming to Christ's example, Who is the great pattern of love and humility.

Christ's great gospel commandment is, to love one another and to be humble before one another. We can be **one** in love even when we are not one in comprehension. Christ's same mind of love that we are commanded to express to others, others also are commanded to express to us.

Let us therefore, **as many as be perfect, be thus minded**: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, **let us mind the same** thing (Philippians 3:15-16).

Let those, who are perfect-minded by reason of Christ's love, forget those things which are behind and let them reach forth to those things of Christ which are before.

Let us, therefore, walk by the same rule, by putting yesterday behind us, and by putting our minds on the same things in God's Purposive Will and Master Plan that are before us.

I beseech Euodias, and beseech Syntyche, that they be of **the same mind in the Lord** (Philippians 4:2).

Paul exhorted the believers to a unanimousness and to a mutual assistance of each other. He directed Euodias and Syntyche to be of the same love and of the same mind in the LORD, not thwarting one another and contradicting one another. If we shall walk by Christ's rule and loving mind, we shall forget yesterday's offenses and cease to know them by fellowshiping with them. Then we will find it easy to be in complete spiritual unity and loving agreement with our brothers and sisters in the LORD today.

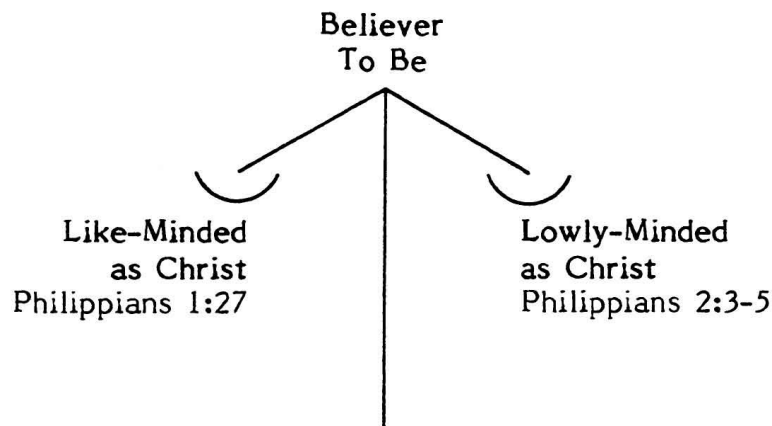
In the second chapter of Philippians, Paul exhorts the believers to take on the lowliness of Christ's mind.

II. CHAPTER II - LOWLINESS OF CHRIST'S MIND: Joyful communion with Resurrected Christ in the midst of lowly service.

After Paul had exhorted the believers to be like-minded, he exhorted them also to be lowly-minded like Christ, Who is the perfect example of humility and love.

Fulfil ye my joy, that **ye be likeminded, having the same love**, being of **one accord, of one mind**. Let nothing be done through strife or vainglory; **but in lowliness of mind** let each esteem other better than themselves (Philippians 2:2,3).

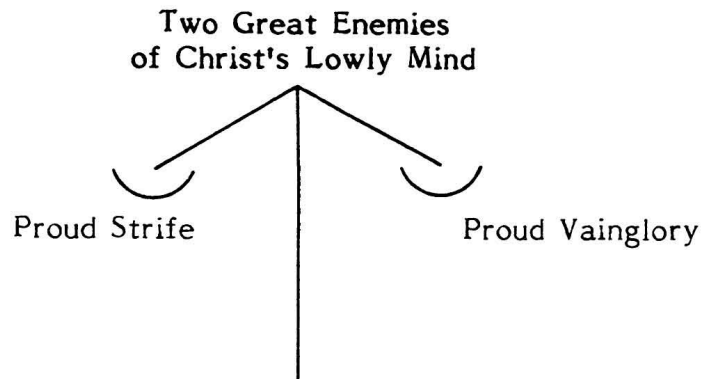
Let this mind be in you, which was also in Christ Jesus: (Philippians 2:5).



Paul's purpose in exhorting the saints to be like-minded and to be lowly-minded was for the preservation of communion with Christ. Oneness of spirit and humility of mind preserves communion with Christ and with each other. Paul also commanded the Philippian believers to exercise the lowliness of Christ's mind toward one another so that communion with one another is also preserved.

Alone, we cannot make it to the New City. We need one another in order to gain the prize. After we attain our spiritual education in Christ Jesus, we need one another in order to practice our moral development on after we obtain Christ's low mind.

The lowly mind of Christ is suited to anyone in low position or of humble rank, in that it gives him an opportunity to practice moral development according to God's Purposive Will. Christ's lowly mind is an unassuming mind, in which there is a complete absence of pride and assertiveness. Christ's lowly mind has never asserted itself against the Father's mind. Therefore, Christ's lowly mind gives us a mild and patient disposition, which is not easily stirred to anger or resentment when our will is opposed. A proud mind is full of strife and vainglory. And strife and vainglory are our two great enemies which prevent us from taking on the lowliness of Christ's mind.



When we pridefully do things to put down our brother or sister in Christ, this is **proud strife**. When we do things to pridefully put up ourselves, this is **proud vainglory**. Strife and vainglory are two condemned murderers. They kill the lowly mind of Christ, and the love of Christ, within God's people. Proud strife and proud vainglory try either to prevent the lowliness of Christ's mind from being formed in us, or to kill it after it is formed. Thus, proud strife and proud vainglory try to crucify Christ afresh and anew by causing us to put others down and ourselves up. Consequently, without Christ's lowly mind, we are unable to follow Christ in lowly service for Him and for His Kingdom according to His Purposive Will. Abram did not put down his nephew, Lot, because he had gone to live in Sodom, and he did not put up himself because he had been miraculously empowered to deliver Lot from captivity. But, with Christ's lowliness of mind, Abram went forth to fight the battle and to rescue Lot. And, with lowliness of mind, Abram rejected all communion with the King of Sodom and he refused all the rewards that were offered by him. If we expect to enjoy holy, complete communion with Christ and with one another, we must learn the **lowliness of Christ's mind**, which enables us to esteem others better than ourselves. The lowliness of Christ's mind in us sees His righteousness in others, while it is quick to perceive our defects, faults, and infirmities within our flesh.

It is (the) characteristic of Christ's lowly mind that gives us the humility to be contented, at all times, to be submissive to the Father's commands, and the commands of others, according to His Purposive Will. Christ's lowliness of mind is the freedom from pride in our minds. And the absence of arrogancy and pride in our minds allows us to humbly serve Christ and to serve one another. Christ's lowliness of mind empowers us to willingly and to submissively serve one another in the fear of God. Therefore it is important to flee from a proud, high, and elevated opinion of ourselves which would prevent us from putting on the lowly, humble mind of Christ. Christ's lowly mind will constrain us to serve one another in modesty and in meekness.

Remember, we are **like-minded to Christ** when we have Christ's same love for His Father's Purposive Will, and Master Plan. When we are like-minded with Christ, we shall be of one accord and of one mind with the Father's Purposive Will, and not thwarting His Master Plan, by not pushing for our own selfish will and plan. Joyful communion with Christ is feeding, by faith, on the broken bread of Christ's body, and the poured out wine of His precious blood, which strengthens and sweetens one's spirit to love God and to love one another. Remember, we have Christ's lowliness of mind when we are experiencing sweet communion with the LORD and with His saints. A loving, lowly spirit preserves holy communion with God and with others.

Christ is our pattern for lowly service. And we cannot perform lowly service to Him and for Him until we take His lowliness of mind. Christ's mind is eminently humble. If we choose to serve Christ in lowly service, we must learn of Him Who is meek and lowly in heart (Matthew 11:29). If we are like-minded with Christ, we also shall be lowly-minded, as Christ.

The lowly mind of Christ led Him to the Cross and through the sufferings of Calvary's Cross and the sufferings of death and hell. As God's lowly Servant, He came in His mean and servile state for service and ministry to lost mankind. Christ's whole life on earth was one of humiliation, poverty, and disgrace. He was a Man of sorrows, and shame. He was a Man acquainted with griefs, dying a cursed, painful and disgraceful death upon the Cross. Yet, through all of His sufferings and warfares and struggles against sin, He maintained His joyful communion with God the Father. Subsequently, He arose the third day with newness of the Father's unbegotten glory and life, and with a newness of communion with His Father. Jesus, the Son of Man, like Abram, fought His enemies and overcame them. Therefore, He was rewarded with a new communion with the heavenly Father by being welcomed as a man into the divine Godhead. Jesus, the Son of Man, now enjoys divine communion in the Godhead. He is our advocate before the Father (I John 2:1). Jesus Christ, with lowliness of mind, performed lowly service unto the Father for mankind; and now He has been rewarded with all power in heaven and in earth. The LORD Jesus Christ is our example; therefore, we should follow in His steps, through humiliation, in lowly service, to attain the exalted prize of being in His Bride and becoming one with Him and with His Father.

In the third chapter of the Book of Philippians, Paul exhorts the believers to lay hold of the maturity of Christ's mind in the midst of Judaizing seducers.

III. CHAPTER III - THE MATURE SPIRITUAL MIND: Joyful communion with the power of the Resurrected Christ and the sweet fellowship with the sufferings of the Crucified Christ in the midst of Judaizing seducers

Paul desired to have the maturity of Christ's mind for himself so that he could enjoy communion with the power of the Resurrected Christ and fellowship with the Crucified Christ as he pressed toward the goal of the Father's will for his life.

If the Apostle Paul had desired to continue in his fleshly glory, he would have remained in his exalted position as a Jew, and with his powerful privileges as a Jew. But what things were counted gain to him, as a Jew, he counted (them) loss for Christ. He counted all things loss for the wonderful experiential knowledge of Christ, his LORD.

That I may **know Him, and the power of his resurrection**, and the **fellowship of his sufferings**, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, **I press toward the mark for the prize of the high calling of God in Christ Jesus**. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. (Philippians 3:10-15).

The maturation of Christ's spiritual mind in us is acquired through the process of the growth of Christ's stature in us and through the ripening of the fruits of God's spirit within us. The spiritual maturity of our new man in Christ Jesus helps us to acquire Christ's mature mind, which has no purpose and aim but to do the Father's will. The time that we spend in holy communion with God's Word and the Spirit, and the time we spend in lowly service for Christ and for His Kingdom, will bring our soul and our spirit to a complete state of maturity in our spiritual education and moral development as we allow Christ to crucify and to sanctify our flesh. An illuminated understanding will constrain our heart and our will to spend sufficient time alone with Christ in holy communion in order to advance toward perfection in our spiritual education and moral development. When man's acts and deeds are performed with such moderation that they are neither superfluous, nor inadequate, one can say that the acts and deeds were maturely done. There is no way that we can perform deeds of moderation without the mature mind of Christ.

A mature, spiritual mind carefully and deliberately waits on God for His Purposive Will to be made known and for His Master Plan to be unveiled.

The Apostle Paul was as desirous of growing up in his spiritual education to the full, mature stature of the Resurrected Christ, and of growing up in his moral development to the full, mature stature of the Crucified Christ, as he was of being justified and sanctified. Paul knew that, through the revelation of the Resurrected Christ, and through the fellowshiping of the sufferings of the Crucified Christ, he would mature in his spiritual education and in his moral development and in the mind of Christ. The Apostle Paul was willing to do anything and to suffer anything in order to gain Christ's mature, spiritual stature mind, so that he could attain out from among the resurrected ones, thereby laying hold of the prize of being in Christ's Bride. Paul followed after Christ so that he could apprehend and lay hold of that for which he had been apprehended and laid hold of by Christ.

Paul also forgot those things which were behind. There is a sinful forgetfulness of past sins and past mercies of God, which ought to be remembered for the purpose of making repentance to God and for the purpose of being thankful to Him. However, Paul could forget those things which were behind, because he had made proper repentance to God, and because he had given proper thanksgiving to God. Therefore, Paul could press toward the mark, which was before him, of God's moral high calling in Christ Jesus, the prize of being in Christ's Bride. If we fight for, run for, wrestle for, and aim for the prize, of being in Christ's Bride, He will meet us with His reward when the battle is over, as He did Abram. Christ Jesus will be all in all in our hearts and lives after we have grown up in His stature and taken on His mature mind. However, while we are growing up into spiritual maturity, we can always have joyful communion with Christ. And, while we are growing up in our understanding of the power of the Resurrected Christ, and in our knowledge of the fellowship of the sufferings of the Crucified Christ, we can experience continual holy communion with Christ.

In the fourth chapter of the Book of Philippians, Paul informs the believers of the protective power of Christ's

mind, the King of Peace.

IV. CHAPTER V - THE PROTECTIVE POWER OF CHRIST'S MIND: Joyful communion with the strength of the resurrected Christ in the midst of human weakness.

And the peace of God, which passeth all understanding, shall **keep your hearts and minds through Christ Jesus** (Philippians 4:7).

A protected, guarded mind is a strengthened mind. The human mind is the first place which the enemy attacks by hurling his missiles of doubts, fears, and unbelief. However, the King of Peace, Christ Jesus our LORD, keeps, protects, and guards our hearts and minds when they are stayed upon Him. The Hebrew word for keep or guard is *naw-tsar*, meaning to preserve, to protect, to observe mercy and truth, to shut up, conceal, maintain, besiege, and obey. The meaning of *naw-tsar* leans more to internal protection against any spiritual deterioration and moral decay than it does to protection against external wounds. Christ, the King of Peace, watches over the spiritual progress and over the moral development of His people. The LORD Jesus Christ promises to guard and to water man's spiritual and moral development every passing moment, permitting nothing to happen to it. He guards it night and day.

God promised to keep or to guard Israel as the apple of His eye (Deuteronomy 32:10). In the treeless desert, where there were no flourishing meadows, where Israel was forsaken by all nature and all human beings, the LORD protected Israel from thirst, hunger, and attacks of the enemy. In the desolation of the unrestrained growth of the howling wilderness, where Israel was separated from the outer world, and was forced to face the inner fleshly self, the LORD protected and guarded her against her inner self. He protected Israel against the darkness and terrors of her understanding with the light of His Torah and led her forward toward His aim and goal of Canaan's land. Likewise Christ's peaceful guardianship over our hearts and our minds is ever illuminating our understanding with the light of truth and leading us onward and forward to His aim and goal of the heavenly Canaan's land. Thus, He is constantly helping His saints to avoid wrongdoing.

Christ's protective covering of peace upon the hearts and minds of His people begets the highest forms of all blessings. Christ's blessing of peace is a seed of infinite happiness which is continually unfolding both in time and in eternity.

Paul proclaimed that a mind that is guarded by Christ will be kept from sinking into despair and despondency when it is under the weight of human weakness and when it finds itself in times of suffering.

If we offer up our surrendered wills with prayers, supplications, and thanksgivings, Christ's peace will fill our minds, covering our minds with His beautiful garment of peace. A guarded mind prevents the heart from sinking with doubts and fears while it is under a heavy load of troubles and trials. The peace of Christ calms the mind and comforts the heart, filling them with His infinite satisfaction, which is beyond human understanding.

The Prophet Isaiah also confirmed the protection and the comfortable witness that our mind is reconciled to God. Then we can sit down in peace, at Christ's table of bread and wine, and feast on Him, "...he trusteth in Thee" (Isaiah 26:3).

All who keep their minds stayed on the LORD God, are filled with a holy security and a sacred serenity of mind, which is the evidence and the assurance of the LORD's protection.

The LORD God has promised peace to all those who stay themselves upon Him. The mind that is stayed on God is filled with perfect peace, that is: inward peace where the conscience is at rest; and outward peace, where the reason is at rest concerning all events and circumstances; and upward peace, where the affection is at loving rest with God. And the mind that is filled with God's perfect peace also experiences downward peace where the will is at rest concerning all Christ's lowly footsteps which it must follow. The protected, guarded mind is a mind that is filled with perfect peace because it submits itself to God's government. The protected, guarded mind faithfully adheres to Christ, in joyful communion with, and with complete satisfaction in, Him at all times. Thus, God keeps the mind in perpetual peace that is in complete submission to Him, and His peace guards the submissive mind from all unrest. Therefore, let us put our entire confidence in the LORD and rest upon Him. Peace is the consoling, comfortable witness that our mind is perfectly reconciled to God. Then we can sit down in peace, at Christ's table of bread and wine, and feast on Him, and find in Him a new strength to do all things.

I can do all things through Christ which strengtheneth me (Philippians 4:13).

Christ's strength gives us divine power to resist the strain and the stress of spiritual warfare in order to move

onward and upward in Christ's stature.

Christ's strength gives us the force and vigor to resist the constant attacks of the enemy that we encounter on our way to the heavenly Promised land.

Christ's strength gives us moral power and the intellectual force to effectually withstand the onslaught of the enemies' falsehoods and untruths as we stride forward in our spiritual education and in our moral development.

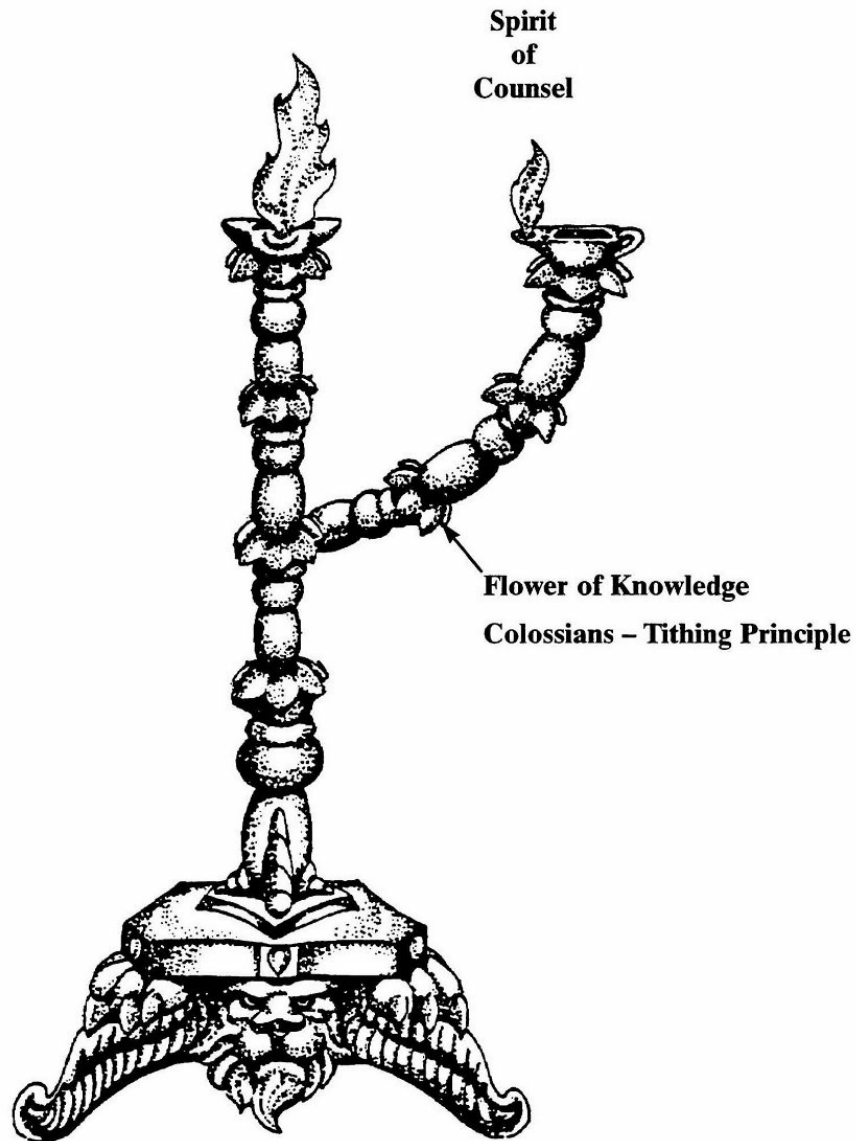
We need Christ's strength to produce the fruits of moral virtue in ourselves. We need His strength to give us power to be content in every situation. We are required to be strong in the LORD, and in the power of His might, (Ephesians 6:10), and to be strong in the grace which is in Christ Jesus (II Timothy 2:10); and to be strengthened with might by His Spirit in the inner man (Ephesians 3:16).

Abram's victory over the four kings was also a witness that he, too, was strengthened in the grace and in the might of the LORD. God's Word does not record any existence of discontent and dissatisfaction in Abram's mind and heart, either before he went to rescue Lot or after he had returned. Abram's mind was at rest and peace; consequently, he was strengthened by God to win the battle. Hence Abram, in the LORD's miraculous strength, rescued Lot from his powerful captors.

Through holy communion with Christ Jesus and by feeding on His bread and wine, we, too, can be strengthened to fight and to win all battles, and to do all things through Christ. Thus, we can be constantly renewed and continually strengthened to do His Purposive Will, and we can be made powerfully strong to implement His Master Plan in our life.

Let us feed on Christ's apple knop of understanding, so that we can understand the power and the glory of His Communion Principle.

Colossians
A Book of Knowledge
Principle 51
The Tithing Principle



The fifty-first principle represented by the first flower on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD God, is found in the Book of Colossians. This particular flower of knowledge displays the **Tithing Principle**.

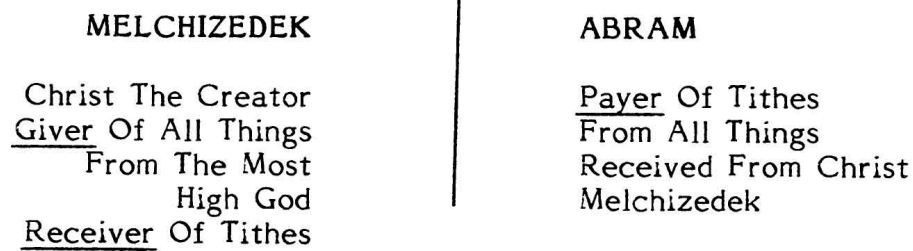
All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found also in the Book of Genesis, because it is the Book of beginnings. Therefore, the Tithing Principle on the LORD's candlestick of truth is also the fifty-first principle in the Book of Genesis.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. **And he gave him tithes of all.** And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion (Genesis 14:19-24).

The Hebrew reads that Abram was blessed for the most high God. The idea is that the blessing which God sends to His saints returns back to Him, inasmuch as good saints use all they receive to bless, love, and serve God, and His people, for the realization of God's Purposive Will on earth and the implementation of His Master Plan upon earth. This is the height of all honours that can be paid to a person, saying he is such a person whose being blessed is a very blessing for God Himself. God is the eternal, immutable One Who holds all government of the forces of nature and all reigns of the powers of fate in His mighty hands. He is the Owner of heaven and earth. God's Ownership does not result from His force or His strength but from His legal right and His moral right as the lawful Creator and Owner of all things, even if all things are not at this moment in His rightful possession. Therefore, all creation, consciously and unconsciously, is stamped with an inner tugging, attracting force of ownership, knowing it belongs to the most high God, the Owner. It is a most beautiful discovery for the soul when it learns and when it becomes consciously aware that the most high God is indeed the Owner of its every breath of existence. It is a day of joyful contentment, when the soul consciously gains the knowledge that the most high God is the Owner, and when it acquires the willingness to use all of its energies and forces of existence to follow the Purposive Will and the Master Plan of the Owner and Master.

Melchizedek blesses the most High God, Who had delivered Abram's enemies into his hand, or as the Hebrew reads, abandoned Abram's enemies so that they fell captive into Abram's hand. Lot's enemies were Abram's enemies and, most of all, God's enemies. Therefore God, the Possessor of heaven and earth, forsook Lot's enemies, completely rejecting any responsibility of protecting them from Abram. Hence, Abram took victory over them.

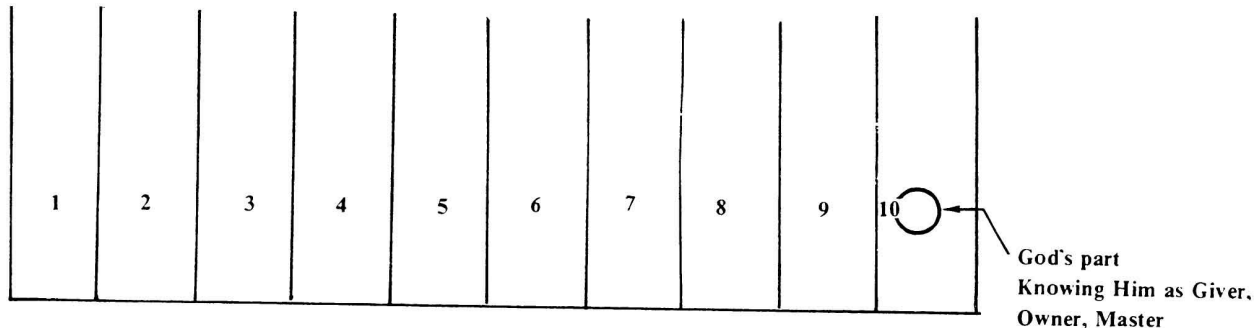
After the battle was over, Melchizedek met Abram, communing with him and serving him bread and wine. Through Abram's communion with Melchizedek (Christ in an angelic form), Abram was confirmed in the knowledge of the blessed secret of *paying tithes* to God's Priest, the Christ. Thus, God first introduced the principle of tithing under grace, before He confirmed it under the law. After Abram's victory over his foes, *he gave tithes* of all that he possessed to God's Priest, Melchizedek. Likewise, after we have overcome the foes of death and hell, through the free gift of salvation in Christ Jesus, we are to give *tithes* to God through His servants. The giving of a tithe on this occasion was a procedure by which the Receiver of the tithes (Melchizedek, the Christ) is recognized as the Giver of all the substance from which the tithes came.



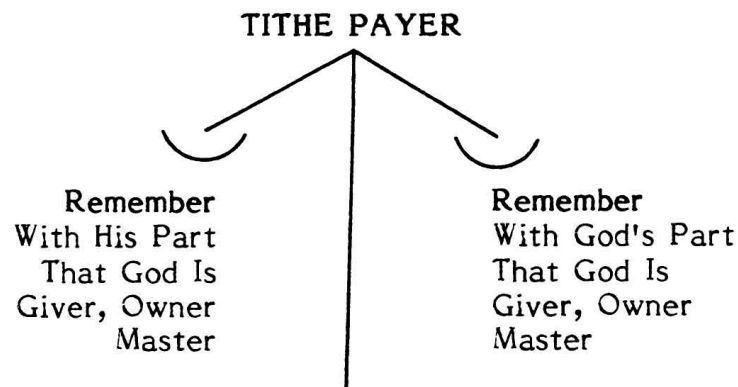
By giving the tithe to King Melchizedek, Abram acknowledges the “most high God,” God the Father, in whose Name Melchizedek (Christ) stands, as the infinite Divine One Who had ordered the victory over the four Kings.

Since the Hebrew word for tithe is *mah-as-ayr*, and is used exclusively in the Scriptures in the sense of dedicating a tenth to God, we should examine the special meaning of this particular Hebrew word. The word *mah-as-ayr* designates the closing off of an act which makes a sum into ten, or into a whole unit.

So *mah-as-ayr* signifies a unit of ten with the last of the ten dedicated to God, as the Giver, Owner, and Master.

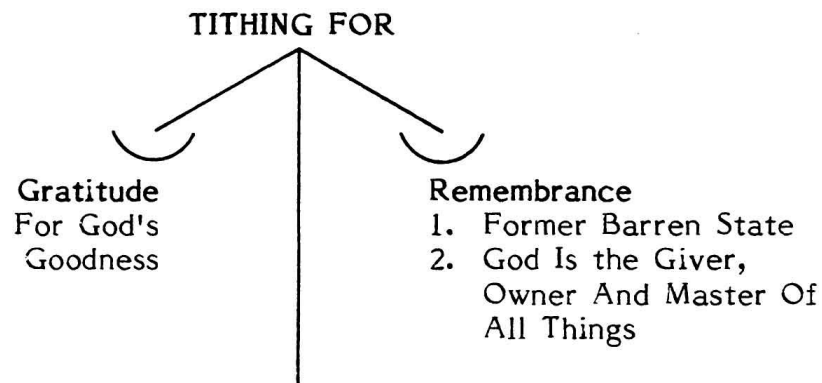


Thus, while the tithe payer is counting the first nine portions that he keeps for himself, he is reminded that God is the Giver, Owner, and Master of all things—even of what he keeps for himself. Likewise, when he comes to number ten, he is reminded all over again that God is the Giver, Owner, and Master of all things, and that the tenth part belongs to Him. God could have arranged for man to give the first tenth to Him; but, in so doing, man would not have had the opportunity to have chosen to **remember the LORD, as the Giver**, Owner, and Master, nine times before he paid his tithes.



God's motive in tithe paying is for man to remember, both in the nine tenths that he keeps, and in the tenth tenth that he gives to Him, that He is the Giver, the Owner, and the Master of all things. Every tenth one, or tenth thing, was set aside as specially belonging to the most high God for the maintenance of the work in His Kingdom.

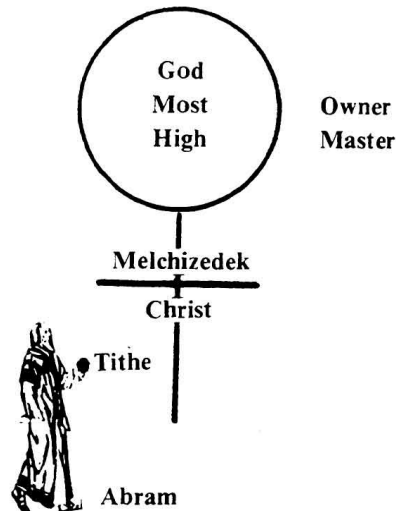
Therefore, the **tenth one** was dedicated to God. The paying of tithes causes us, the giver, to keep in mind that God is the real Giver, the rightful Owner, and the lawful Master of our property even after it has become ours. God has a definite purpose in asking for the tenth of everything to be dedicated to Him. The first nine things that God allows us to get and to keep, or the first nine pennies that He allows us to make and keep, are for the purpose of generating gratitude in our hearts, and for bringing remembrance to our minds that God is the real Giver, the rightful Owner and lawful Master of all things, and for our personal maintenance. God desires that we respond to His gifts, by generating tender feelings of gratitude in our hearts for His bountiful goodness to us. He desires to give us fresh remembrance in our minds of our preceding state of barrenness, so that our minds will be filled with new gratitude to Him as the Giver, the Owner and the Master of all things. With every fresh, lively recollection that God is the real Giver, the rightful Owner, and the lawful Master of all that we possess, we feel new gratitude and fresh love springing up in our hearts, flooding our minds to overflowing with satisfying appreciation for the LORD's bountiful goodness unto us.



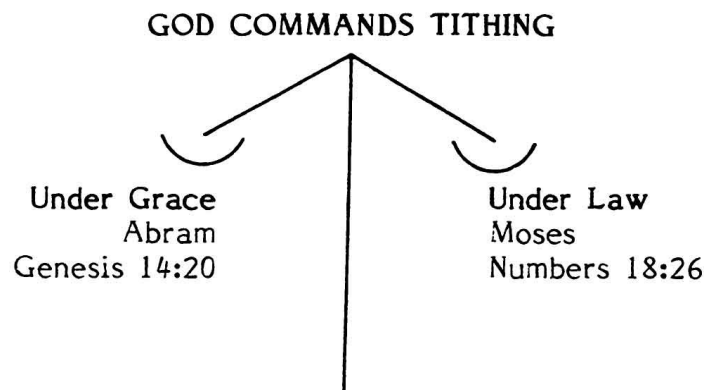
Gratitude for God's goodness, and the remembrance of our former state, and the keeping alive in our memory that God is the Giver, the Owner, and the Master of all things, helps us actively and passively obey God's command to pay tithes. It is so important to remember that God's command to give a tithe to Him is for the purpose of demonstrating the truth that He is the real Giver, the rightful Owner, and the lawful Master. Before Abram went to war, he lifted up his hand to God, dedicating his hand to Him, that he would withdraw his hand from all selfish motives and interests, and dedicate himself solely to God. Hence, after the battle had been won, Abram took nothing (out) of all the spoils for himself. Abram gave all the spoils from the victory to the King of Sodom. But Abram did acknowledge his gratitude to the LORD God, and his remembrance of Him, as the Giver, the Owner, and the Master, by paying his tithes to King Melchizedek (Christ) (out) of all his own possessions that he had before he went out to fight in the battle.

Those who receive of God's bountiful kindness should show abundant kindness to Him by paying their tithes to His Christ. Abram made a vow to God to dedicate an offering to Him before he went to battle. Therefore, he paid his tithes to Melchizedek (Christ), God's Priest, on his return from the battle. God must have, and always will have, His tenth part out of His substance which He has given us. The tenth part of our income is a divinely declared part, and a sacred, suitable proportion to be given unto Christ, the LORD. The tenth portion is to be sanctified and to be set apart as an acknowledgement of God's Ownership and Mastership, for the service of His sanctuary and for the maintenance of His servants. God is our Father, and Jesus Christ is our High Priest, therefore, they are worthy of being acknowledged as Owner, Master, King, and Priest. It is our humble, unworthy privilege to pay our tithe unto Christ, and to surrender the nine tenths of the remaining part of His substance, that He has given us, to the control and direction of His Headship.

The whole truth of tithe-paying is based upon the reality that God is the most high God and that He is the rightful Owner and the lawful Master of heaven and earth, and that His Priest, Melchizedek (Christ), is His Mediator between Him and man.



Abram, under God's grace, and through holy communion with Christ's bread and wine, was constrained to pay tithes to the most high God. Abram had such love and gratitude for the most high God for His nine-tenths of substance that he willingly gave Christ His rightful part, the tenth part of His substance. Moses, under the law through God's command, instructed Israel to pay tithes for the maintenance of God's Sanctuary, His Priests, and His Levites! Thus, God's grace **constrains us** to pay tithes, and His Law, His Torah, **commands us** to give the tenth part unto Christ. God condemned Israel for forcibly robbing Him, as the rightful Owner and the lawful Master, because they had been remiss in their payment of tithes to the Priests and to the Levites as prescribed by the Law (Numbers 18:24,26; Deuteronomy 12:6; 12:11-26).



Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts (Malachi 3:8-11).

When God's people failed to pay their tithes to the LORD, He condemned them for robbing Him by keeping His sacred tenth part. Their dishonest, fraudulent behaviour toward God brought a curse upon the land through droughts, plagues, and lack of fruitful crops. Yet, for all God's divine judgment, they continued in their obstinate ways of robbing God. God promised Israel that, if she would bring her tithes into His house, He would open the windows of heaven and send rain, removing the drought; He would rebuke the devouring plague of locust; and He would remove His destruction upon the fruits of the land.

Israel's obedience of paying her tithes unto the LORD would bring such prosperity in the land that all nations would see and call her blessed and happy because of her delightful land. Thus God revealed to Abram, and constrained him, under the dispensation of grace, to pay tithes, and He commanded Moses, under the dispensation of the Law, to pay tithes. Therefore, because God has established the Tithing Principle, both **under grace** and **under Law**, in the Old Testament, He does not deem it necessary for Him to dwell in depth upon the subject in the New Testament. However, God does establish all over again in the New Testament His Ownership and Mastership and the mediatorial priestly position of Christ Jesus, the heavenly Melchizedek. (Hebrews 5:6,10; Hebrews 6:20; Hebrews 7:1,10,11,15,17,21).

Jesus, the Son of Man, through His union with Christ, the Eternal Word, has been made a High Priest forever after the heavenly, eternal order of Melchizedek, or the Christ. Since Christ has already received tithes under **grace** and **Law**, in the Old Testament, He is still worthy to continue receiving tithes under God's grace in the New Testament. God, already, has made it plainly **known**, under both **grace** and **Law**, that His Ownership and Mastership must be acknowledged in the paying of tithes to His Priesthood, to His Christ. God has established firmly, both under grace (Abram) and under Law (Moses), that a tenth of all produce, property, spoils, and substance belongs to Him. He has appointed the tenth for His sacred use. The tenth is God's legal portion, therefore it rightfully belongs to Him, as the Owner and the Master.

God has appointed nine-tenths of His sacred substance for the personal use of the individual believer. Therefore, the believer should use this personal sacred substance to live a holy life unto the LORD. God has appointed His tithe or tenth part to maintain His servants, to maintain His sanctuary and to further the work of His Kingdom. God promised to all the Old Testament saints who acknowledged Him, as Owner and Master, by bringing their tithe(s) into His storehouse, that He would open **heaven's windows** and pour out such a great blessing that there would be no room to receive it. If God promised such a great blessing under His **grace** and **Law**, through Christ, in the Old Testament, He will surely pour out more blessing under His **grace** through Christ Jesus in the New Testament, who has **opened the windows of heaven** by His death and ascension. Hence, our privileges, under God's **grace** in the New Testament after Christ's fulfilment of the shadows and types, are so much greater than Abram's and Israel's under God's grace and Law in the Old Testament. God's grace to Abram gave him the power of gratitude and the power of moral choice to pay tithes. God's commands to Moses in the Law gave Israel the legal power and the moral force to also pay tithes unto the most high God, the Owner and the Master.

The word tithe does not appear in the Book of Colossians. But, God's governmental power, as Owner and Master, is clearly revealed in Colossians. So, since the Most High God, Possessor of heaven and earth, the Owner and Master, revealed to Abram his duty to acknowledge Him by paying tithes under His grace in the Old Testament, and since God is the same yesterday, today, and forever, we know that He still desires to be acknowledged by the paying of tithes under His grace in the New Testament.

Let us examine God's twelve-fold governmental power, as Owner and Master, that is revealed in the Book of Colossians: (1) God's will, (2) God's parenthood, (3) God's Word, (4) God's grace, (5) God's knowledge, (6) God's power, (7) God's protection, (8) God's wrath, (9) God's elect, (10) God's peace, (11) God's freedom, and (12) God's Kingdom.

First, as the Owner and the Master, He reveals His divine will in the Book of Colossians.

1. God's Will

God, the unbegotten God, the Most High God, has (the) infinite power and authority to control, to determine, and to dispose according to His Purposive will. He has absolute power to decide, and to make a choice concerning His wishes, desires, and intentions according to His good pleasure.

Paul, an apostle of Jesus Christ by the **will of God**, and Timotheus our brother, (Colossians 1:1).

Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the **will of God** (Colossians 4:12).

Paul calls himself an apostle by God's will. God willed Paul to be an apostle, a prime minister in Christ's kingdom. He gave Paul extraordinary qualifications, therefore Paul planted churches, watered them, and nurtured them in the gospel, the doctrine, and the stature of Christ. Epaphras planted the Christian church at Colosse, but Paul

watered it and nurtured it in the stature of Christ Jesus. Therefore, he prayed effectual, fervent prayers for the Colossians to stand perfect and complete in God's will; and God's will includes paying tithes. Remember, in the early churches, the only written Scriptures the churches had, as a whole, were the Old Testament Scriptures. Since **all** Scripture **is** given by inspiration of God, we should submit cheerfully to God's will, and we should become passively and actively obedient to His will, which includes the paying of tithes.

Second, God, as the Owner and the Master, establishes His legal right as a Parent, a Father.

2. God's Parenthood (Father)

To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, **from God our Father** and the Lord Jesus Christ (Colossians 1:2).

A father signifies one with begetting power, one with position, one with seniority, one with superiority and one with authority to govern and to guide. God the Father is the Originator or the First Cause of all things. Therefore, since He is the First Cause of the existence of all things, He is the Owner and the Master of all things. Hence, He has revealed to His people, and He has commanded His people, to acknowledge Him as the most high God, the Owner and the Master of all substance, by paying tithes unto Christ, His Priest.

Third, God, as the Owner and the Master, has established the power and veracity of His Word.

3. God's Word

God, in His infinite governmental power and authority, gave the Apostle Paul a dispensation in which to preach and to teach His Word.

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the **word of God**; (Colossians 1:25).

Paul fulfilled God's Word by preaching it to sinners and by teaching it to God's people. Paul was a wise master-builder with God's Word. Paul's ability, as a wise master-builder, was a gift given to him by God. Paul did not abuse his powerful gift and ability to teach and to preach God's Word. He did not steal his gift; he received his gift from God. God, as the Owner and the Master of His Word, has the infinite power and authority to give His gifts to whomsoever He will. The more we use our God-given abilities to teach and to preach God's Word, the more we are personally blessed, and the more we grow spiritually and the more others are blessed by the sowing of God's Word. The more we use our God-given ability to fulfil our privilege of preaching and teaching God's Word to others, the greater will be the benefit to, and the growth of, God's people. Hence, they will be filled with God's wisdom, understanding, and knowledge; therefore they, too, will be furnished in a greater way for service in God's Kingdom.

Fourth, God as the Owner and the Master has poured out His grace also in the New Testament.

4. God's Grace

The Gospel is the Word of life that proceeds from God's truth and from God's grace by God's Spirit.

Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the **grace of God** in truth: (Colossians 1:6).

God's grace is His unbegotten favour, goodwill, and gratitude that He has given us through His only begotten Son, the LORD Jesus Christ. God's mercy has pushed back the judgment and punishment of Death and Hell that we deserved, and God's grace has brought in forgiveness, justification, and eternal life that we do not deserve. So we have escaped what we deserve, through God's mercy, and we have acquired what we do not deserve, through God's grace in Christ Jesus. God's grace gave Abram eternal life and a revelation of paying tithes as an acknowledgment of His Ownership and Mastership. Likewise, God's grace in Christ Jesus has given us eternal life and the revelation of honouring Him, as Owner and Master, by paying tithes unto Him.

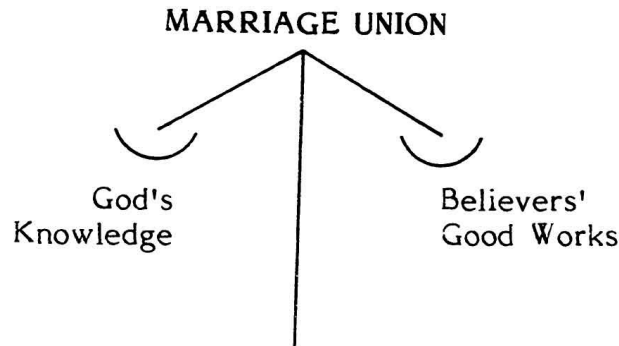
Fifth, God, as the Owner and the Master, has poured forth His knowledge through Christ Jesus our LORD.

5. God's Knowledge

God has given us His unbegotten knowledge and His goodness in Christ Jesus so that we might live a good moral life and perform good works thereby, glorifying Him.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the **knowledge of God**; (Colossians 1:10).

As God's knowledge increases in our spiritual understanding through Christ Jesus, we are able to walk in a worthy way that is well pleasing to the LORD, doing good works which glorify and magnify His Name. God's will desires and demands that His divine knowledge be joined to our good works.



The purpose of God's impartation of knowledge to the believers in season, is for them to join His knowledge to good works according to His Purposive Will. It is a very good work to honour the LORD God, as the Owner and the Master, by paying tithes.

The Apostle Paul wrote by divine inspiration; therefore, everything he says is profitable for our instruction and for our guidance.

Upon the first day of the week **let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.** And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem (I Corinthians 16:2,3).

Paul commanded that every one give to the LORD'S treasury according as God had prospered him. Paul did not go into the Principle of Tithing, since it already had been well defined both under grace and Law. Hence, he only refers to the principle. Therefore, the believers were to appropriate for God's part of their income to the treasury in the church so that the needs of God's Kingdom would be supplied. We have a **moral high calling** to lay hold of God's wisdom and knowledge so that we can attain to the spiritual stature of the LORD Jesus Christ, and we have a **material high calling** to work with our hands so that we can have substance to give to God's Kingdom and to God's people according to His Purposive Will (Ephesians 4:28).

Thus, through the growth and knowledge in Christ Jesus in our spiritual education, and through our good works in our moral development, we can experience a true marriage-union between knowledge and good works. If we do not study, pray, and wait on the LORD, we shall not find God's knowledge, in Christ Jesus, for our spiritual stature. If we do not work with our hands, we shall not have any substance with which to do good works. Therefore, if we do not have knowledge, and if we do not have substance, we cannot experience the delightful marriage-union of knowledge and good-will. Thus our spiritual education and our moral development will be greatly stunted. But if we grow in the knowledge of Christ and if we do good works, men will see our growth in Christ and they will see our good works, therefore they, too, will glorify and magnify God.

God has made the glory of His knowledge known among the Gentiles, who were without Christ, aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope without God in the world (Ephesians 2:12).

To whom God would **make known what IS the riches of the glory of this mystery** among the Gentiles;

which is Christ in you, the hope of glory: (Colossians 1:27).

God's knowledge causes our heart and soul to **know**, to have a clear perception of understanding, to have a firm mental grasp, and to be intimately acquainted with His mystery of salvation and the spiritual growth to maturity, through Christ Jesus. It is the spiritual life of Christ in us, that gives us hope of eternal life and of God's heavenly glory.

Sixth, God, as Owner and Master, has given all power to Christ Jesus our LORD.

6. God's Power

God the Father has blessed all true believers with the privilege of knowing His unbegotten, resurrection power that raised Christ Jesus from the dead.

Buried with him in baptism, wherein also ye are risen with him **through the faith of the operation of God**, who hath raised him from the dead (Colossians 2:12).

God, the Father, through His unbegotten power and through His unbegotten glory, raised His only begotten Son, Christ Jesus, from the dead (Romans 6:4).

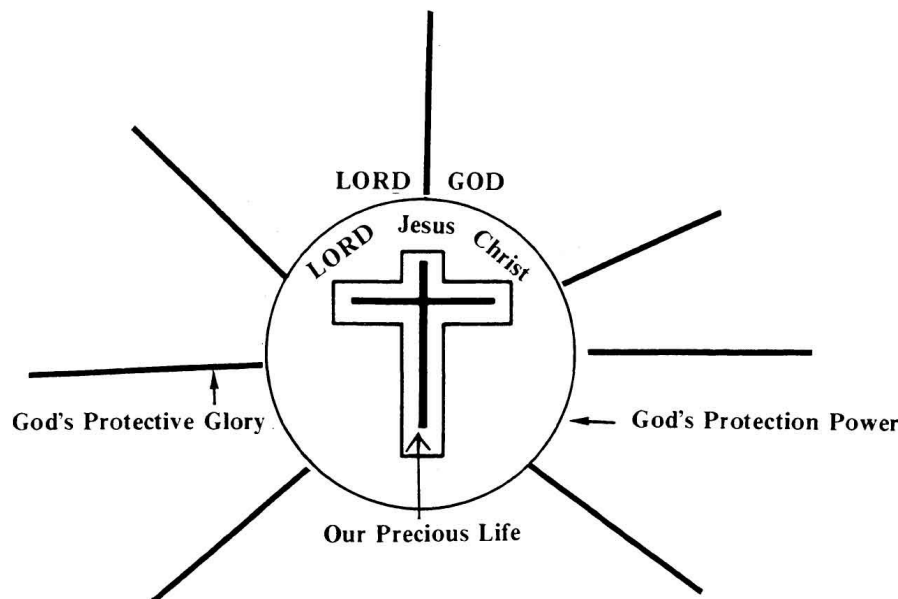
We are both buried with Christ Jesus through water baptism in His holy Name, and are risen with Christ Jesus through the operation of God's unbegotten resurrection power and unbegotten glory. It is God's circumcising, resurrection power that cuts away our deathly ownership and mastership, and it is His unbegotten glory that clothes us with His living Ownership and Mastership, which causes us to honour Him by paying our tithes to Him.

Seven, God as the Owner and the Master, has manifested His protective power through the LORD Jesus Christ.

7. God's Protection

Our true life is not in this earthly world, but it is in the other eternal world. But our precious life must be protected while we pass through this world of darkness and death.

For ye are dead, and **your life is hid with Christ in God** (Colossians 3:3).



Our true spiritual life was born from above and it is nourished from above, therefore, it is protected from above. Our spiritual life is protected from above because it is hid with Christ in God. Our God, with His unbegotten infinity,

is protecting His only begotten Son and all His believers by encompassing them with His unbegotten power and glory. What a great comfort and consolation to know that we are protected by the power and the glory of unbegotten infinity!

Our tithes represent a part of our life that we have poured out to gain temporal substance. Hence, when we give back that life or tithe to Christ, the Owner and the Master, He returns with that life to hide it in the infinity of the Father's power and glory. Thus, since our life is protected from above, our life below also is under the protection of God's infinite power and glory. Hence, our life continues to be blessed, both spiritually and naturally, because of our acknowledgment of our Owner and our Master. When God's people try to rob Him by keeping His sacred substance, the tenth or tithe, they lose the protection and the blessing of the infinity of God's power and glory.

Now therefore thus saith the LORD of hosts; Consider your ways. **Ye have sown much, and bring in little;** ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands (Haggai 1:5-11).

God, through His prophet, pleaded with Israel to think seriously on her past conduct of robbing God of His sacred substance, and its unfortunate consequence. The poverty and bad times, that God's people were experiencing, were evidences of God's displeasure and the lack of protection from His power and glory above. The people had expended their life and their energies for the satisfying of their own personal desires, and they had neglected their duty of bringing God His sacred substance. Therefore, God's house lay in rack and ruin. Consequently, Israel's earnings became small and (they) soon disappeared without being able to provide the barest necessities for the protection of their mortal life on earth. Their meager earnings are likened to being placed in a leaky bag with holes in it, or to a leaky purse. Their small earnings dwindled away without the realization of much benefit. When they looked for an increase in their harvest, God blew a curse upon it. Hence, their produce was filled with blight and decay because God, by His power and glory, blew upon it for destruction and not for protection. God retaliated against Israel's defiant disobedience by closing the windows of heaven, consequently, she suffered just droughts and her substance became small. God is zealous for His sacred substance, His tenth, His tithe, and He will retaliate against His disobedient children when they **steal it**. Abram and Jacob were blessed and protected by God's infinite, powerful and glorious covering of life because they lifted up their hands in an oath to pay God a tenth in honour of His protecting, keeping power as the Owner and the Master (Genesis 14:22-28:22). If Abram and Jacob lifted up their hands to know God under the old, lesser covenant of grace in Christ, we certainly should do likewise under the new, greater covenant of grace in **Christ Jesus**, the Son of God and the Son of Man.

Eighth, God as Owner and Master, has revealed His wrath for the children of disobedience.

8. God's Wrath

God's wrath comes upon the children of disobedience. Those who disobey the precepts of God's law, incur the penalties of it.

For which things' sake the **wrath of God cometh on the children of disobedience:** (Colossians 3:6).

We have seen how God's wrath descended upon the disobedient children of Israel when they failed to honour Him, as the Owner and the Master, by paying their tithes to Him. Disobedient children are those who either refuse to obey God's Word or fail to do God's Word. Those, who refuse to obey God's Word, are those who decline to submit and to accept the commands of God's Word as their governor and guide. Those who fail to do God's Word are those who lose Christ's power and strength, therefore, they weaken and die away. Because they do not spend sufficient time in God's Word and in His Spirit in prayer, they fail to become a **doer** of God's Word, and if we are

not a doer of God's Word but a hearer of it only, we deceive ourselves (James 1:22). Therefore, when we neglect our obligation and duty and default in paying God His sacred substance, His tenth or tithe, we are not a doer of God's Word. Consequently, we can expect to experience God's wrath, which will cause us to fail in everything that we do. If we sow failure by failing to give God His sacred substance, we will reap failure as a result of our disobedience because of God's wrath.

Ninth, God, as Owner and Master, has revealed His omnipotence and His omniscience by choosing and selecting those who are to enter into His Kingdom and to command these elected ones according to His Purposive Will.

9. God's Elect

God has picked and He has chosen the ones whom He called to salvation and to eternal life, and He has commanded them to put on the nature of Christ.

Put on therefore, **as the elect of God**, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; (Colossians 3:12).

As God's elect, holy and beloved of Him, we must put off our old man, with his unChristlike deeds, (Colossians 3:8) and we must put on our new man, Christ Jesus, with His compassion, kindness, and love. We are God's elect, therefore, we have a responsibility to obey His commands in putting off the old man and in putting on the new man.

We must put off the unmercifulness of the old man that shows no mercy, that is cruel, relentless, and pitiless in attitude and disposition. We must put on Christ's bowels of mercy, with their tender emotions of pity. We must put on forgiveness, kindness, and forbearance in punishing offenders. We must put on Christ's spirit of love that refrains from harming someone who is under our power and authority. The bowels of Christ's mercy are sympathetic to those who are in distress and trouble. We must put off the old man with his attitude and disposition of unkindness, and put on Christ's kindness. Christ's attitude and disposition are a quality of being gracious, generous and tenderhearted. We must put off the old man with his haughty disposition and arrogancy of mind, and put on Christ's humbleness of mind, which is an unassuming spirit of modesty and unpretentiousness.

We must put off the old man with his froward, unyielding spirit of pride, and put on Christ's meekness, which is a spirit of patience and submissiveness. We must put off the old man with his spirit of impatience, and intolerance, and put on Christ's longsuffering which is able to patiently bear injuries, insults, and troubles for a long time. Since, by God's all-knowing mind and governmental power, we have been chosen to be His elect unto salvation and eternal life, let us hearken to His commands to put off the old man and to put on the new man, Christ Jesus. He has created us, He has chosen us, and He has redeemed us in Christ Jesus, therefore, He is our Owner and our Master. Hence, we should honour Him, as our Owner and Master, by paying tithes to Him.

Tenth, God, as Owner and Master, has provided us His Kingly peace through Christ Jesus.

10. God's Peace

Paul exhorted the Colossian Christians to allow God's Kingly peace to rule in their hearts and to allow His prevailing favour to flow out to one another.

And **let the peace of God rule in your hearts**, to the which also ye are called in one body; and be ye thankful (Colossians 3:15).

It is God's kingly peace that rules over all our unrest and discomfort, giving comfort to our heart, making it to know, to feel, and to see that it is accepted, it is favoured, and that it belongs to Him. We are to let God's Kingly peace rule, prevail, and govern in all our matters of difference between one another. It is our spiritual duty to make one another to know, to feel, and to see that each is accepted, is favoured, and belongs to God's family in spite of matters of difference.

Paul commanded the believers to be thankful; to express appreciation to God and to one another. A thankful spirit gratefully expresses what God has done for it and what He has given to it. God's Kingly peace makes us gratefully aware of the privilege that is ours when we pay our tithes to our LORD. Christ's gratitude also makes us aware of the blessing that is ours when we perform our Christian duties to our brothers and sisters in Christ.

It is a priceless privilege to acknowledge God and to honour Him by paying tithes to Christ Jesus and His Kingdom. It also is a blissful blessing to perform our necessary duties to the saints, seeing that their needs are met according to God's Purposive Will.

Eleventh, God, as Owner and Master, reveals this freedom to rule and reign according to His Purposive Will.

11. God's Freedom as a Master

God has complete freedom, as the Divine, Sovereign Master of this world, to govern and to guide it according to His Purposive Will and in keeping with His Master Plan for it. God is completely liberated from the control of all persons, and powers. God is strictly free from all restriction, restraints, and repressions of anyone. He rules and reigns according to His Master Plan and His Purposive Will.

All masters in this world are accountable to the higher Sovereign Master in the world above. We are not lords over ourselves or over anyone else. God is the LORD and Master over us and over all others. God has freedom, as our LORD and Master, to govern and to guide us according to His Own Will. Because He is the **most high God**, there is no other Master over Him!

Masters, give unto your servants that which is just and equal; knowing that ye **also have a Master in heaven!** Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: (Colossians 4:1-3).

God is Master over all His servants; therefore, He has complete freedom, to perform His own will concerning them. God opens doors of opportunity for His servants to proclaim the truth of His Word according to His own Purposive Will and His own Master Plan. He has complete freedom to empower our wills to do His will (Philippians 2:13). All our spiritual working depends upon the Master's working His will in us. It is the working of the Master's grace in our will that enables us, both to will and to do that which is good. God has complete freedom to govern our mouths by empowering them to speak the truth of His Word according to His Purposive Will. Because God, our Master, is a "door opener", we can speak the mysteries of Christ in all the places that He has ordained for us to speak them. In all of Paul's sufferings, he acknowledged God as the Master, Owner, and Head over all things. Therefore, since God is our Master, it behooves us to be righteous masters over those whom we have been given responsibility to oversee. We must rule over those under our jurisdiction with justice and equity. We also must rule honestly over God's substance, by paying His tithe.

Twelfth, God, as Owner and Master, established the power of His Kingdom.

12. God's Kingdom

God's governmental power extends throughout His Kingdom. God's Kingdom is full of servants, ministers, and fellow workers who help to maintain and to increase God's Kingdom. Therefore, it is important for us to yield to God's governmental power, which will guide us to pay our tithes to support His Kingdom. When we are honouring God, as the Owner and Master, by paying our tithes, we help to support God's servants, thereby increasing His Kingdom and the power of it.

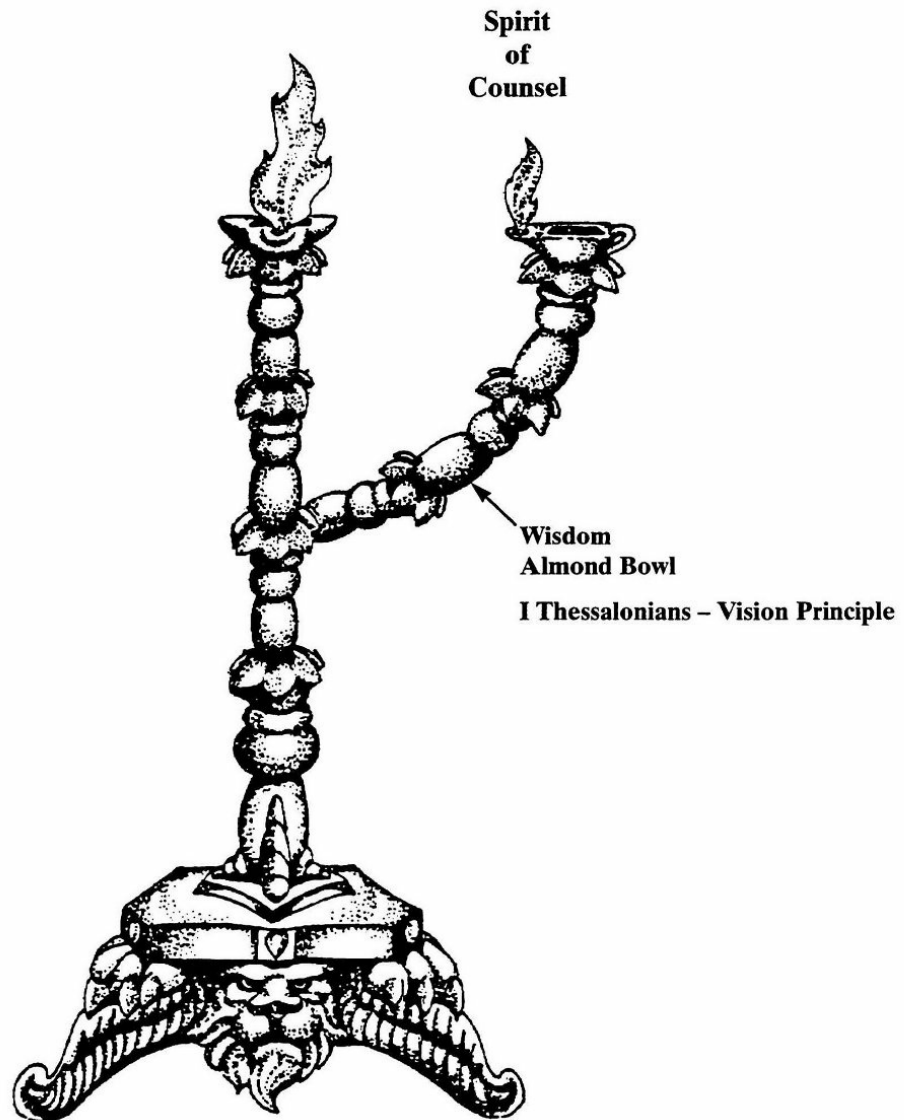
And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto the **kingdom of God**, which have been a comfort unto me (Colossians 4:11).

God's governmental power in His Kingdom will guide us and will cause us to bring joy and comfort to God's true ministers in His Kingdom. God's power will help us to converse, to commune, and to refresh those who are suffering difficulties and troubles for the Kingdom's sake. God's governmental power will guide us in helping to restore the weary souls of His saints with living morsels of truth. True workers in God's Kingdom consider it a pleasure and a privilege to give tithes and offerings for the needs of God's Kingdom. God's twelve(fold) governmental power is a precious blessing and a priceless treasure to those who have accepted the LORD God, and His Son Jesus Christ, as the Owner and the Master of their life.

God's fig flower of knowledge, concerning the most high God, the Owner and Master of heaven and earth, Who

is honoured by the paying of tithes, is a most fragrant flower of truth.

I Thessalonians
A Book of Wisdom
Principle 52
Vision Principle



The fifty-second principle, represented by the second almond bowl on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD, is found in the Book of I Thessalonians. This particular almond bowl of wisdom displays the **Vision Principle**.

All of the principles portrayed by the bowls, knops and flowers on the Candlestick are found also in the Book of Genesis, because it is the Book of beginnings. Therefore, the vision principle on the LORD'S candlestick of truth is also the fifty-second principle in the Book of Genesis.

After these things the word of the **LORD came unto Abram in a vision**, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward (Genesis 15:1).

The vision principle consists of sight, both naturally and spiritually. Sight, in the natural, is made up of the power or faculty by which we perceive the forms and colors of objects through the sense of sight.

The Hebrew word for vision is *makh-ex-aw*, from the root word *khaw-zaw*, meaning to gaze, to view, a window, to have sight, perceive, contemplate with pleasure, behold, look, prophesy, provide.

Spiritual vision is that which is seen otherwise than by the ordinary sight, or the rational eye. Spiritual vision is a supernatural, prophetic appearance. A spiritual vision is something seen through the gift of prophecy, in a dream, in a spiritual state of ecstasy, or in a trance. For example, Isaiah, in a prophetic vision, heard God speaking to him just as the Apostle Peter heard a voice and saw a vision, while he lay in a trance. Seeing in the spiritual realm is a supernatural exertion of the spirit as a result of God's Spirit's moving upon one's spirit. Joseph was warned, by a vision, to flee into Egypt for the protection of Jesus. Vision consists also of mental images that God's Word and Spirit place within the mind and heart in order for God to lead the individual in God's Purposive Will and according to His Master Plan.

Abram was the first person recorded in God's Word as having received a vision. However, God's Word is filled with records of those who also received the gift of spiritual vision from the LORD.

Nathan the prophet had a powerful gift of vision from the LORD. Nathan was a distinguished prophet of Judea, who lived during the reigns of David and Solomon. Nathan was divinely instructed, through a vision, to inform King David that the honour of building God a house for His Name, was not for him but for his son.

According to all these words, and according to all this vision, so did Nathan speak unto David (I Chronicles 17:15).

God guided and governed King David through the vision of Nathan the prophet. David refrained from building the temple, and Solomon, his son, built the temple according to the vision of Nathan the prophet.

Iddo was a prophet, and an author of historical writings. He also had visions against the idolatrous Jeroboam.

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo **the seer against Jeroboam** the son of Nebat? (II Chronicles 9:29).

Iddo, through his visions, prophesied against the wicked, idolatrous Jeroboam.

Isaiah also was a prophet with a great gift of vision. He wrote of the life and reign of King Hezekiah through vision from the LORD.

Now the rest of the acts of Hezekiah, and his goodness, behold, **they are written in the vision of Isaiah the prophet**, the son of Amoz, and in the book of the kings of Judah and Israel (II Chronicles 32:32).

Isaiah, through his vision, was able to write of Hezekiah's acts of piety and his deeds of goodness. It was an honour to Hezekiah to have his deeds recorded and remembered as an instructive example to others.

Isaiah, with his gift of vision, was able to perceive God's Word to the nation of Israel.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (Isaiah 1:1).

Isaiah “sees,” perceives God’s divine message to Israel with the eye of his spirit. Subsequently, we are blessed with Isaiah’s collection of prophetic utterances.

When Israel’s ways became idolatrous before the LORD, He removed His wonderful gift of spiritual vision from her, and sent her into captivity.

Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; **her prophets also find no vision from he LORD** (Lamentations 2:9).

God allowed Israel to be carried into exile and captivity and to lose her spiritual vision, because of her persistence in her idolatrous ways. How sad when a nation, church, group, or individual can find no vision from the LORD.

Daniel the prophet had a mighty gift of vision, with which he glorified God under the rule and reign of four gentile kings (Nebuchadnezzar, Belshazzar, Darius, and Cyrus).

Then was **the secret revealed unto Daniel in a night vision**. Then Daniel blessed the God of heaven (Daniel 2:19).

Because of Daniel’s great gift of superior, spiritual vision, he was able to tell and to interpret Nebuchadnezzar’s last dream. Thereby, he saved himself and all the wise men in Babylon.

The list is long of those who had the gift of spiritual vision, both in the Old Testament and in the New Testament. However, Abram was the father of spiritual vision, since he was the first to receive it.

God’s Word came to Abram in a vision to sanctify him, and to prepare his heart and his mind for the information that was to follow concerning his seed and the soil of suffering that his seed was to be planted in for the purpose of helping them to grow into a mature nation. Abram, as a single isolated man, had become a spiritual conqueror over the idolatrous worship of his generation, and a victorious conqueror over the ruling power of wicked kings. Now in a vision, God teaches Abram to not fear when he learns that his seed must go to the hard school of suffering in order to become a Bridal nation. God allowed Abram’s invisible, spiritual eye to penetrate the hidden future and see His Purposive Will and Master Plan for Abram’s seed. Human words can only be heard, but God’s Words are both audible and visible. Abram saw what he was hearing from God, and he heard what he was seeing from Him. This is the highest state of spiritual ecstasy that the mind and spirit can reach. Thus God’s visions are incomprehensible to our natural man, and beyond our ordinary experience of life. But God’s visions are comprehensible to our spiritual man when we are in harmony and unity with the LORD.

Abram, on this occasion, was in an apprehensive, frightened spirit of mind. Hence, God said, “Fear not, Abram!”

Abram had left his country, kindred, and friends with the promised responsibility that his seed should bear the accountability for salvation of the whole world. Although Abram had enjoyed extraordinary great success and good fortune, he was still without a seed. Hence, he was fearful and apprehensive since he was far from the goal of his great mission to the world. But, God’s vision and words to Abram calmed him and reassured him that his seed would still rescue mankind from their aberrations. God’s greatest servants have always faced their fears, anxieties, agitations, and doubts in the presence of danger. God told Jacob also not to fear to take his seed and go down to Egypt to meet Joseph his son. In God’s manner of addressing Jacob, he reminded Jacob (Israel) that his journey into Egypt would be the beginnings of their moral development in the little red schoolhouse of suffering as a national seed. God also calmed Jacob and reassured him as to the ultimate purpose and goal of his journey.

God always calms our fears and reassures us of his purpose and plan for us before He shares His serious, stern communication with us. God used a spiritual vision from His spirit, and the eternal Words from His mouth, to calm and still Abram’s fears.

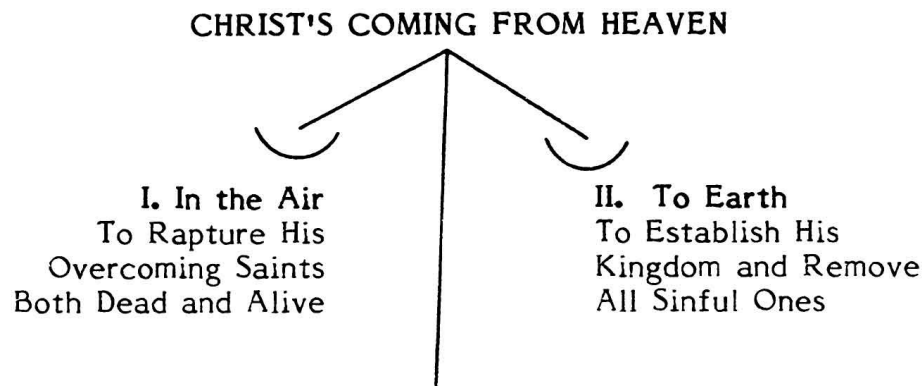
Without a spiritual vision to remind us of where we have come from, and to illuminate and renew our minds as to where we are going, our hearts will perish under the load of human cares, anxieties, fears, doubts, and agitations. The wise man in Proverbs confirms this truth.

Where there is no vision, the people perish; but he that keepeth the law, happy is he (Proverbs 29:18).

When there is no spiritual vision, people cast off the restraint of God’s goal and objective in their lives. When there is no vision, the people run riot morally. But when a vision of God’s ultimate goal, His Purposive Will and His

Master Plan exists before one's face, the heart is calmed and sanctified from fears and doubts. Peace, rest, and happiness are the fruits of the heart whose vision is constantly renewed. God uses spiritual vision as a great part of His divine guidance.

The fifty-second principle of the almond bowl of wisdom or vision, is seen also in the Book of I Thessalonians. Paul holds up the visions of Christ's **comings** both in the air for His overcoming saints, and to the earth for the judgment of sinners and for the establishment of His Millennium Kingdom. Before Christ can set up His Millennium Kingdom, He must come in the air and catch away His overcoming Wedding-Party so that His Bride can return with Him to earth for the purpose of removing all sinful ones out of His Kingdom and with the aim of establishing His millennium reign.



In every chapter of the Book of Thessalonians, Paul holds up one of these comings of the LORD Jesus Christ. However, Paul, in God's great almond wisdom, puts more emphasis on the LORD'S coming in the air for the overcoming saints as an encouragement to their hearts to be ready for the rapture. Paul gives the Thessalonian believers a vision of the rapture, Christ's coming for the Wedding-Party.

I. Christ's Coming In The Air

First, Paul encourages the Thessalonian saints to wait for Christ's coming in the air for the overcoming Wedding-Party.

And to **wait for his Son from heaven**, whom he raised from the dead, even Jesus, which delivered us from the wrath to come (I Thessalonians 1:10).

If we have a clear, constant vision of Christ's coming at the rapture, we shall wait for Him, by staying in a place of anticipation. If we have a vision of Christ's coming, we shall wait, in faith believing, and with an abounding, holy joy. The Old Testament overcoming believers waited for Christ's coming as the Messiah of Israel, to redeem them out of Paradise, or Abraham's bosom. But now New Testament overcoming believers wait for Christ's coming as the heavenly Bridegroom, Who will catch away the Wedding-Party and His Bride. Because God the Father raised Jesus Christ from the dead with His own unbegotten resurrection glory, we can wait with full assurance that Christ will come again in the air and change our mortal bodies, whether we be dead or alive at His coming. Hence, there is good reason to wait and hope for His coming. He came the first time to purchase our salvation at the cross. He arose from the dead and went to the right hand of God to send His eternal salvation for our spirits and souls into our believing hearts, and He will come again, bringing His everlasting salvation for our mortal bodies.

Next the Apostle Paul reveals to the Thessalonian believers that they will be his joy and his crown of rejoicing at Christ's coming in the air. Thus, he enlarges their vision of the LORD'S coming in the air.

For what is our hope, or joy, or crown of rejoicing? Are not even ye in the **presence of our Lord Jesus Christ at his coming**? For ye are our glory and joy (I Thessalonians 2:19, 20).

Paul assures his spiritual children of his great affection and esteem for them. Although his coming to them was uncertain, he assures them that Christ's coming in the air for all of them was certain and sure. Paul informs them that

they will be his hope, joy, and crown of rejoicing when he presents them, as his spiritual bouquet of flowers, to the LORD at His coming in the air. These Thessalonian believers, for whom Paul laboured, would be his source of joy at the resurrection. They would be his crown. In the resurrection, it will be known to the saints what great work that God's faithful servants have wrought upon them. Paul was a co-worker with God, His Word and His Spirit, therefore, he claims a crown of rejoicing for the work wrought upon his pupils. Paul never doubted the LORD'S coming. The vision of Christ's coming was deeply ingrained, both in Paul's mind and in the mind of his disciples. At Christ's coming, the event anticipated, by believers, will involve the mutual recognition of those who have been spiritually related on earth.

There is a holy, perpetual joy known by God's servants who lead souls to Christ and who watch over their growth unto the fulness of Christ's stature. All those faithful servants, who know their spiritual children and who watch over the spiritual growth of their souls, both in their spiritual education and in their moral development, will be able to say with Paul "ye are my joy at Christ's coming."

Paul had encouraged the Thessalonians to wait for Christ's coming in the air, and to understand what great joy they would bring to him at Christ's coming. Next, he prayerfully desired that they increase in their love for Christ, so that He could establish their hearts at His coming in the air.

To the end **he may stablish your hearts unblameable in holiness before God**, even our Father, **at the coming of our Lord Jesus Christ** with all his saints (I Thessalonians 3:13).

Mutual love is required of all believers, to one another, and they are also required to love all mankind. What a wonderful vision Paul gave to the Thessalonian saints of Christ's coming in the air. If they continued to increase and grow in love for Christ, He would establish their hearts, making them stable and firm in holiness, when He presented them before His Father at His second coming in the air. Thus, love is a powerful principle in the heart. Love gives vital energy to the heart. It rectifies the mind and the soul. It prepares the heart and soul for Christ's final establishment in holiness before He presents them to His Father at His second coming in the air. When we consider love's vast influence both on our present and eternal welfare, we should cultivate it to the uttermost. Therefore, let us strive after love with all our might. Let us seek it and allow it to abound in our hearts to full capacity. Hence, the more our heart is enlarged in Christ, the more our love is enlarged with His love. Then, when Christ comes again in the air, He will establish us in unblamable holiness. When we are confirmed in our unchangeable condition of holiness before God the Father, we shall also be eternally confirmed in the unblamable holiness of Christ's perfect love. The holiness of perfect love is the permanent character of Christ's redeemed Bride. If, every day, we obtain a new vision, a clear conception of Christ's perfect love, it will produce a new moral impression on our soul.

Paul, also with a vision of Christ's second coming in the air, comforted the Thessalonians who mourned for the death of their families and friends that had died in the LORD.

But I would not have you to be ignorant, brethren, concerning them which are asleep that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (I Thessalonians 4:13-18).

Death is only a sleep for those who have died in the LORD. Their spirits and souls are in Christ's personal presence, and their bodies are asleep under His special care and protection until He comes in the air to awaken them. Therefore, those who have fallen asleep in Christ, have not perished, nor are they lost.

Christ's second coming in the air will be a grand, glorious event for the overcoming saints, both for the dead in Christ and for those who are alive and remain. Although the resurrection of the dead, and the eternal blessedness of saved souls, were part of the Old Testament doctrine, yet the vision of the resurrection and the eternal rewards of the saints are revealed more concisely and more clearly in the New Testament.

The LORD Jesus Christ ascended into heaven with all power and glory, and He will descend from heaven with all power and glory. Christ will descend with the shout of a mighty King and as a crowned conqueror over death. He

will raise the overcoming dead saints first, and, afterward, He will change the overcoming living saints. Then they all will meet the LORD in the air, and so shall they ever be with Him. This mortal body will put on immortality. The resurrected and changed ones will receive bodies that will be fit ones to inherit the Kingdom of God. Our bodies of flesh and blood in their present state are not capable of inheriting the Kingdom of God.

Paul gave the Thessalonian believers a great **vision** of the saints' future blissful state at Christ's second coming in the air. Thus, Paul encouraged them to wait for Christ's coming in the air. He assured them they would be his joy at Christ's coming in the air. He informed them that, if they increased in love, Christ would establish their hearts in holiness before God the Father at His second coming in the air, and He assured them of the **resurrection** of the overcoming saints at His second coming in the air.

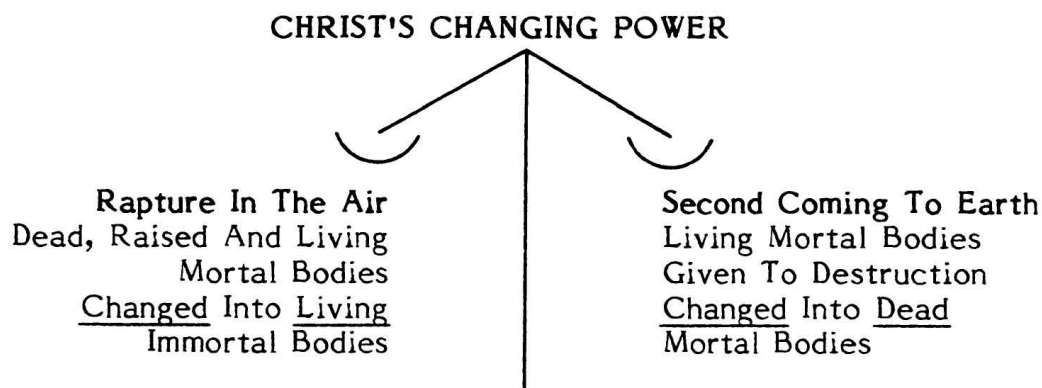
Christ will come in the air not only for the overcoming saints, but also, at His later coming to the earth, to judge the sinners and to establish His Millennium Kingdom and reign.

II. Christ's Second Coming To Earth

The Apostle Paul tells the Thessalonians that it is certain that Christ will come to earth again. He tells them that Christ's coming to judge the sinners of this world will be a shocking surprise to them.

For yourselves know perfectly **that the day of the Lord so cometh as a thief in the night**. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape (I Thessalonians 5:2,3).

Christ's coming to earth will be like a thief in the dead of night, when he is least expected. Christ's coming to earth will be both sudden and surprising. Christ's coming will be the destruction of the wicked and the ungodly. Christ will come with extreme quickness and hastiness. His coming will be unexpected and unforeseen by the wicked and the ungodly. Because they had no vision of His coming, they made no preparation for His coming. Therefore, their destruction will be sudden and most surprising. In the midst of their carnal security and gaiety, their destruction will take them unawares and without warning. They will be astounded and astonished at Christ's second coming to earth. Because they ignored God's Word and Spirit, and because they spent their time in foolish daydreams of felicity, pleasing themselves with vain amusements, Christ shall bring pain upon them at His coming, "as travail upon a woman with child." They also shall experience a change, but not like the change that the saints will experience at the rapture.



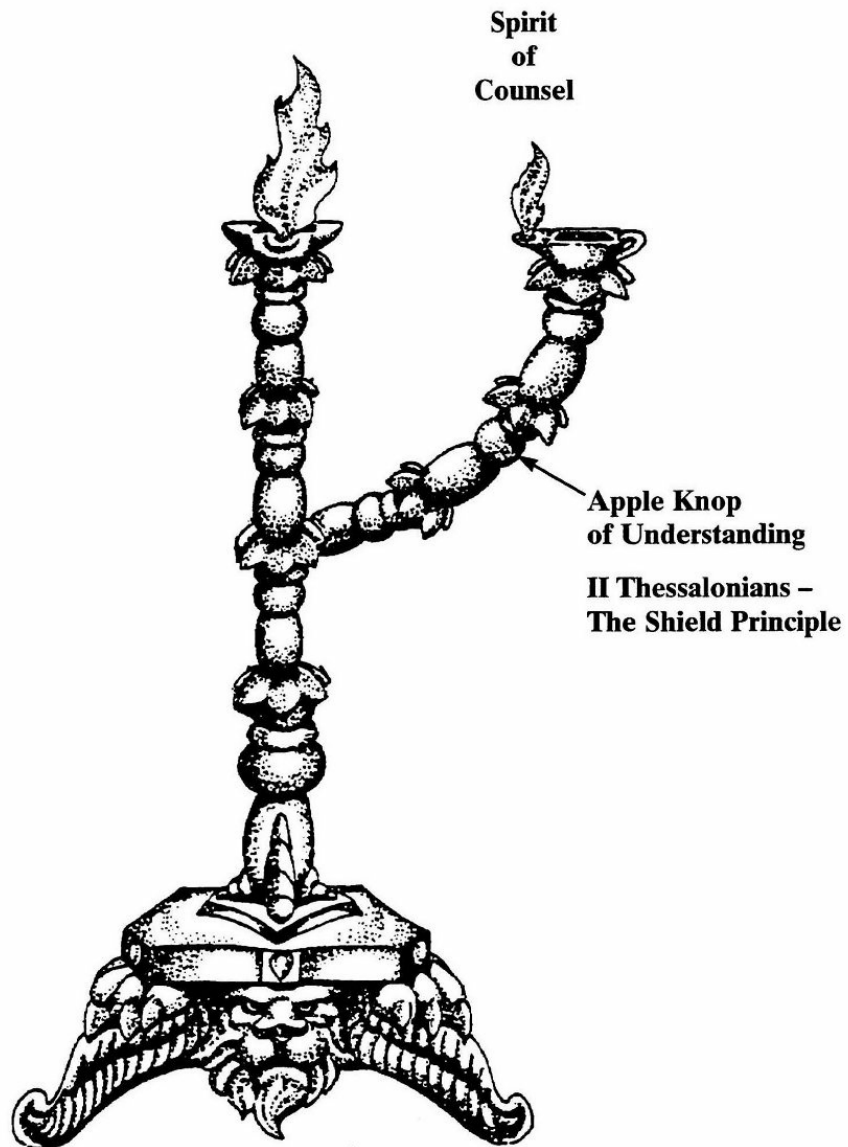
There will be no possible way for the wicked to escape at Christ's second coming to earth. They will be unable to avoid their reward of punishment that Christ shall bring with Him. There will be no place for the workers of iniquity to hide themselves from the burning rays of Christ's all glorious judgmental power, which will consume them, changing them into charred witnesses of Christ's faithfulness to punish evildoers.

With a vision of Christ's coming in the air, the overcoming saints are prepared for His coming in the air. Therefore, they are changed from mortal creatures to immortal creatures, by putting on Christ's resurrection life. Without a vision of Christ's second coming to earth, the sinners are unprepared for His second coming to earth. Therefore, they are changed into dead mortal bodies by putting on Christ's judgmental death.

Let us ask God for the almond bowl of wisdom from Christ Jesus that will give us the spiritual vision that we

need to prepare for Christ's coming in the air.

II Thessalonians
A Book Of Understanding
Principle 53
The Shield Principle



The fifty-third principle, represented by the second apple knop on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD, is found in the Book of II Thessalonians. This particular apple knop of understanding portrays the **Shield Principle**. All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found also in the Book of Genesis, because it is the Book of beginnings. Therefore, the Shield Principle on the LORD'S candlestick of truth is also the fifty-third principle in the Book of Genesis.

After these things the word of the LORD came unto Abram in a vision, saying, **Fear not, Abram: I am thy shield**, and thy exceeding great reward (Genesis 15:1).

After Abram's victory over the four kings, and during his experience of his new spiritual vision, he heard the LORD'S Words of reassurance that He would be his *shield*. God's promise of protection to Abram and his seed would be a comfort to them whenever and wherever they were faced with impending dangers and disasters.

The Hebrew word for shield is *maw-gane*, meaning a small shield or buckler, protector, armed, defence, and ruler, from the Hebrew root word *gaw-nan*, meaning to hedge about, protect, and defend. God's promise to be a Shield to Abram was the beginning of God's demonstrating His protecting power through His *maw-gane* shield to His chosen people. God's promise, to be a Shield, a Protector to His people, guarantees them a healthy, happy life, because He is their Defender against all danger.

God's Word promises to protect and to defend **all** those who put their trust in Him.

As for God, his way is perfect; the word of the LORD is tried: **he is a buckler** [*maw-gane*] to all them that trust in him (II Samuel 22:31).

As metal is refined of its dross in the furnace of fire, so experiences of fiery trials and testings prove that God's Word is true and that it is a protecting shield to all who trust in it.

The Psalmist proclaimed over and over God's "Shield Principle."

But thou O LORD, **art a shield for me**; my glory, and the lifter up of mine head (Psalms 3:3).

David's Psalm is a sublime expression of trust in God, as his Shield, when he was beset by relentless enemies. Because God had been a Shield to Abram, David knew that God would be a Shield also to him. Because David was surrounded by God's protective shield, he was confident of escape from the dangers and perils that surrounded him. David knew that the LORD Himself was his Shield. Therefore, his enemies could not destroy him. Although God allowed David's enemies to chastise him, He did not permit them to destroy him.

My defence [*maw-gane*] is God, which saveth the upright in heart (Psalm 7:10).

David knew that his defence depended completely upon God, as his Protector, because God is the Saviour of the upright in heart. He protects and defends those who remain upright in the thoughts and intents of their heart, and who do not stray from Him in the time of adversity and affliction.

The LORD is my strength **and my shield**; my heart trusted in him and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him (Psalm 28:7).

David trusted God in the midst of his direst perils, therefore he experienced God as a Protector and a Shield. When God's people store up His Word, His Truth, and His Law in their hearts, God defends and protects them for His Word's sake. Consequently those considered foes and enemies of God are they who attack His people who are carrying His Word within their hearts. Hence, anyone who harbors enmity and who attempts aggressive hostility against God's people, encounters God's protective shield in the behalf of His people.

Our soul waiteth for the LORD: **he is our help and our shield** (Psalm 33:20).

When our soul waits for the LORD's protective shield, unlike all those who are armed with the powerful force of violence, we shall experience God ministering defensive help to us through His personal, divine shield of protection.

If we study God's Word concerning His protection of those who have put their trust in Him, our spirit will become filled with unquenchable hope, and new fires of expectation of God's defence will be kindled within our hearts in the midst of our present dangers and disasters.

Slay them not, lest my people forget: scatter them by thy power; and bring them down, **O Lord our shield** (Psalm 59:11).

David prays for God to not destroy his enemies suddenly. Because David, out of mercy and compassion, desired that his enemies have an opportunity to repent, he besought God not to slay them. If they lived and carried God's tokens of displeasure with them in their wanderings, their consciences might be pricked with conviction concerning their wrongs and their evil deeds. Therefore, they might repent in their hearts and return to the LORD God. If God executed His judgments upon David's enemies quickly, there would be no lasting impression of God's judgments left upon the minds of those who remained alive. If God quickly removed David's enemies, there would be no deep, durable imprint made upon their hearts about the aberrations and backslidings of God's enemies. It was for this principle that God sentenced Cain to be a fugitive and vagabond to wander on the earth a long time as a living witness of God's judgments and as a living witness of the evil consequences that come to those who take their own wicked way instead of God's righteous way. Thus, God's vengeance that He took upon Cain while he lived, was not quickly forgotten. While God mercifully suffers long with wicked sinners, allowing them to persecute and to chastise His people, yet He is a Protecting Shield all the while to His people.

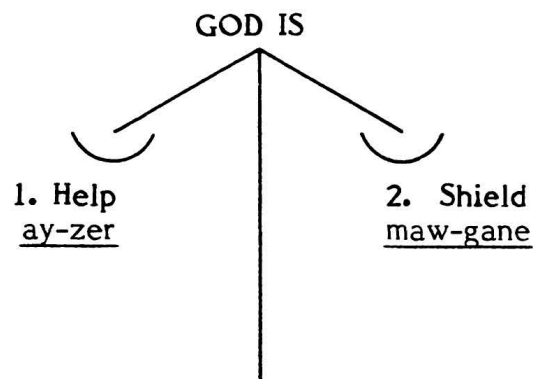
Behold, **O God our shield**, and look upon the face of thine anointed (Psalm 84:9).

For **the LORD God is a sun and shield**: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly (Psalm 84:11).

Although Israel had a king who was a protector of Israel, the Psalmist perceives God Himself as the true Shield and the true Defender of Israel.

God, as an illuminating Sun, exposes Israel's enemies, and then, as a protective Shield, He defends Israel against those enemies. When Israel put her trust in the LORD God, He became her Protective Shield. Therefore, Israel's enemies never could overpower her nor destroy her. Likewise, God, as an illuminating Sun exposes the enemies of pride, hate, and strife in our flesh, but He is also a Protective Shield around our new man, our new heart within. God, as an illuminating Sun, enlightens our heart and mind with understanding so that we can perceive the spiritual truth that He is our Protective Shield. God's radiant Sun of Righteousness guards our heart and mind against the pitfalls of spiritual error, falsehood, and misunderstandings about His truth.

O Israel, trust thou in the LORD: **he is their help and their shield**. O house of Aaron, trust in the LORD: **he is their help and their shield**. Ye that fear the LORD, trust in the LORD: **he is their help and their shield** (Psalm 115:9-11).

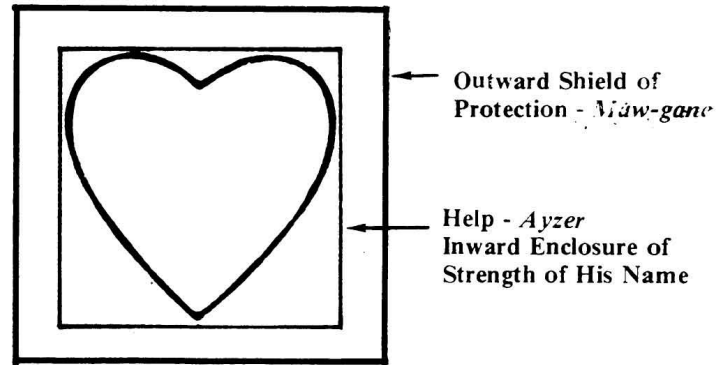


First, God is a *Help* within, which means to enclose the heart and will with His strength. Second, God is a Shield and a Protector without, for our whole being: spirit, soul, and body.

The Psalmist exhorts the nation of Israel to put their trust in the LORD because He is their Help and their Shield.

Next, he exhorts the house of Aaron, all his ministers, to put their trust in the LORD because He is also their Help and their Shield.

Next, he exhorts every individual, who fears the LORD, to put his trust in the LORD, because He is also his Help and his Shield.



The Hebrew word for help is *ay-zer*, meaning aid, from the Hebrew root word, *aw-zar*, meaning surround, protect, aid, and succour. The LORD'S help is in the strength of His Name (Psalm 124:8). The LORD'S help (*ay-zer*) protects the heart inwardly against fears and doubts with the strength of His Name. The LORD'S shield (*maw-gane*) protects outwardly against one's adversaries and foes.

God protects the heart, from the enemies of fear and doubts within, by encircling it with the help and strength of His Name. Next, He protects the heart, from the enemies of temptation without, by encircling it with His Protective Shield.

The wise man in Proverbs uses the same Hebrew word, *maw-gane*, to describe God's protection of the righteous who walk uprightly.

He layeth up sound wisdom for the righteous: **he is a buckler** [*maw-gane*] to them that walk uprightly (Proverbs 2:7).

God has deposited the hidden treasures of His wisdom in His Word. Therefore, anyone who searches for the hidden treasure of wisdom will not be disappointed. He can discover wisdom where God has deposited it, which is in His Word. God's Protective Shield is a safeguard to the heart when it is tempted, enticed, and allured to seek after worldly treasures instead of God's hidden treasures of wisdom.

When the Bridegroom describes His mature Bride, His Spouse, in Song of Solomon, He takes note of her neck upon which hang a thousand bucklers or shields.

Thy neck is like the tower of David built for an armoury, whereon there hang a thousand bucklers [*maw-gane*], all shields of mighty men (Song of Solomon 4:4).

The neck of the Bridegroom's spouse is compared to the tower of David. The neck is a picture of the human will. It is the neck in the natural that joins the stature of the body to the head. Likewise, in the spiritual, it is the surrendered will, or neck as it were, that joins us to our Head, Christ, as the Governor and Guide of our every thought, feeling, and deed.

Every time King David won a battle, his shields or bucklers were stored as a memorial in his tower. Likewise, in the spiritual, every time we win a battle with our shield of faith (Ephesians 6:16), we store up that particular shield of faith in our will as a memorial of our victory. David hung up his shields as monuments to his valour and to his victories. His shields were preserved as remembrances of his heroic deeds.

God has preserved the great deeds that His saints have done through faith throughout the ages, as memorials of encouragement to new saints in the way of truth (Hebrews 11:1-40). Thus, each new battle requires a new shield of faith, a new quickening of God's Word, as His Protective Shield of defense. God promised that He Himself would be Abram's Shield. God said, "**I am** thy shield." God's "I am" signifies, past, present, and future. God was Abram's

Shield of protection while he was fighting the four kings and, after the battle was over, God is still Abram's Shield of protection against all his enemies as a result of his victory. Every time we gain victory over an enemy, our very victory causes other enemies of jealousy and revenge to spring up. Consequently, there is a continual need to rely on the LORD, "I am thy shield", to protect us, past, present, and future.

Abram had sowed favour to his nephew, Lot, and now he reaps the LORD'S favour through His gracious visit and His promise of "I am thy shield." With God's glorious presence as Abram's Shield, he was assured of safety, happiness, and protection against his newly-generated enemies. God's protective shield round about us, secures us against all destructive evil and assures us of safety and happiness in the LORD. The shield of the LORD'S abiding presence round about us is sufficient to allay all our perplexing, tormenting fears within, and to protect us from all destructive foes without. God's Shield Principle is also portrayed in the Book of II Thessalonians.

The shield was the ancient soldier's main defense. The *maw-gane* shield, in the natural, was a smaller shield that was used as a defensive weapon in hand-to-hand combat.

The spiritual *maw-gane* shield is mentioned in the Book of Ephesians as a part of Christian soldiers' defensive armour.

Above all, taking the **shield** [*maw-gane*] **of faith**, wherewith ye shall be able to quench all the fiery darts of the wicked (Ephesians 6:16).

In ancient times, fire-darts consisted of canes with broken fibers of hemp and combustibles ignited on the head which were used to set fire to tents and objects of wood. The ancient *maw-gane* shield was used to protect one's tent, clothing, and treasures of wood.

Paul uses this analogy to portray the Christians' warfare against the enemy, the wicked one. Paul reveals that the shield is the *maw-gane* of faith, which will certainly intercept and quench all the fire tipped darts of the evil one. Remember, the *maw-gane* was a small buckler, which teaches us that we do not have to have giant-size shields of faith to overcome the wicked one. Thus, faith is our *maw-gane* shield. God told Abram that He, Himself, was Abram's Shield. Hence, all that Abram had to do was to believe in God's faithfulness, God's *maw-gane* shield in order to have peace, rest and happiness. Paul also confirmed this same principle, saying that Christ is our *maw-gane* Shield.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh **I live by the faith of the Son of God**, who loved me, and gave himself for me (Galatians 2:20).

Paul confessed that his old man was crucified and that the new man was living by Christ's Shield of Faith. We do not have to have perfect faith to be an overcomer. We need merely have faith or confidence in Christ's faith, which is a perfect shield (*maw-gane*) wherewith we can quench all the fiery darts of the wicked one.

Paul said that all we have to do is take Christ's shield of faith and use it against the fiery darts of the wicked one. Christ's shield of faith, or *maw-gane*, was formed in the days of His flesh on earth, in His warfare against the wicked one. It is a perfect shield! Take it and use it! Have faith in Christ's faith!

Peter exhorted also the early believers to use this shield of faith.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: **Whom resist stedfast in the faith**, knowing that the same afflictions are accomplished in your brethren that are in the world (I Peter 5:8-9).

Our adversary, the Devil, the roaring Lion, desires to sink his malignant teeth and poisonous claws into our minds and souls in order to make us belch out passionate murmurings, complainings, and accusations against God's governance of our lives in the midst of our sufferings, thereby turning us into apostates. The adversary is a fierce, cruel, greedy pursuer of our souls. Therefore, it is our responsibility to be sober, vigilant, and to steadfastly put our faith in Christ's perfect *maw-gane* shield in order to enjoy continual protection against the roaring lion, the Devil.

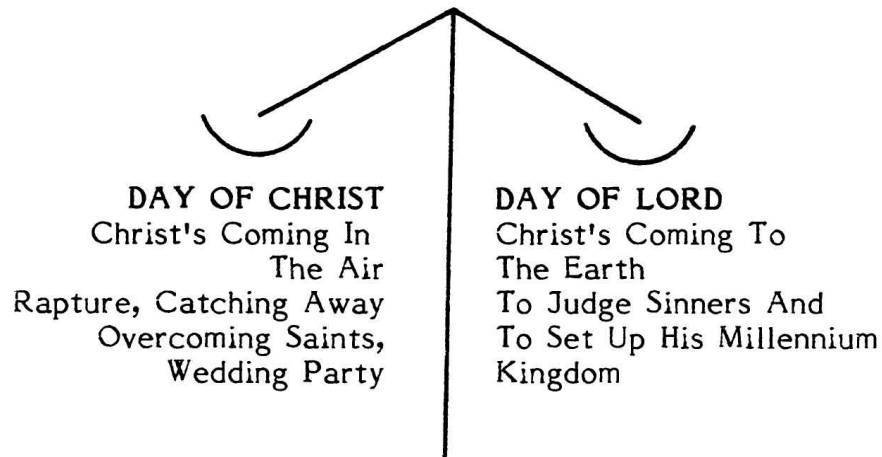
The Apostle John, also, wrote about the overcoming power of the shield of faith.

For whatsoever is born of God overcometh the world: and this is **the victory that overcometh the world**,

even our faith (I John 5:4).

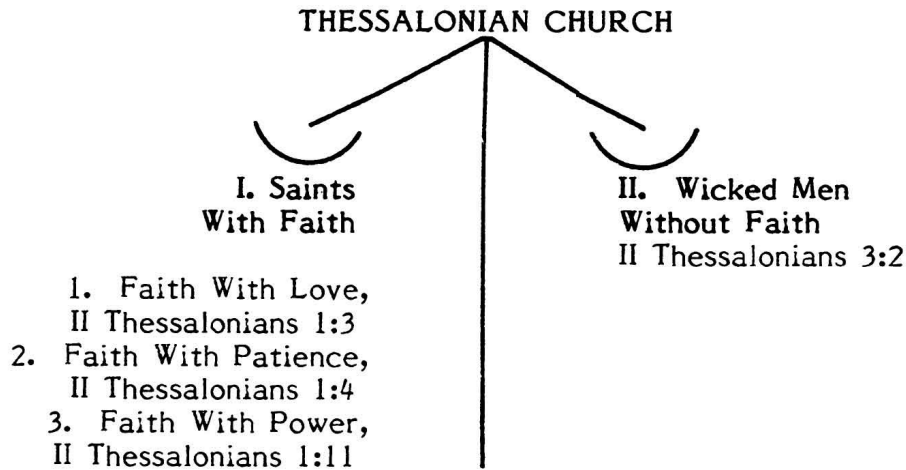
Faith is the cause and course of all victory. It is the spiritual armour by which we overcome the wicked one. Faith in Christ's faith sanctifies our hearts from all doubts and unbeliefs. By faith in Christ's perfect shield of faith, we can overcome all the frowns of the flesh and the Devil, and all the flatteries of this world. If Christ is within us, we can overcome all enemies of our own doubts, fears, and unbelief within our flesh. Christ is greater than he that is in the world. Christ's perfect *maw-gane* shield of faith, is without us, therefore we can overcome all adversaries of the world without, and we can conquer all the inimical power of Satan, the Devil, the Serpent, and the Dragon. It was this kind of faith that the Apostle Paul desired to be generated in the hearts of the Thessalonian believers.

Paul wrote his first letter to the Thessalonians, explaining the two comings of Christ, in the air, and to the earth. Because of a forged letter, as from Paul, the Thessalonian believers had become shaken in their minds and they were much troubled, supposing that their sufferings and persecutions were signs of the great and terrible day of the LORD. They were confused as to the difference between the day of Christ and the day of the LORD.



Consequently, Paul gives the Thessalonians a second letter to tell them that God's Word of truth will be a defensive *maw-gane* shield to them, both within and without. Paul tells them that, before either Christ's coming in the air or His second coming to earth takes place, (first) there must be a great apostasy and the man of sin revealed. Therefore, they must not neglect their daily business and sit down, as it were, to wait for the LORD'S coming, since this slothful behaviour would bring a reproach and a scandal upon Christ's church, and it also would be contrary to Paul's own example before them (II Thessalonians 3:7-9). Hence, all true believers were commanded to separate themselves from such disorderly walkers (II Thessalonians 3:6,10-15).

Paul was most concerned about preserving the shields of faith that the Thessalonians already had acquired from the LORD. Paul makes a notable contrast between the faith of the true believers in the Thessalonian church and that of the wicked ones who pretended to have faith, but were without faith.



I. SAINTS WITH FAITH

Paul describes the faith of the saints in Thessalonica. They had faith with love, faith with patience, and faith with power. The shields of faith with love, patience, and power of the true believers in Thessalonica gave them consolation and comfort in their sufferings, and protected them as they served God in fulfilling their Christian duties. Let us look at their faith with love.

1. Faith With Love

The shield of faith of the Thessalonian believer first was joined to love. Paul said that “in Jesus Christ neither circumcision **availeth** any thing, nor uncircumcision; but **faith which worketh by love**” (Galatians 5:6).

There is no help or advantage in having faith, unless it is joined to love, seeing that love is the pure energy that puts faith into operation. Faith is dead unless it is joined to the living force of love, which will cause faith to work in all kinds of circumstances, both pleasurable and painful ones. Hence, it is obvious that a spirit of hate will kill our shield of faith instead of transforming it into a living, protective shield. Thus, it is clearly seen why Paul glorified God so greatly for the shields of faith of the Thessalonian believers that had been joined to Christ’s love.

We are bound to thank God always for you, brethren, as it is meet, because **that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth**; (II Thessalonians 1:3).

The believers’ shields of faith that were attached to Christ’s love generated great thanksgiving and praise to God in the beloved apostle’s heart. Paul rejoiced to see their love for one another. Paul is a great instructive example for us. It is our most solemn duty to give thanks and praise to God for the good growth of the shields of faith and the fruits of love in others. How small, infantile, and blind is the soul that envies the good growth of faith and love in others. Remember, as we sow love in others, we reap life in our own shield of faith. Love brings life to birth in our faith. So, the life of our shield of faith depends on our love to God and our love to others.

This brings us to faith that is joined to patience.

2. Faith With Patience

Although Paul never took pleasure in passing out flatteries to his spiritual children, he did take pleasure in glorifying God and commending them for their adornment in the grace of Christ’s faith with patience.

So that we ourselves glory in you in the churches of God for **your patience and faith** in all your persecutions and tribulations that ye endure: (II Thessalonians 1:4).

In Paul's first letter (II Thessalonians 1:3), he gives thanks for faith, love and patience. But in his second letter, he gives thanks to God for the exceedingly great growth and increase of all these graces of Christ Jesus. It is wonderful to be a true Christian. But it is more wonderful to be a growing Christian. The Thessalonian Christians were not only growing in their spiritual education, but they were also growing in their moral development of faith, love, and patience. Instead of persecutions and tribulations diminishing the shield of faith, the Thessalonians simply increased their faith because their faith was attached to patience. They increased in faith, in confidence in God, which helped them to bear sufferings, provocations, and delays with calmness and self-control, because their faith was joined to patience.

Without patience attached to faith, we never can inherit the heavenly Promised land in the New City.

That ye be not slothful, but followers of them who through faith and patience inherit the promises (Hebrews 6:12).

True patience is the strength of Christ's endurance and forbearance that helps one bear up under sufferings, provocations, persecution, and delays that one experiences on one's way to the inheritance of the promise of the New City. We never can expect to inherit the promise if we are slothful, or disinclined to actively following the faith and patience of those who have believed, endured, and inherited the promise. The shield of faith that is attached to patience will help its owner to fight through all sufferings, trials, and tribulations that one must endure on the way to the New City.

For **ye have need of patience, that, after ye have done the will of God, ye might receive the promise** (Hebrews 10:36).

Faith helps us to be a working servant and patience helps us to be a waiting servant. We cannot inherit the New City without first **working** by faith to do the will of God; and, after we have done the will of God, we must wait, by patience, to inherit the heavenly Promised land, the New Jerusalem.

This brings us to faith that is attached to power.

3. Faith With Power

Paul prayed for the moral high calling of the Thessalonians that they might be counted worthy of being in Christ's Bride, which is the good pleasure of His goodness.

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, **and the work of faith with power:** (II Thessalonians 1:11).

Paul prayed that the shield of faith of the Thessalonian believers would be attached to God's power.

The Hebrew word for power here is *bo-az* from the Hebrew root word *aw-zaz*, meaning to make strong, strengthen, to prevail, powerful, mighty, to make bold, vehement, fierce, fortified, harsh, hardened, refuge, and defence.

Aw-zaz is a strength, might, and power that is immovable. It is the class of power and might that God used to firmly establish the fountains of the deep.

When he established the clouds above: **when he strengthened the fountains of the deep:** (Proverbs 8:28).

God made the fountains of the deep strong and immovable. They were firmly fixed in their place in God's Master Plan and Purposive Will. Likewise, the shield of faith that is joined to Christ's power, will help its owner to stand firmly fixed in God's perfect Master Plan and Purposive Will for him.

This particular power and strength comes from God's wisdom.

Wisdom strengthened the wise more than ten mighty men which are in the city (Ecclesiastes 7:19).

Wisdom is a powerful, immovable stronghold; and, when its power is joined to the shield of faith, the owner of

faith and power becomes an immovable pillar in God's house and a prevailing soldier in God's army.
God is the Ruler of this power and strength that accompanies the shield of faith.

Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us (Psalm 68:28).

God is the Sovereign King, Who commanded Israel's strength as power and faith which brought her the victory in times past. Because of this truth, the Psalmist was encouraged to pray for God's power to be joined with his faith in the future.

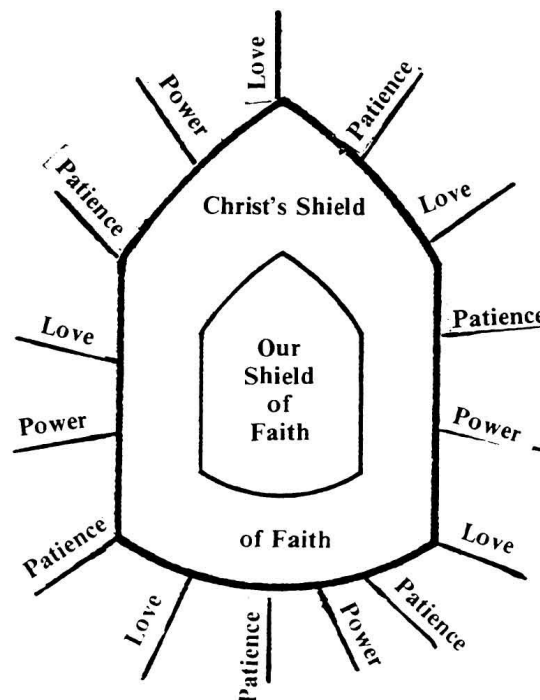
This particular power, strength (*aw-zaz*), is found also in God's mighty hand.

Thou hast a mighty arm: **strong is thy hand**, and high is thy right hand (Psalm 89:13).

God is all-powerful, and He shares His power or strength with His children. When God's power or strength is joined to our shield of faith, there is nothing or no one who can remove us from God's Master Plan and Purposive Will in our life.

Paul called the unified work of the believers' faith and God's power a good work, knowing that they could do all good things as a result of that union.

Paul prayed that God would continue to fulfil the good work of faith and power which He had begun in the Thessalonian believers along with the fulfilling of all the good pleasure of His goodness in them, (therefore), making them worthy of the prize. When our shield of faith is attached to Christ's all-power in heaven and earth, we can do all things through Christ, which strengtheneth us (Philippians 4:13). If we attach our shield or faith to Christ's shield of faith and "all power," we shall neither fail nor faint when He assigns us a different portion of His Purposive Will.



When our shield of faith is joined to Christ's shield of faith and His love, patience, and power, we can win any and all battles.

Paul exhorts the Thessalonians to pray for him that he might be delivered from the wicked one who had forged a letter in his name and who was leading some astray in the church.

II. WICKED MEN WITHOUT FAITH

And that **we may be delivered from unreasonable and wicked men:** for all men have not faith (II Thessalonians 3:2).

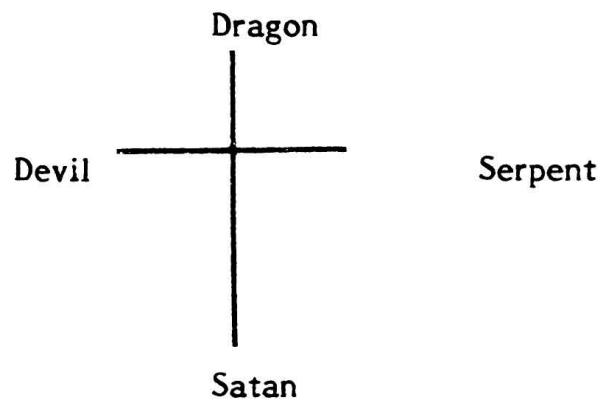
These wicked, unreasonable men acted against all the moral rules of Christ. This forger and his followers were guilty of the greatest absurdity and impiety. To try and imitate God's divine Word of truth is the greatest spiritual vice and ungodliness. The forger's serious fault of character caused him to conduct himself in a wicked manner, leading some of the believers into a corrupt state of depravity and falsehood. Therefore, Paul needed help, through the prayers of the true Thessalonian saints, for them to raise up their shield of faith in unison with Christ's shield of faith in order to overcome the lies and falsehoods of this wicked one. These wicked men were without Christ's shields of faith, since they were His enemies. Consequently, they would be unable to ward off Paul's fiery arrows of truth. But the true saints, with their shields of faith, would be able to ward off the arrows of lies and falsehoods from these wicked men.

Let us examine the arrows of truth that Paul wrote and sent in order to correct the lies of the "forger" concerning Christ's coming in the air, and His coming to earth.

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. Let no man deceive you by any means: for that day shall not come, except there come a falling away 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. 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 be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness (II Thessalonians 2:1-12).

Paul sent his arrows of truth which revealed how Lucifer's full stature of wickedness must be revealed before Christ's coming can take place either in the air or to the earth. Lucifer's wicked stature consists of his four vile natures of Satan, Devil, Serpent, and Dragon.

LUCIFER'S WICKED STATURE

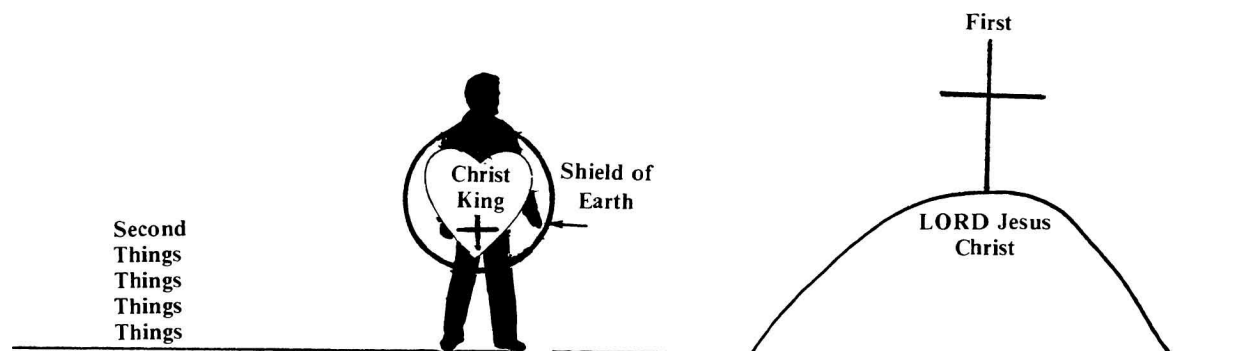


First, Lucifer's nature of the Serpent will be revealed through his sly, subtle "falling-away spirit," which will attack Christ's church (II Thessalonians 2:3). This "falling-away spirit" will seduce the minds of many of Christ's people, causing them to defect from Christ's pure truth. This seduction of the Serpent is being seen in the "great

prosperity” message that has infiltrated Christ’s churches and the minds of His people. The “falling-away spirit” leads the mind apart and away from God’s Word. It persuades the mind to be disloyal and disobedient to God’s Word by acquiring things before the LORD’s Master Plan and by putting them before the LORD’s Purposive Will in Jesus Christ. Hence, instead of seeking God’s Kingdom **first**, deluded, seduced souls are seeking prosperity first. Jesus said we are to seek God’s Kingdom **first**, and all these things would be added.

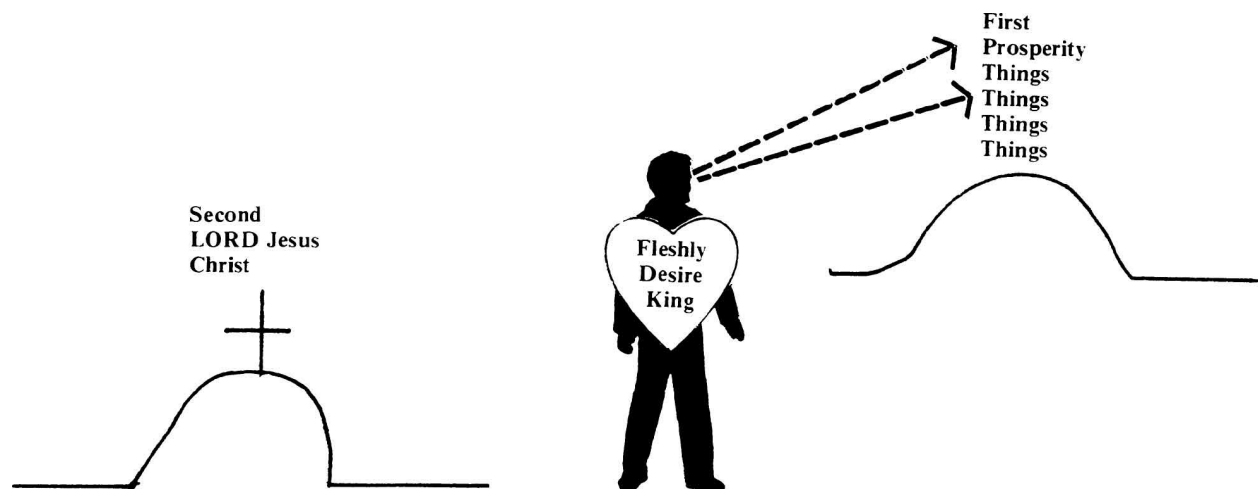
But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matthew 6:33).

Jesus teaches us to **first** take care and thought for the establishing of Christ’s Kingdom in our own soul, and then God will add the things of this world that we should need or desire, according to His Purposive Will.



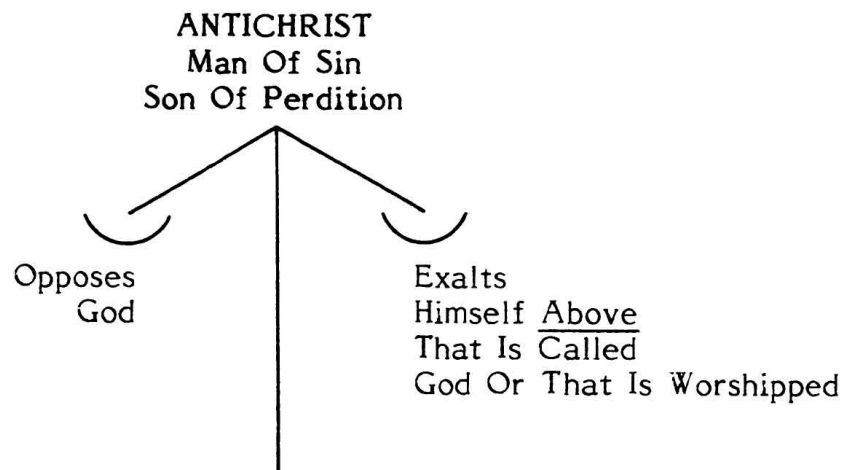
When Christ Jesus is first before our face, and in our hearts, then the things that God adds will be behind our back.

But, when the Serpent seduces the mind to put prosperity before it, the heart will be lacking in Christ’s rule and reign, and it will be filled with the desire to acquire material things before it acquires spiritual things. Consequently, Christ Jesus is pushed into second place, behind the back.



When the LORD adds the prosperity after a sincere one has put the LORD first, things are placed behind the back, and the heart will be wearing the shield of faith, which will protect the heart from delighting and trusting in the temporal things of this world. So the Serpent’s “falling-away spirit” persuades the mind to fall away from the truth of putting God’s Kingdom first, by offering something supposedly better. It is the same old trick that the Serpent used to cause Adam female to fall away in the Garden. First, he accused God of withholding prosperity, or the best, from her. Next, he pretended to offer her the greatest prosperity, or the best, by deceiving her into falling away from the truth, and by alluring her into following his pernicious lie. When Lucifer, the Serpent, accomplishes a sufficient falling-away of God’s people, he will cause the wheel of his nature to revolve into the highest realm of his wicked

nature as Dragon to introduce to the whole world the Antichrist, the man of sin, the son of perdition. This man of sin will be filled with the Dragon's pernicious ways and his destructive nature. Consequently, the Antichrist will be filled with eternal spiritual damnation. He will oppose God, and he will exalt himself against God.



Lucifer's son of perdition, the Antichrist, will oppose God. He will set himself diametrically opposite to God, to resist and to contend with God, both in speech and in action. He will oppose God by taking offensive action against God, who threatens him and interferes with his vicious, wicked plots and plans. The son of perdition, the Antichrist, will also take up a defensive action against God because God is already in active opposition against Lucifer. Lucifer and his son, the man of sin, the son of perdition, oppose God because they desire to usurp God's place of exaltation. In the beginning of Lucifer's apostasy and defection from God, he desired only to be like God in power (Isaiah 14:14). But, in the Garden, he exalted his word above God's Word (Genesis 3:4). However, in the end-time, he and his son, the man of sin, the son of perdition, will try to completely exalt themselves above God. The son of perdition will try to completely exalt themselves above God. The son of perdition will try to raise himself above God's status of dignity, power, honour, and wealth. He will try to usurp God's praise and glory from God's creation, the world of inhabitants who have fallen away from God. The son of perdition's joyful pride will heighten and intensify his efforts to try to raise himself above God. What diseased perception of reality! The wheel of Lucifer's fallen, corrupt nature, in the son of perdition, will continue revolving in order to manifest his nature of Devil, so that the man of sin can display the lawlessness of the Devil through the mystery of iniquity. It is a mystery how the Devil's unruly, disorderly, consuming nature works in minds and hearts against God's rule by Law and the orderly government of His Word. The Devil's spirit of lawlessness is working now and will continue to work until the LORD'S second coming to earth, where the son of perdition's lawlessness will be destroyed by the brightness of the LORD'S coming.

When the Antichrist, the son of perdition, comes, he, also, will be accompanied by all of Satan's power, signs, and lying wonders, which will deceive the world, even the apostates who have fallen away from the truth.

Thus Antichrist, the man of sin, the son of perdition, will come with all of Lucifer's fallen, corrupt stature, the Serpent, the Dragon, Devil, and Satan. Because the world and the apostates have rejected the full spiritual stature of the LORD Jesus Christ, God gives them over to believe and to receive the full wicked stature of fallen Lucifer as it will be manifested in the Antichrist.

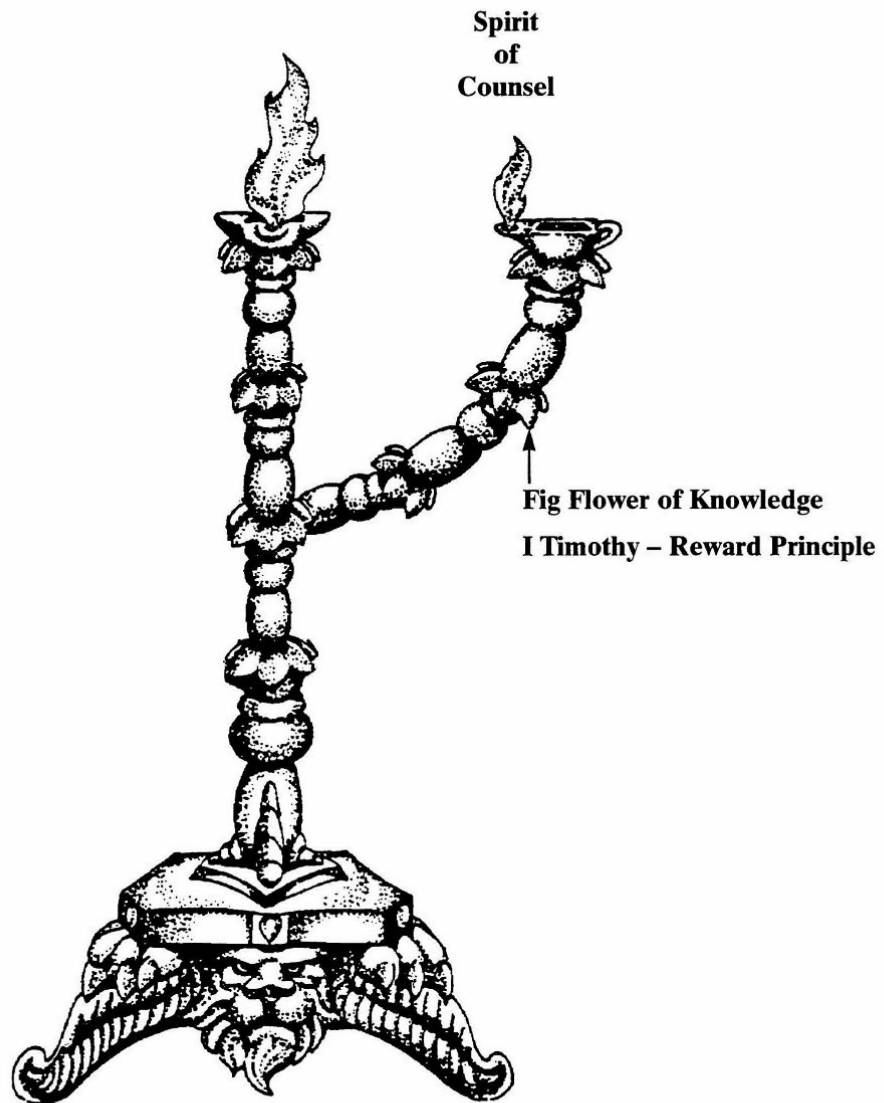
Immediately after Lucifer unveils his son of perdition, Christ will appear in the air, and catch away His overcoming Bride and wedding-party. This will be a cataclysmic event that will wound one of the Antichrist's heads (deceit) unto death. But, through his power, signs, and lying wonders, he will soon restore his false image as the Christ, and will continue in his wicked reign for three and one-half years, after which Christ comes to earth the second time, dispossessing him of his throne, and casting him into the Lake of Fire.

The Apostle Paul protected the shield of faith of the Thessalonians, and he increased their faith, by giving them the great truths about the day of Christ, the LORD'S coming in the air, and the day of the LORD, and the Antichrist, Christ's second coming to earth. These great truths were like sharp arrows in the hearts and minds of Christ's enemies in the church at Thessalonica.

God was Abram's Shield of faith in his day, and Christ was the Shield of faith for the Thessalonians in their day,

and He is also our Shield of faith in our day. Therefore, let us ask God for His apple knop of understanding of His truth so that we can avoid being seduced (away) from Him Who is the only One with perfect faith and love, patience, and power to protect us against Lucifer's corrupt natures of Satan, Devil, Serpent, and Dragon.

I Timothy
A Book of Knowledge
Principle 54
The Reward Principle

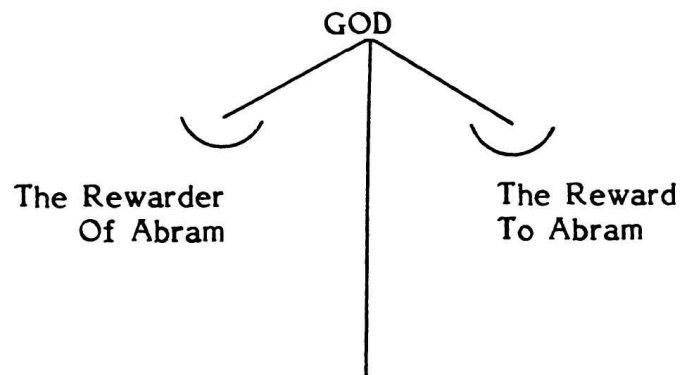


The fifty-fourth principle, represented by the second fig flower on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD God, is found in the Book of First Timothy. This particular fig flower of knowledge displays the **Reward or the Sharing Principle**.

All the principles portrayed by the bowls, knops, and flowers on the Candlestick are found also in the Book of Genesis, because it is the Book of beginnings. Therefore, the Reward or Sharing Principle on the LORD'S candlestick of truth is also the fifty-fourth principle in the Book of Genesis.

After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: **I am** thy shield, and **thy exceeding great reward** (Genesis 15:1).

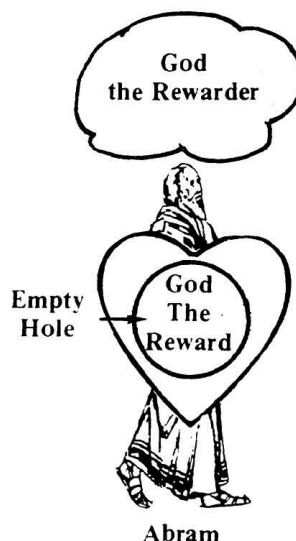
After Abram had performed his famous act of generosity and charity in rescuing Lot, and his friends, out of their distressful captivity, without a price and without a reward, God paid him a visit to give him an exceeding great reward, or to compensate him. God promised Abram to be both his Rewarder and his Reward.



Abram had graciously refused all rewards from the King of Sodom, therefore, he reaped an infinitely generous reward from the LORD God Himself, the Divine Rewarder.

The Hebrew word for reward is *saw-kawr*, meaning a salary, fare, maintenance, compensation, benefit, hire, price, wages, worth. The Biblical Hebrew root of this word means also to stop up, to close up, to fill up holes, make good, to fill out a space, to fill up a hole that has been created by the sacrificial sharing of one's time, one's energy, or one's strength.

Abram had sacrificially and devotedly given of his time, energy, and strength to go and rescue Lot and his friends. Therefore, he had dug a large hole in his strength, time, and energy, which he resolutely refused to allow the King of Sodom to fill up. Hence God came as both the Rewarder and the Reward to fill up Abram's empty hole of sacrifice which he had created by sharing his life, time, strength, and energy with Lot and his friends.



Abram's self-sacrifice and sharing love knew no bounds in rescuing Lot. Therefore, he received God's sharing love and reward that knew no bound.

We can expect God's *saw-kawr* reward only when we have preceded it by some willing, loving sacrifice. If we have sacrificially dug a hole in our time, strength, devotion, and energy, we can expect God to fill it up by generously sharing Himself with us.

Ruth is an instructive example of the reward of sharing principle. Ruth sacrificially dug a large hole in her time, energy, strength, and devotions in order to attach herself to her widowed, childless, homeless, and destitute mother-in-law, Naomi, and go to a strange land and to a strange people. The weary, wayworn Ruth arrived in Bethlehem at the time of the barley harvest. She went into the fields to glean the grains of barley in order to maintain herself and her beloved mother-in-law. God, the Rewarder, led Ruth into the field of the wealthy Boaz, a near kinsman. Boaz besought the LORD to reward the faithful, humble Ruth.

The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust (Ruth 2:12).

Ruth's sacrifice, the hole she had dug, was filled up by God with His infinite reward, the seed of the Messiah Himself. Ruth eventually married Boaz, who was the progenitor of Jesus, the Son of Man, according to the flesh.

Leah, Jacob's first wife, is another instructive example of one who sacrificially dug a hole in her time, energy, strength, and devotions to help build the twelve tribes of Israel. Leah, the elder daughter of Laban, was married to Jacob, by her father's deceit, after he had promised his younger daughter Rachel to Jacob. Jacob loved Rachel, therefore he worked diligently seven years to obtain her for his wife, according to his agreement with Rachel's father. However, on Jacob's wedding night, Rachel's father deceived Jacob by giving him Leah instead. Therefore, Leah was a wife of great humiliation because she was constantly aware of Jacob's great love for her sister, Rachel, who later became Jacob's second wife. Therefore, Leah suffered greatly as a result of her father's deceit that he practiced on Jacob when he caused him to marry her. Nevertheless, she remained loyal and true, because she was heartily devoted to her husband. God saw Leah's suffering, therefore He came to reward her and to fill up her hole of sacrifice.

And when **the LORD saw that Leah was hated, he opened her womb:** but Rachel was barren (Genesis 29:31).

And Leah said, **God hath given me my hire,** because I have given my maiden to my husband: and she called his name Issachar (Genesis 30:18).

God had mercy on Leah when he saw how she was hated in comparison to Jacob's intense love for Rachel. Therefore, God rewarded Leah's sacrificial hole by giving her children.

Leah's willingness to endure her handmaid as a rival in her home, reveals her selflessness in sharing her husband with her handmaid in order to help build the twelve tribes of Israel. Hence, she honours God's reward to her by calling this son's name Issachar, which means a reward.

Jacob is also another instructive example of the *saw-kawr* principle of reward or the sharing principle.

When Jacob went to the land of Mesopotamia to take a wife, he met Rachel and fell in love with her. Laban was the father of Rachel and her sister Leah. Laban cordially received Jacob, and, to gain his valuable services, engaged him to work for him, allowing Jacob to state his own wages. Jacob asked that Rachel be his wife, and, through love for her, served Laban seven years. At the end of that time Laban cheated him by giving him Leah. Afterwards Laban gave him Rachel also, for whom Jacob served yet seven years more. Laban deceived Jacob continually and changed his wages ten times. Yet, Jacob willingly and sacrificially dug holes, by sharing his life, strength, time, and energy to serving his Uncle Laban. So, God, as both the Rewarder and the Reward, came repeatedly to fill up Jacob's sacrificial holes.

If he said thus, **The speckled shall be thy wages; then all the cattle bare speckled:** and if he said thus, **The ringstraked shall be thy hire;** then bare all the cattle **ringstraked** (Genesis 31:8).

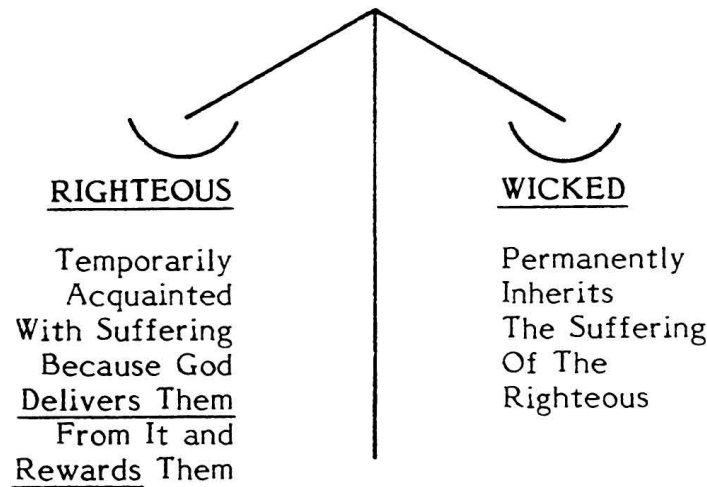
When deceitful Laban would change Jacob's wages, saying "Jacob can have the spotted ones," God caused the

entire flock to bear spotted ones. If deceitful Laban changed Jacob's wages again, giving him the ringstraked ones, then all the flock would bear ringstraked. God, the Rewarder, always blessed Jacob with a reward of increased animal life in whatever kind of animals that Laban finally allotted to him. God faithfully rewarded Jacob, by increasing his wealth, in the face of Laban's every deceitful effort to cheat him. God always filled up Jacob's sacrificial holes.

The wise man in Proverbs confirms that God is both a faithful Rewarder and the Reward Itself.

The righteous is delivered out of trouble, and the wicked cometh in his stead (Proverbs 11:8).

The true meaning here is that the righteous is temporarily acquainted with suffering, but the LORD delivers him and rewards him for suffering for His Name's sake. However, the wicked become a permanent inheritor of the sufferings that the righteous were delivered from.



Because the wicked persecuted Jesus Christ, God's righteous servants, and His saints, the wicked must come and stand in the stead of Jesus Christ, God's righteous servants, and His saints, and permanently inherit their sufferings-What a privilege to be a true Christian! We shall be permanently delivered from our suffering, but the wicked will permanently inherit our sufferings.

The wicked also earn the deceitful wages or wages of falsehood. The wages of falsehood are deceitful because they are temporal, therefore they will soon pass away. But he who digs sacrificial holes, by righteous sharing, will receive God's eternal reward of truth to fill up the hole that he has dug in his life, his energy, his time, his strength, and his devotion. These kinds of wages have eternal value and lasting, enduring worth.

The reward principle or the sharing principle is seen clearly also in the fifty-fourth Book, in the New Testament, which is First Timothy.

Timothy was an evangelist and a pupil of the Apostle Paul's. He became the companion of Saint Paul. He occupied an extraordinary place in the apostle's affection. Because Timothy sacrificially dug holes in his life, strength, time, and energy in order to serve God and to do His Purposive Will, by sharing his life to minister to the Apostle Paul, God became both his Rewarder and his Reward. Therefore, God gave two whole Books of His Word to Timothy, as his reward. Thus Timothy and the churches of his day were blessed by the Word that God gave to him. Likewise, the churches throughout the Christian dispensation have been blessed with God's Word in First and Second Timothy, as well as our own souls in this present day. Timothy's special, sacrificial holes were filled up with God's eternal, infinite, divine Word.

Let us examine the seven rewards as a result of sharing that are mentioned in the First Epistle that Paul wrote to Timothy.

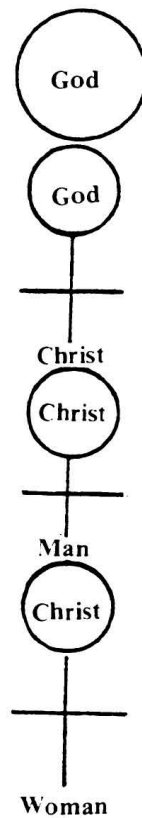
1. Salvation in Childbearing

The first reward is that of salvation in childbearing, when both the husband and the wife assume their proper God-given position in the home.

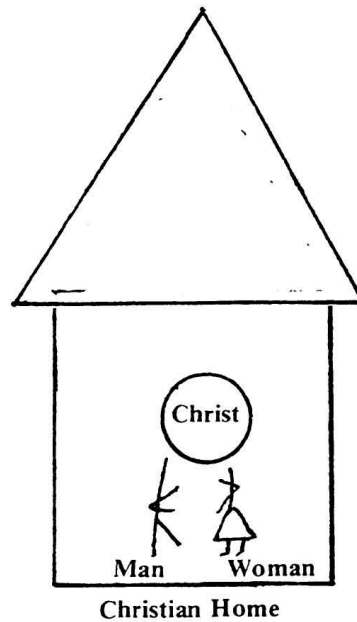
In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. **Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety** (I Timothy 2:9-15).

These Scriptures frequently have been taken out of their context by unlearned souls who have tried to prevent female servants of God from working in God's Kingdom. However, these Scriptures have nothing to do with God's house, but are instructions and commands for the home. Paul gave God's divine order of power and authority in the Christian home in I Corinthians.

But I would have you know, that **the head of every man is Christ**; and **the head of the woman is the man**; and **the head of Christ is God** (I Corinthians 11:3).



God, the Father, is the head of His Son, Christ, and Christ is the head of the man and the man is the head of the woman. However, since Christ is man's head, and since man is the head of the woman, then Christ is also the head of the woman. Thus, there is one head in a true Christian home.



The man, whose head is Christ, has the obligation and the responsibility to teach his children the spiritual truths of God's Word.

Paul did not permit the woman to usurp the spiritual authority over the man. The Hebrew word for teach is *law-mad*, meaning to learn, to study, to meditate, to think, to be taught, to teach. This cannot be referring to one's personal spiritual life with the LORD, but rather the responsibility in the home of training the children. *Law-mad* is used by God in His command for fathers to teach their children.

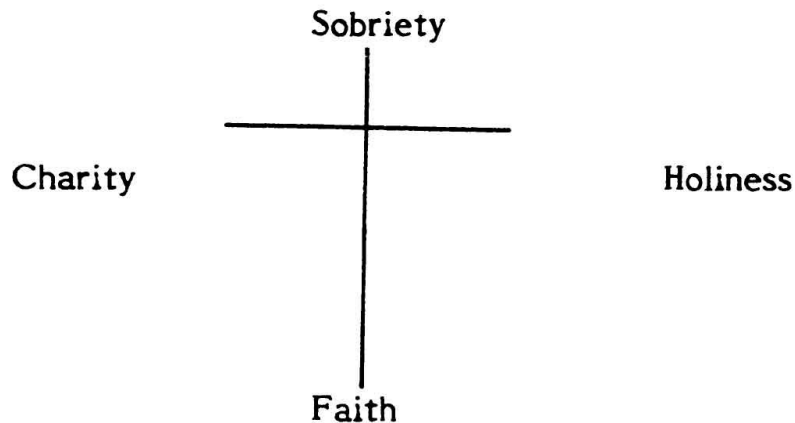
Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. **And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou riseth up** (Deuteronomy 11:18-19).

God commanded that His Word be laid up in the heart, so that there would be love and feeling for it. God desired that the fathers in Israel teach their children that their life was to be brought into a oneness of relationship with God. The fathers had the responsibility to teach God's Word so thoroughly, making its treasures so impressive and penetrating that it would continually be a part of their children's thought and speech. Thus, the imprint of truth would be continually upon all their thoughts, feelings, and actions.

Paul forbade the women to usurp the role of the man in the home. The Hebrew word for usurp is *nah-sah*, meaning to lift up, to exalt self, to raise up, to bear, to take up a reproach, to suffer, to pluck up. The woman is commanded to be silent or *daw-mam*, meaning to forbear, hold peace, quiet self, rest, stand still, wait, or tarry, and to be silent within herself, not allowing opposition to form in her heart against her husband's head, which is Christ.

If the man and woman are willing to sacrificially dig a hole, by sharing their strength, life, time, and energy to help one another fulfil God's commands, God will be both their Rewarder, and their Reward. God will be with them and **save** the mother in difficulties and dangers of childbirth if **they** continue in faith, charity, holiness, and sobriety.

The reward of salvation for the mother, in childbearing, depends on **the obedience** of both the husband and the wife to the headship of Christ in the home.



If both the man and the woman continue in faith, with unquestioning belief in Christ's headship, and if they exercise complete reliance upon God, with full confidence in Him as the Rewarder and the Reward, and if they display complete respect toward each other, she shall be saved. If they continue in holiness, in a state of spiritual purity and in the way of spiritual perfection, she shall be saved. And if they continue in sobriety, or a sedate, serious, solemn manner or appearance, she shall be saved. God always rewards those who are obedient to His Word.

2. Privilege of Ruling in God's House

Second, those who are faithful to rule well in their own house, will be rewarded with the privilege of ruling in God's house.

One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (I Timothy 3:4-5).

If one assumes the responsibility to keep one's own house in order, God will reward him with the privilege of assuming subjection is to be grave with them. The minister's children who are still under his care, must be an example to others.

3. God's Life, the Counterpart of Natural Food

Third, those who are faithful to give thanks over their food, sanctifying it with God's Word and prayer, will be rewarded by receiving the spiritual counterpart of their natural food, which is the life of God's Word.

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer (I Timothy 4:4,5).

God's Word has given us every creature for food. When we join God's Word to our food with thanksgiving and prayer, God rewards us by anointing our food both with natural life for our bodies, and with the spiritual life of His Word for our spirit and soul. God's reward of natural life gives strength to our bodies, and God's reward of spiritual life gives strength to our spirit and soul. When we receive our food with thanksgiving, and we bless our food with God's Word, and prayer, God gives us the spiritual counterpart, which is spiritual life in His Word, for our spirit and soul.

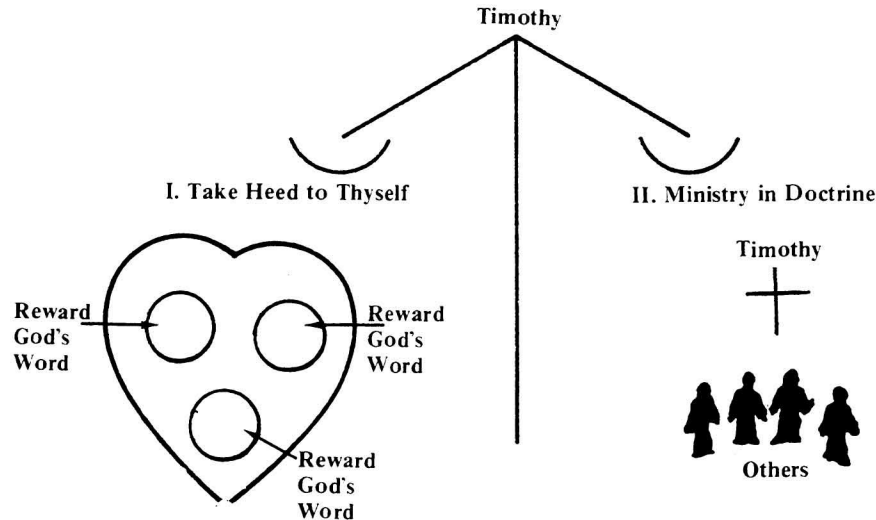
4. Save Thyself and Others by Taking Heed to Self and Christ's Doctrine

Fourth, Paul exhorted his beloved son, Timothy, to take heed to himself and to be faithful to apply the doctrine that he had taught him. Paul promised him that God would reward him with salvation for himself and others.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save

thyself, and them that hear thee (I Timothy 4:16).

Before one can do good, one must be good. Timothy must first take heed to “thyself.” He must first willingly dig out these things in his heart, which are displeasing to God, creating an empty hole, as it were, in his heart; then God may reward him by filling up the empty holes with Himself. When God fills up our empty holes of sacrifice with Himself or with His Word, His Word saves us from error and deceit. After Timothy had dug a hole in his life, his time, and energy, by taking heed to himself and to the doctrine that Paul had taught him, he was able to preach the theories of true doctrine to others and to see them saved from error and deceit.



How foolish for us to preach true doctrine to others and to see them rewarded with the life of it, if our own hearts are empty of God's rewarding life because we have failed to take heed to our self-life and have failed to dig out the offending attitudes, thoughts, and intents in our hearts. It is possible for us to preach the beauty and virtue of true doctrine, while our own hearts are sadly empty and unfamiliar with God's living rewards of truth. Let us willingly war against the kings of selfishness, greed, envy, and covetousness, digging a hole of sacrifice, as Abram did, so that we can be rewarded with God's living Word coming to abide in our hearts. Thus, we can have a continual living experience in God's Word. Therefore, we can be doers of God's doctrine, not deceiving ourselves. Hence, we can save ourselves and others through God's reward of His living Word.

5. Reward of Eating While We Labour

Fifth, God has ordained that a labourer is worthy of **reward**.

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, **the labourer is worthy of his reward** (I Timothy 5:18).

God's oxen that were employed in treading out the corn, were rewarded by being allowed to eat while they worked.

Thou shalt not muzzle the ox when he treadeth out the corn (Deuteronomy 25:4).

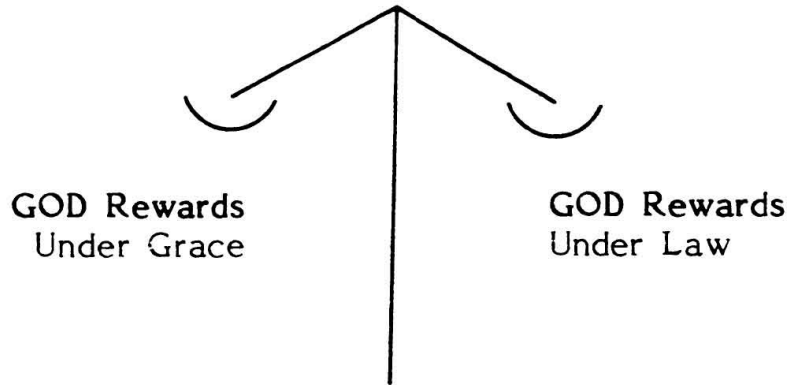
God's Torah forbade man to hinder, in any way, an ox from eating the produce on which it was working. The owner and master of the animal was not allowed even to shout at it while it was eating. The animal was allowed to eat all the time that it was working, either on the produce that had not yet been cut, or on the produce that had already been cut. This was God's reward to the animal for its work.

Likewise, God has provided rewards for His ministers who work, digging holes in their life, time, strength, and energy in order to serve His people. Those who labour in God's Word and doctrine are counted worthy by God to

receive rewards.

Jesus, also, established the principle of rewards.

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat (Matthew 10:10).



Thus, we learn, both under Law and grace, that God provides rewards for His servants according to their labours for Him. He is a faithful Rewarder to all those who serve Him in sincerity and truth.

6. Master Rewarded with Honour

Sixth, God is faithful to reward, with honour and respect, His masters who rule over His servants that He has placed under their authority.

Let 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 (I Timothy 6:1).

Paul has previously spoken concerning relationships in the church. Here he speaks of family relationship between servants and their masters in the home.

Servants are under the yoke of the will of their masters. Servants are to be subject to the force, compulsion, and influence of their masters. Servants are to be yoked to their master's appointed labour and work. The gospel of Jesus Christ does not cancel the responsibility of a servant to his master. Therefore, the servant must count his master worthy of all honour and respect, by observing to do and to obey what his master justly expects of him. If a Christian servant is insolent, impudent, and disobedient to his master, he blasphemes God's Word. Servants must be living witnesses of Christ, reflecting the Name and nature of Christ through their humble obedience to their masters. Christ did not come to negate our natural responsibilities, but to strengthen them. We are all servants to some master in the natural; furthermore, we are Christ's servants in the spiritual. Therefore, our servitude to our masters in the natural should reflect our spiritual servitude to Christ.

Masters, whether saved or unsaved, are God's governors over servants. But servants who are believers, should assume their responsibility to humbly serve God and their masters in whatever position that God has allowed their masters to place them. It is the obligation and duty of servants to reward God's governors with honour and respect for the great burdens of rulership that they bear.

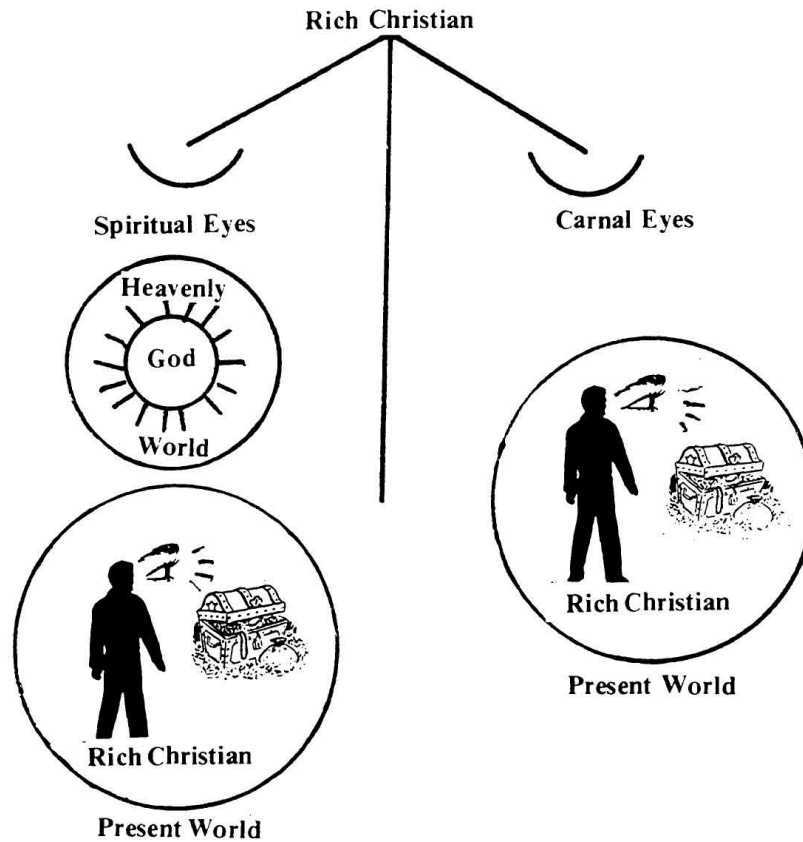
7. Reward of Eternal Life for Good Deeds that are Done

Seven, God's greatest reward for all, who know Him and serve Him with good deeds, is eternal life.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation

against the time to come, that they may lay hold on eternal life (Timothy 6:17-19).

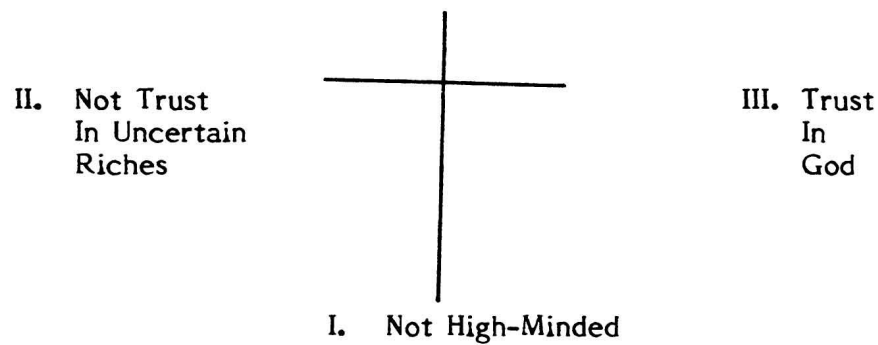
Those who are rich in this world must take heed to overcome pride that tempts one to fasten one's eyes upon the temporal things of this present world.



Paul exhorts Timothy to teach the rich believers to take heed not to trust in their riches, but to use them to sacrificially dig holes in their life, time, energy, and strength so that they can share their substance with others, so that they can receive God's gracious reward of eternal life in the world to come.

Paul exhorted Timothy to warn the rich about their carnal eyes that would tempt them to sin, through selfishness, because of their prosperous estate. Timothy, also, was exhorted by Paul to encourage the rich to use their spiritual eyes so that they could see how to improve their opportunities of sharing with others the blessing that God had heaped upon them. Let us examine the stature of truth that Timothy was to share with the rich.

IV. DO GOOD WORKS



I. Not High-Minded

Pride is the besetting sin of the rich. They allow their wealth to puff up the thoughts, actions, and feelings of their minds. Pride causes the mind to puff itself up into lofty heights above other persons, producing thoughts of grandiose superiority, which is forbidden by God's Word.

II. Not Trust In Uncertain Riches

Timothy had the responsibility to warn the rich against putting their trust in uncertain riches. God warns against vain confidence in one's possessions. They are uncertain and unsure. They can be here today and gone tomorrow, even in this world. It is for certain that when we leave this world for our eternal abode, wherever that may be, that our uncertain possessions will all be left behind.

III. Trust In God

Man is to trust in God, the Owner and Master, Who has given him richly all things to enjoy. A miser spirit robs the soul of the privilege of using and enjoying what God has given. Trust and confidence in God sanctifies the soul from doubts and fears of leaving his possessions, therefore, he is able to use them and take pleasure in them according to God's Purposive Will.

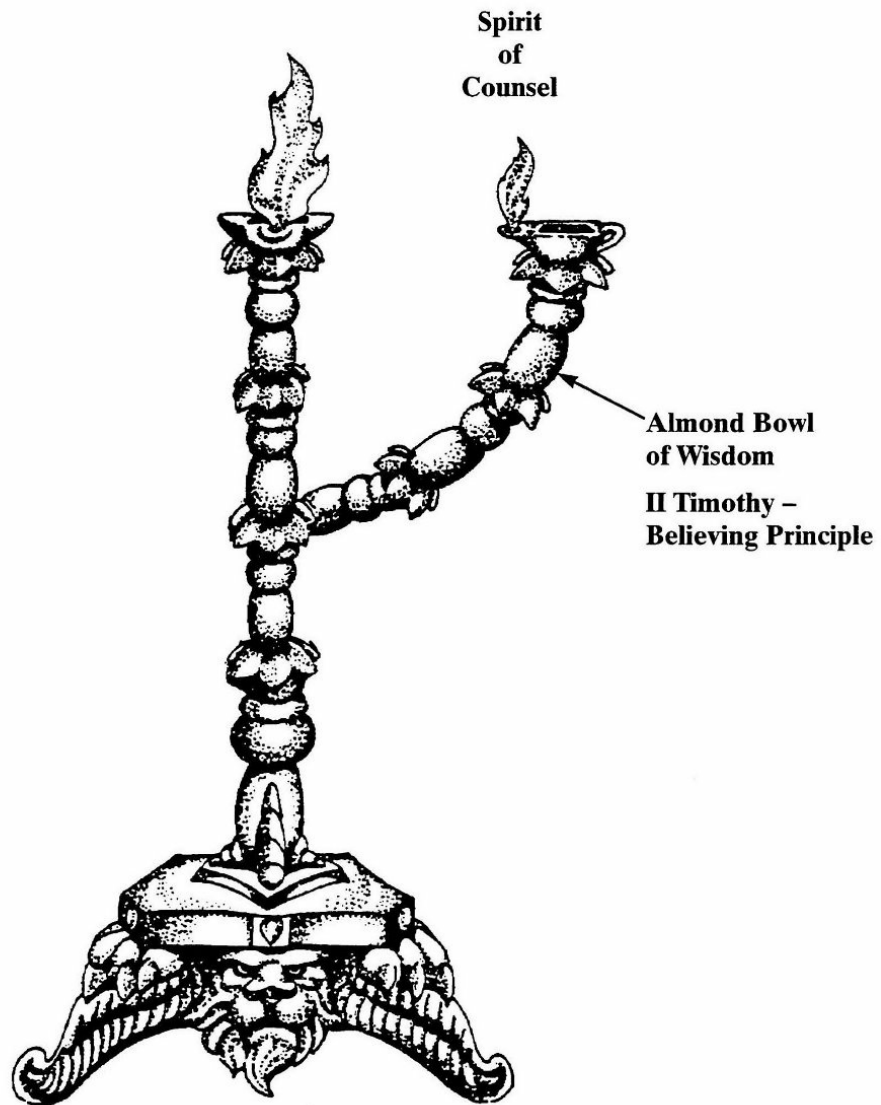
IV. Do Good Works

Timothy charged rich to do good works, using the treasures they had been given to do good with them. The rich are to dig sacrificial holes in their life, time, energy, and goods in order to share their God-given substance with others. Thus, they will be rewarded with a good foundation and eternal life in their house of moral development. The house of moral development, or works, that has a foundation of humble sharing and a structure of eternal life, will withstand the rains from above, the winds from without, and the floods from below (Matthew 7:24-25).

God is both the Rewarder and the Reward. He gives salvation in childbearing to faithful parents. He rewards those who are faithful in ruling in their own house the privilege to rule in His house. God rewards, with both natural life and spiritual life, those who sanctify their food with thanksgiving, prayer, and God's Word. He is faithful to reward with salvation those who take heed to their own soul and who preach the doctrine of truth to others. God is faithful to reward those who labour in His Kingdom. He is faithful to reward, with honour, the masters who bear the governmental rule in His Kingdom. God is faithful to reward all those who use their earthly possessions to help promote His Kingdom.

God is a Rewarder, therefore, He rewarded Abram in the Old Testament and He rewards all those who faithfully obey Him in the New Testament. Therefore, let us feast our spiritual senses of sight and smell on the beauty and fragrance of God's fig flower of knowledge concerning the truth, that God is a Rewarder and the Reward, until our whole heart and soul are saturated with this truth.

II Timothy
A Book of Wisdom
Principle 55
Believing Principle



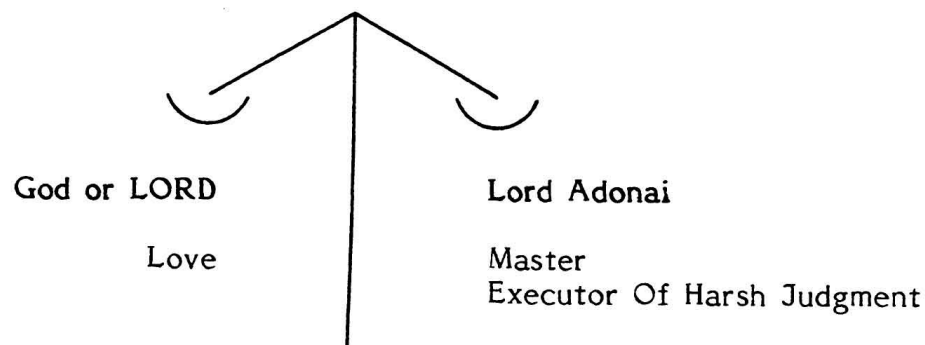
The fifty-fifth principle, represented by the third bowl on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD God, is found in the Book of II Timothy. This particular almond bowl of wisdom displays the **Believing Principle**.

All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found also in the Book of Genesis, because it is the Book of beginnings. Therefore, the Believing Principle on the LORD's candlestick of truth is also the fifty-fifth principle in the Book of Genesis.

And Abram said, **Lord God**, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, **Behold, to me thou hast given no seed**; and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness (Genesis 15:2-6).

After Abram had been blessed by experiencing the LORD God as his shield and his reward, he sought the LORD God for a seed which would carry the seed of promise of the Messiah. Abram seemed to have difficulty reconciling God's promise of many seeds to him with God's providence in his life, which had not allowed one seed. God had promised to give the land unto his seed (Genesis 12:7), to give the land to his seed forever (Genesis 13:15) and to make his seed as the dust of the earth (Genesis 13:16). But up to now God had given Abram no seed. Abram was neither doubting nor accusing God; He was simply inquiring of the Lord God.

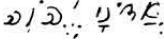
Abram's address to the Lord God, or Lord LORD, as it is in the Hebrew, reveals Abram's great growth in his relationship with God at this point. The Hebrew word for Adonai is differentiated in English by the spelling, using capital letter "L" and small letters "ord," hence, Lord. The English word, God, here is LORD in Hebrew, which is God's tetragrammaton Name. The Hebrew Name, LORD, is differentiated from Lord, or Adonai, by the use of all capital letters in the four lettered Name, hence, **LORD**. So Abram's address to God in Hebrew was **Lord LORD**.



This is the most unusual combination of the Lord LORD's Name, most especially the second Name LORD, which is spelled with four letters, and is God's tetragrammaton Name. LORD is punctuated with the vowels from the Name God, or Elohim, and is pronounced Jehovah.

Abram used the words Lord LORD in his address to God. Abram's use of Lord, or **Adonai**, which means Master, was a display of his complete acceptance of the Lord's mastership in his life and his total surrender to obey God's Word. Next, Abram's use of the four-lettered Name **LORD**, which signifies God's nature that is dedicated to love and mercy, was a display of his complete confidence of the LORD's nature of love and mercy. The Name Adonai means a master, to rule, to govern, to judge, to plead, to defend the cause of anyone, to punish, to contend, and to strive. But the Name LORD reveals God's infinite, divine nature of boundless, limitless love and mercy. It is the LORD Who has chosen His creation, Who clings to His creation, loving the tiniest form of life in it. It is the LORD Who blesses His creation, giving them His covenants, multiplying them, giving Himself to them in sacrificial love, removing sin, sickness, and death from them, and consuming all their enemies. It is the LORD Who severs all darkness from His creation and unites them with His sun of righteousness. It is the LORD Who turns His creation from all falsehood to all truth. The LORD is the infinite Name of love that Abram addressed. So, when Abram addressed **Lord, LORD**, he displayed his confidence in God's rulership and in His love and mercy.

When Abram called upon the Lord, he displayed his great trust and confidence in God as his **Master**. Abram trusted in the Lord, or Adonai, to direct and to control his life and the affairs of it. When Abram addressed God as Lord, or Adonai, he acknowledged Him as the Master of his house, as the Teacher and Educator of his spiritual life, and as the Ruler over his moral development. When Abram addressed God, or **LORD**, the particular four-lettered Name with the particular pronunciation, which is used only four times in the Torah proper, he was acknowledging that all of God's execution of severe judgment and discipline always is ministered in the power of His Love and Mercy.

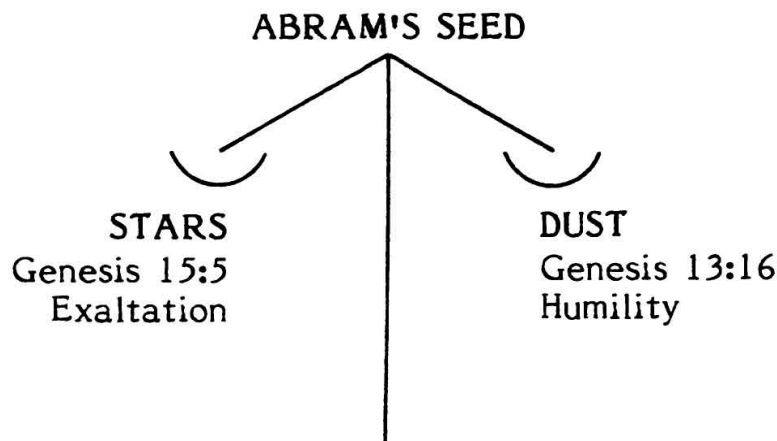
Let us again examine the English Name Lord God, or the Hebrew : Lord, LORD.

1. **Lord-Adonai**- Master, executor of harsh judgment.
2. **LORD**-  a Name dedicated to love and mercy.
3. **Pronunciation**-  - vowels from the Name of God or **Elohim**, Creative Power.

Thus Abram's calling on the Name of the Lord God, or the Lord, LORD, reveals both by theory and by experience the nature of the Lord God, or Lord, LORD. Hence, Abram expressed his acceptance of, and his willingness to obey, the Lord's mastership over his life, and he expressed also his confidence in the LORD'S love, mercy, and Creative Power to perform all of His promises unto him. It was upon the basis of this **mature confidence** that Abram inquired about his **childless condition**, the problem of having no seed.

The LORD graciously reassured Abram that his servant, Eliezer, would not be his heir, but that one born out of his own bowels would be his seed. The LORD promised that the one coming forth from Abram's bowels would be his heir. The LORD brought Abram's faith from the terrestrial sphere to the celestial sphere, by elevating him above the stars, so that he could look down upon all the glory, splendor, and magnitude of all the countless stars, thereby giving Abram a vision of the infinitude of his promised seed. The Hebrew word for look signifies looking from above downward. The LORD lifted Abram up on high and allowed him to look through His infinite eyes, so that Abram could have proper vision of the infinitude of seed that He had purposed to give him. The LORD gave Abram a glimpse through His infinite eyes of the myriad of stars that He had created. Thus, Abram's theoretical faith was increased tremendously.

First, God promised Abram that his seed would be like the dust of the earth. Next, He promised Abram that his seed would be like the stars of heaven.



God promised Abram that his seed would be like the dust, before He promised that it would be like the stars.

And **I will make thy seed as the dust of the earth**: so that if a man can number the dust of the earth, then shall thy seed also be numbered (Genesis 13:16).

God used the dust as a fitting analogy to describe the infinitude of humiliations and sufferings that Abram's seed had to go through first during their earthly existence, in order to fulfil the LORD'S Master Plan and to accomplish His Purposive Will. Look at Christ Jesus, the Son of Man, the Seed of Abram, and His infinitude of humiliations and

sufferings for us!

Just as dust is found in all parts of the earth, so Abram's seed would be found in all parts of the earth.

Just as the dust of earth can be fruitful only when it is blessed with water, so Abram's seed would only be fruitful as they were blessed with the springs, fountains, and rivers of water from God's Torah truth.

Just as the dust is trodden down and under by the marching, trampling feet of mankind, so Abram's seed would be trodden down by the cruel, ruthless, and brutal heels of strange nations. Let us look at Christ Jesus, the seed of Abram, who was crushed, trodden heavily upon by the relentless, inhuman, and merciless heels of His own creatures and His own people. What suffering Dust He became!

Just as the dust has power to outlast those who tread it down, so Abram's seed, Israel, would outlast all the nations that have tread down and persecuted her. Just as the dust lives on after it has been trampled down by the cruel feet of mankind, Jesus Christ, Abram's seed, arose from the dead and eternally lives on! Before Abram's seed could be **exalted like the stars**, they must be **humbled like the dust**.

After God had revealed to Abram that his seed would be humbled like the dust, He revealed that his seed would be exalted like the stars.

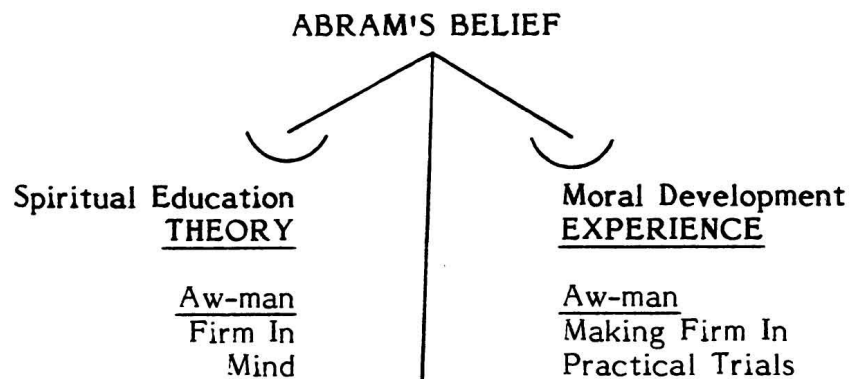
And he brought him forth abroad, and said, Look now toward heaven, and **tell the stars**, if thou be able to number them: and he said unto him, **So shall thy seed be** (Genesis 15:5).

When Abram's seed, Israel, is filled with the light of God's Torah truth, she is a light like unto the stars which no man on earth can extinguish. Likewise, Jesus Christ, Abram's seed, is the **Light of the world**, which wicked men endeavored to extinguish, but He is a risen glorious Light, the bright and morning Star, Who continues to live on and to shine eternally.

Abram's seed, like the stars above, remain in perfect orbit as long as God is their Governor and Guide. Jesus Christ, Abram's seed, always remained in perfect orbit around His Father's will.

So Abram believed the LORD for a seed, when he saw the stars through the LORD's infinite eyes, as an analogy of God's promise. Abram's believing on this occasion was not a believing for the gift of salvation, because Abram had been a believer in the true God before he left Ur of the Chaldees. Abram's belief here was a work of righteousness, therefore the LORD counted Abram's "belief" here as a deed or act of righteousness.

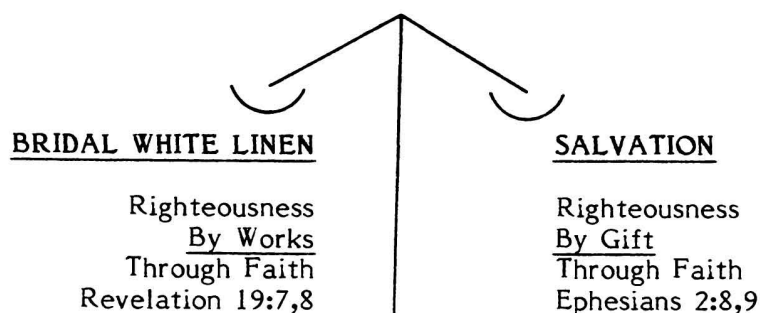
The Hebrew word for "believe(d)" is *aw-man*, meaning to stay, to support, to nurse, to bring up, nursing-father, foster-father, to be firm, true, faithful, to be borne, trust, confide, believe in, rely upon, to turn to the right, truth, steadiness, covenant, stability and fidelity. Abram's belief, or *aw-man*, is more than an act of the mind, or an opinion. His belief was not just a mere act of submitting his theoretical mind to God's eternal insight, but the placing of his complete confidence in the LORD's Word, both theoretically and experientially. Abram's belief, *aw-man*, placed all his strength, firmness, and guidance in the Lord LORD. Abram was willing for the Lord, LORD to be his Tutor, his Nurse, his Education, and the Guide of his existence, so that his seed could become increased as the stars in number, and so that they could become illuminated with the Torah, shining as the splendrous stars, and so that they could become fixed in the orbit of the LORD's Purposive Will as the stars faithfully following their God-given circuits. Abram's *aw-man* belief included both theory and practice.



Abram's *aw-man* belief, included not only the firm shape of his confidence in the LORD's spiritual theories that had been written in his mind, but also his confidence in the Lord and the experiences that He had given him as the

Master of his life. Abram's *aw-man* belief was an active confidence that had been made stronger and that had been fashioned into a more definite shape and a more solid form by his submission unto the Lord, the Master, through his practical experiences, suffering, and trials he was subject to in his day-to-day existence. So Abram, in his *aw-man* belief, had given himself up completely to the invisible Lord, LORD, for His direction in his spiritual and material life. Abram gave up his whole spiritual education and moral development to the Lord, LORD, to be completely molded by Him according to His Purposive Will and Master Plan. Abram's *aw-man* belief means not only acknowledging the truth to be true, but also giving oneself up to the truth Himself, making Him one's very own Bridegroom, and allowing oneself to be guided totally by Him. So Abram's *aw-man* belief was truth not only in theory in his spiritual education, but also in reality, in practice, and in deed, in his moral development. Thus, Abram gave himself up completely and unconditionally to God's governance and guidance of his life, and to His governance and guidance of the life of his seed. Therefore, the Lord, LORD became Abram's spiritual Husband, his ruling head, who assumed all responsibility for all his needs. Therefore, the Lord, LORD clothed Abram with the spiritual "wedding-gown" of righteousness by works.

There is a righteousness by faith and there is a righteousness by works.



Our salvation is Christ's righteousness to us, by gift, through our faith in His precious Blood.

For by **grace are ye saved through faith**; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8,9).

Salvation is not of works, but it is a free, undeserved gift by God's goodness and favour, through the LORD Jesus Christ. We are saved, not by works, but through faith in Christ's atoning works at the Cross for us. The white linen garments of Christ's Bride, like "Abram's belief," are (made up of) righteous works.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, **and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints** (Revelation 19:7,8).

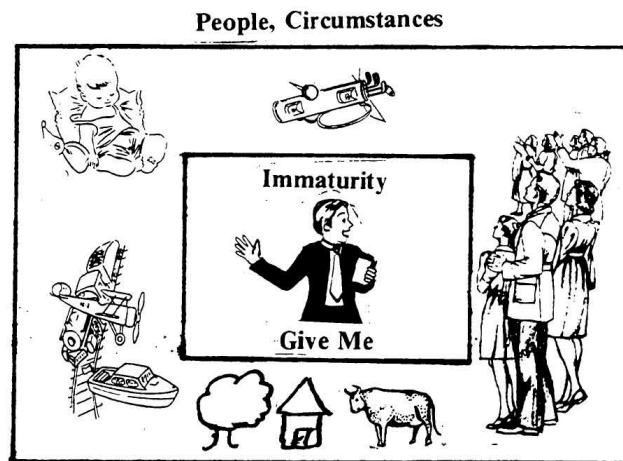
Like Abram, Christ's Bride will, in her mature *aw-man* confidence, give herself up completely to the Lord, LORD for His governance and guidance according to His Purposive Will and Master Plan, therefore she, too, can perform righteous works. The fine linen of the Bride is formed (out) of the Bride's righteous works. The LORD Jesus Christ saves us by faith, and He helps us to grow up to the measure of the fulness of His stature, and He helps us to do righteous acts, deeds, and works as we give ourselves up completely to His governance and guidance.

The feminine Hebrew word for righteousness that Abram attained, by true works, is *tsed-aw-kaw*, meaning rightness, rectitude, justice, moral virtue, prosperity, the early rain according to the right time and to the right measure, integrity or piety in private life, and deliverance.

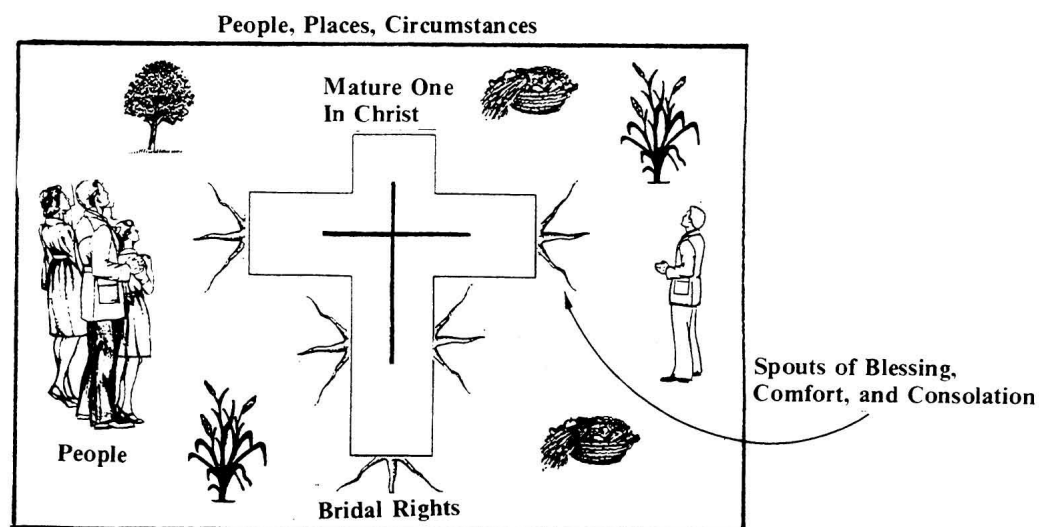
Abram worked diligently and acted virtuously by placing his complete confidence in the Lord, LORD. Consequently the Lord, LORD clothed Abram with the spiritual, Bridal garment of righteousness. After Abram's spiritual union with the Lord, LORD and his covering of Bridal righteousness, there was a miraculous seed born to Abraham and Sarah, a son called Isaac.

The Hebrew word for righteousness, *tsed-aw-kaw*, is a derivative of the Hebrew root word *tsaw-dak*, which is related to the feminine Hebrew word *saw-deh*, meaning to pour out, as a mother pouring milk out of her breast to feed, to soothe it, and to satisfy a babe. *Saw-deh* also means a wife, and to give that which the other does not have,

in order to contribute to the other's well-being. Thus Abram's Bridal garment of righteousness would be like a mother's breast to nourish and to minister to all that he came in contact with. In our diseased perception of reality, we imagine that people and circumstances always are supposed to pour out nourishment to us, rather than that we should pour out nourishment to them.



When there are no blessed soothing spouts of nourishment coming from people, places, and things to comfort us and to satisfy us, we become angry and depressed, as a result of our immaturity. However, after we grow up to spiritual maturity in Christ Jesus, as Abram, we enter into a spiritual marriage union with Christ, the Lord, LORD, Who clothes us with His garment of Bridal righteousness. Then we always are looking to see where we can release Christ's blessed soothing spouts of comfort and consolations to others.



The mature soul in Christ Jesus is a living, walking fountain of blessing everywhere it goes. It always is giving forth care, comfort, and soothing satisfaction, in happy conformation to God's Purposive Will. This is the goal of God's management and direction of each person. This is God's moral high calling and His spiritual ideal for each of us. God desires that we mature in love, faith and confidence in Him, putting on the Bridal garment of righteousness, or works of benevolent deeds. These righteous deeds, done in active obedience to God's moral Torah, reflect our love and faith.

Our first righteous work is to believe the Lord, LORD for His Purpose and Plan for us, which is using our life to perform deeds of benevolence according to His Purposive Will.

Jesus, also, confirmed this principle of working or believing in His teachings.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent** (John 6:28,29).

We cannot perform the second class of righteous works to the creature until we do the first righteous work of believing that the Lord, LORD Jesus Christ is the Creator, Owner, Master, Governor, and Guide of **ALL** good works of benevolence to every creature.

Abram could not perform the good work of bringing Isaac into the world until he was clothed with the righteous Bridal garment of complete confidence in the Lord, LORD as the Creator, Owner, and Master of his fate and his future. Abram's first work consisted in completely planting his whole being in total confidence in God's care, keeping, and governance. Abram's work of believing the Lord, LORD was done in complete isolation, and separation from all creatures, and in total devotion to the Lord, LORD. Then Abram received a Bridal garment of righteousness, and then a seed that God could use to minister to the whole world both through Israel and through the LORD Jesus Christ. Thus, Abram's whole life was given up to performing righteous works, both toward God, and toward man.

This same principle of believing for righteous works is seen in Second Timothy. Second Timothy was written by Paul while he was living in constant expectation of martyrdom. Second Timothy is regarded as the dying counsel of the venerable apostolic father to his beloved son in the LORD. It contains a variety of injunctions about believing or faith and confidence in the LORD while one is under trials and temptations. The Book of II Timothy concludes with expressions of full and triumphant faith in the LORD Jesus Christ, and in all the glorious promises that He has made to His true believers and loyal followers.

Let us examine the *aw-man-believing* or the feminine *emunah-faith* of the Bride, which is written about in Second Timothy.

Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance **the unfeigned faith that is in thee**, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also (II Timothy 1:4,5).

True believing-faith is the work of righteousness that causes the will to make complete commitment of one's whole being and life to God, and totally dedicating one's life to serving God's children and His creatures. Faith unfeigned constrains one to serve the Creator and His creation. When Paul remembered Timothy's real, true belief that he had toward God, and his service to mankind, it brought him great joy and rejoicing. If our works of believing in God's Headship and Governance of our lives are not real, true works, we shall not have the LORD's imputed Bridal-garment-of-righteousness with its soothing spouts of nourishment, comfort, and satisfaction to be poured out upon God's children and His creatures. If we are not wearing this Bridal garment of the LORD'S imputed righteousness, as a result of our good works of believing the LORD'S Mastership and Governance of our life, we shall become discouraged and despondent in the process of serving others, especially when they are unappreciative of, and unthankful for, our services. Paul testified about his possession of this kind of belief, and he encouraged Timothy to hold on to his words of truth with the same faith.

For the which cause I also suffer these things: nevertheless I am not ashamed: for **I know whom I have believed**, and am persuaded that he is able to keep that which I have committed unto him against that day. **Hold fast** the form of sound words, which thou hast heard of me **in faith and love** which is in Christ Jesus (II Timothy 1:12,13).

Paul believed the Lord, LORD, as Abram, that He was the Governor and Guide of his fate and his destiny. Because Paul had planted his whole being and his entire life in Christ Jesus and His Word, as the Owner and the Master, he performed righteous works by trusting in Christ Jesus to govern him and to guide him. Therefore, Paul possessed the imputed Bridal-garment-of-righteousness with its soothing spouts of comfort, consolation, and satisfaction. He nourished human souls with his soothing spouts wherever he went, both in sufferings and in pleasures. He gave the gospel to sinners, giving them comfort and consolation by leading them to Christ, and he gave the spiritual bread of life to God's saints, which helped them to grow up unto the fulness of the measure of the stature of Christ.

Paul encouraged Timothy to hold on to these sound words of truth in the same faith and love.

Paul also told Timothy to share these same truths with others who had the same kind of faith or belief in the LORD, so that they, too, could grow and could teach others.

And the things that thou hast heard of me among many witnesses, **the same commit thou to faithful men, who shall be able to teach others** also (II Timothy 2:2).

God's servants, such as Abram, Paul, and Timothy, will not live always on this earth, so they must, under God's guidance, find others who will put on Christ's robe of righteousness or salvation, as a gift through faith in Christ's shed blood, and who will put on the Bridal-garment of imputed righteousness, by works, through faith in Christ's Headship and Rulership, so that they can take the vacant places of those who have gone on to be with the LORD.

If we put on righteousness, both by gift, and by works, we shall have the advantage of it both in this world and in the next world, by being counted worthy to be in Christ's Bride.

It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: **If we believe not, yet he abideth faithful:** he cannot deny himself (II Timothy 2:11-13).

If we be dead with Christ to this world and its pleasures, profits, and honours, we shall live and reign with God and the Lamb in the New City. Those who have planted their whole being and life in the LORD'S Purposive Will and Master Plan, and those who have put on the imputed Bridal-garment-of-righteous belief in the LORD'S Headship, will suffer to do God's righteous works on earth. Therefore, they will rule and reign with God and the Lamb in the New City.

However, if we deny God, the Father, before men, Christ also will deny us before His Father (Matthew 10:33). God remains faithful to the truth of His promises and His threatenings, regardless of our acceptance or denials of them. God cannot deny His truth. God believes, and is firmly planted in His own Purposive Will and Master Plan.

Some in the early church had allowed Hymenaeus and Philetus to uproot them in their faith (*emunah*) concerning the truth of Christ's future or the resurrection of the dead.

Who concerning the truth have erred, saying that the resurrection is past already; and **overthrow the faith of some** (II Timothy 2:18).

If there is no resurrection and if there are no future rewards of our services and sufferings for Christ in this present world, it is futile, therefore, to plant our whole being and life into God's Governance and Guidance. These evil ones pretended that the resurrection was already past. Therefore, they overthrew the faith or total commitment of some.

The Apostle Paul was faithful to declare his righteous works in the midst of all of his sufferings and persecutions.

But thou hast fully known my doctrine, manner of life, **purpose, faith, longsuffering, charity, patience, persecutions, afflictions**, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the LORD delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution (II Timothy 3:10-12).

Paul faithfully declared unto us that if we live godly in Christ Jesus and do righteously, we shall suffer persecutions. Paul's manner of life agreed with his doctrines. Paul's life did not cast down what he had built up by his teachings and preaching. Paul's righteous works were evidences of his complete isolation and separation unto God. The graces of Paul's longsuffering, love, and patience were eminent in all the churches. Paul reminded Timothy of his sufferings, for Christ's sake, in order to perform righteous works, using the soothing spouts of Christ's love and truth to nourish the saints. Paul suffered ill for doing well! He warned Timothy, his beloved son in the LORD, to not be surprised if he, too, had to suffer hard things because of the truth and because of his righteous work of believing the LORD'S governance and guidance in all things in his life. Those who live godly in Christ Jesus and who believe the LORD'S Headship to govern and guide them into deeper depths and into higher heights of Christ's separations and isolations in their lives, can certainly expect to suffer for the LORD's Headship in their

lives.

Paul, before his departure out of this world, looks back on his life, that he had lived for the LORD in this world, with pleasurable gratitude.

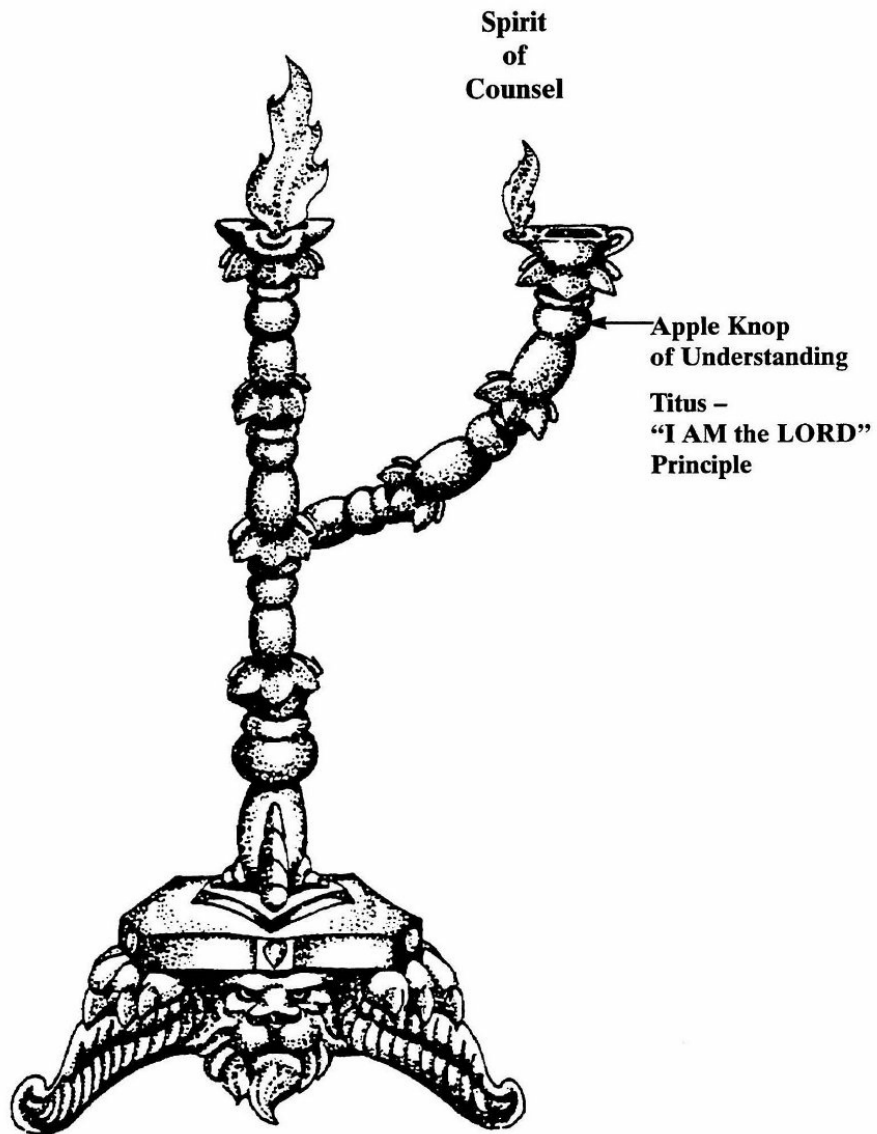
I have fought a good fight, I have finished my course, I have **kept the faith**; (II Timothy 4:7).

Paul did not fear death, because he had on his salvation robe of righteousness by gift, and he had on his Bridal garment of imputed righteousness by works. Paul had fought a good fight, he had been faithful in his spiritual warfare, and he had experienced glorious victories over the powers of darkness. Paul had seen Christ's gospel prevail over sinners. He had seen Christ's stature mature in the saints. He had watched them grow into the fulness of the measure of Christ's spiritual stature. He had finished the course that God's Purposive Will had laid out for him. So Paul's race had been run. Paul had experienced a good fight, a good course, and a good faith, and a good work of believing in God's governance and guidance of his life. It is a great comfort to dying saints when they can look back upon their past lives and can see that they have wrought a good work of believing in God's Headship, God's Purposive Will, and God's Master Plan. It is an exceeding great joy to a dying saint to know that he has received the Bridal-garment of imputed righteousness, with all its soothing spouts, and that he has used it to do works of righteousness through Christ Jesus. What a joy and what a friend death is to this class of saints!

Paul kept his faith, his *emunah*-relationship with Christ and with God the Father, throughout his whole Christian journey in this world.

Paul, like Abram, believed God, and it was counted unto him as a Bridal garment of righteousness. May we, too, feed on Christ's almond bowl of wisdom until the righteous work of belief in the Lord, LORD's Headship is formed in our lives.

Titus
A Book of Understanding
Principle 56
“I AM the LORD” Principle



The fifty-sixth principle, represented by the third apple knop on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD God, is found in the Book of Titus. This particular apple knop of understanding displays the **"I am the LORD" Principle**.

All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found also in the Book of Genesis, because it is the Book of beginnings. Therefore, the "I am the LORD" Principle on the LORD'S candlestick of truth is also the fifty-sixth principle in the Book of Genesis.

And he said unto him, **I am the LORD** that brought thee out of Ur of the Chaldees, to give thee this land to inherit it (Genesis 15:7).

After Abram's display of complete confidence in the LORD God, and after he had received his Bridal garment of imputed righteousness, with its soothing spouts, the LORD revealed Himself in a yet greater way to Abram.

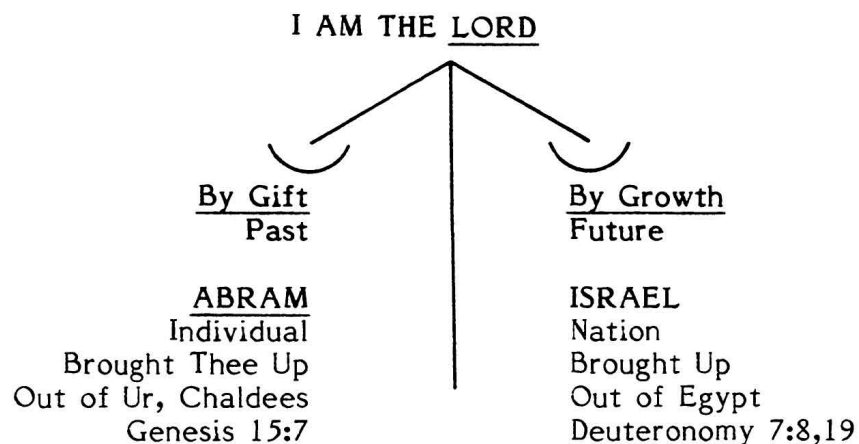
In the first chapter of Genesis, throughout the bringing of creation to birth, the Name of God, Elohim, alone is used, signifying God's infinite, creative power that worked in creating and forming the creation. But, in chapter two of Genesis, where the LORD God gives an account of His creation and formation of man, He attaches His Name of LORD, or His nature of love, to His Name God, Elohim, or His creative power.

The four-lettered Name of the LORD, with whatever vowels or punctuation that is used to pronounce it, signifies the divine Name that is dedicated to love. The divine Name of LORD points to the One Who disperses existence, or Who causes existence, and Who always is ready to give fresh new existence to His creation. The LORD is the living, loving Sovereign, from Whom all the past originated. The LORD is the One Who gives us every coming moment of our existence according to the educational requirements in our spiritual education and in our moral development. It is the LORD, Who out of His infinite love, grants us fresh new life regardless of how much we have forfeited the deserving of it.

The LORD'S eternal love allows mankind to continue in spite of their sinful errors, which cause him to deviate and to defect from the LORD's truth. It is the infinite, Sovereign LORD, Who is the Creator and the Director of all of His creation. Man, with his free will, is the only creature that has strayed from the law, order, and limits that the LORD God established for him. However, the LORD, in His boundless, compassionate love, sent His only begotten Son to die on the Cross for mankind and to lead them away from their aberrations, bringing them back into a place of fellowship and union with Himself.

The LORD, in His boundless love, alters and regulates all things for man's spiritual education and moral development.

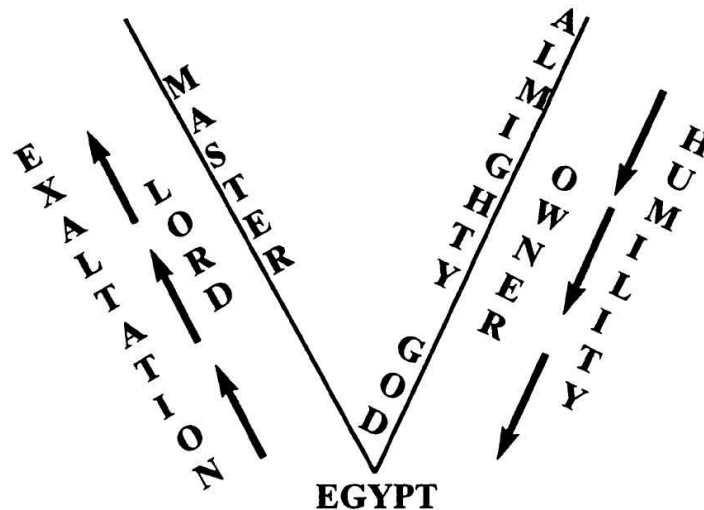
The LORD revealed Himself to Abram as "I am the LORD."



The LORD said to Abram "I am," or in Hebrew *anee*, meaning, "I am an omnipresent Source from which all My Word emanates. I am LORD, or I am the Source of all Word and love. "The LORD reveals to Abram that it was His four-lettered Name that had performed all the great miracles in Ur of the Chaldees so that Abram could be delivered and brought forth out of that land. Likewise the LORD used His same Name, LORD, to deliver Israel in Egypt and to bring her out of Egypt and up to Canaan's land.

The LORD revealed the theoretical side of His holy Name, by gift, to Abram, but He revealed the experiential

side, by growth, to the nation of Israel later under Moses. When God Almighty appeared to Abram, Isaac, and Jacob, they had a theoretical knowledge by gift of the Name LORD. But they did not experience the Name of the LORD, by growth, as a nation in their lives, with its ascending power, love, and mastery as Israel did when she was brought out of Egypt to Canaan's land.



Israel's whole history, in the beginning, was one of a continuously downward grade on the humility side. Abram, Isaac, and Jacob were strangers and sojourners in the Promised Land, without any legal rights or titles to the land. Their wives were barren. Jacob was a poor slaving servant to his Uncle Laban. He had to slave seven years to obtain his wife Rachel, but he was deceived by his Uncle Laban who gave him Leah instead. Then Jacob had to slave yet seven more years for Rachel, his beloved wife, and yet six more years for his possessions. Jacob and the seventy souls that he had begotten went down yet with him to Egypt, and they and their seed had to continue on their downward grade on the humility side for four hundred years. From the beginning God guided his people on the downward way of humility until they were brought to a perfect state of total helplessness. Therefore, at this point of their experience, it was necessary for them to have more than just the theory of the LORD's Name. They had to understand that the planning and ordering of the four-lettered Name of LORD consisted in the humility descending way before they could begin their ascending path and begin to know the LORD's Name experientially.

Jesus Christ, the Son of God, followed the same principle. He took the descending way to the Cross, death and hell before He could take the resurrected, ascending path up to the right hand of God, where He was made both LORD and Christ (Acts 2:36).

Israel had to be brought down to Egypt before she could be brought up to Canaan's land! Israel had to understand that it was the LORD's loving Name that had planned her whole history. The LORD could have immediately established Israel, in the beginning, as a free, independent nation. But then she would have been just another proud nation without spiritual education and moral development. Israel would have been ignorant of the LORD'S true exaltation, which is built upon true humility, through spiritual growth, in one's spiritual education and moral development. So the LORD's Purposive Will and Master Plan called for Israel to be brought down in humility to a state of inexpressible wretchedness in Egypt, which continued deteriorating, until their very existence as a nation was threatened with annihilation.

God's Master Plan always has designed that **humility** precede **exaltation**.

The fear of the LORD is the instruction of wisdom; and **before honour is humility** (Proverbs 15:33).

Before destruction the heart of man is haughty, **and before honour is humility** (Proverbs 18:12).

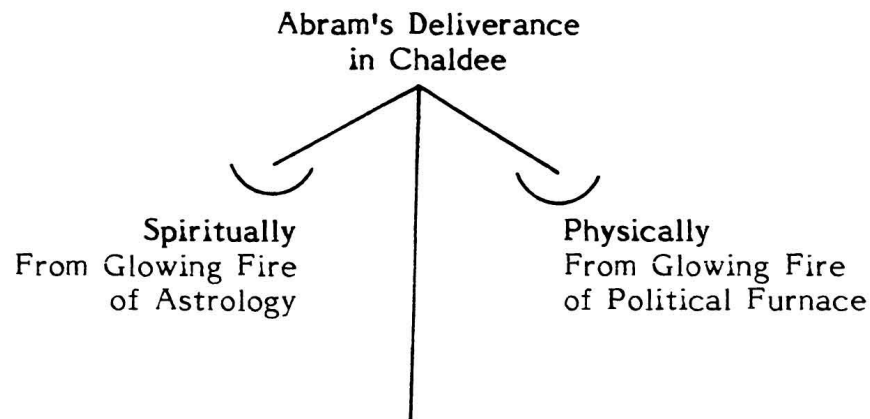
The truth is that the fear of the LORD, which necessitates one's humbling oneself to God's Headship and Mastership, must precede the honour that comes to the one who is instructed in God's wisdom. Without the fear of God, and its accompanying humility, it is impossible for God to instruct the heart in His wisdom.

Hence God, as the Owner, had to bring Israel down to Egypt where, as slaves, they had to learn His fear and His

humility, before the LORD, as Master, could bring them up to Sinai to learn the wisdom of Christ's stature, in type and shadow form, and His Torah, or moral Law.

Thus, the LORD spoke to Abram that He was the "I am LORD" of both the past and the future. He was the One that had brought Abram out of Ur of the Chaldees and He was the "I am the LORD" that would bring Israel up out of Egypt. Abram's departure out of the land of the Chaldees was not an ordinary one, just as Israel's departure out of Egypt was not an ordinary one. The Hebrew word for Ur is *oor*, meaning glowing fire-light. The Hebrew word for Chaldee is *kas-dee*, meaning an astrologer. First, the LORD God, as Abram's Owner, spiritually delivered him from the powerful idolatry of his family kindred and countrymen, who walked by the glowing fire light of astrology.

Second, the LORD God, as Abram's Owner, physically delivered Abram from the destructive fire of his enemies in Ur of the Chaldees. Thus, the LORD God delivered Abram **physically**, and He delivered him **spiritually** from destructive deeds of this idolatrous people, and from their idolatrous beliefs.



The LORD God delivered Abram physically, by gift, from the idolatrous fiery furnace of the Chaldees. He miraculously delivered Abram from physical death and destruction from their political furnace. Likewise, the LORD God delivered Israel from Pharaoh's fiery furnace in Egypt. It was the LORD God, Who, also by gift, delivered Abram spiritually from those who tried to use their glowing fires of astrology to govern Abram's future, fate, and destiny. When the Chaldees could not govern Abram spiritually, they cast him into a furnace of fire to try to destroy him, but God also delivered him.

The LORD God, as the Owner, sent Abram's small seed to Egypt, where they could grow into a tiny nation in the fertile soil of humility. Then the LORD God, as the Master, delivered the tiny nation of Israel spiritually and physically from Egypt's fiery furnace of idolatry and political fiery furnace.

The LORD God delivered Abram from Ur of the Chaldees by gift. Therefore, Abram learned of the power of the LORD's Name by gift. But the LORD God delivered Israel from Egypt by growth. Hence, Israel had to learn, by growth and experience, the power and nature of the LORD's loving, merciful Name.

Hence, the LORD's instructive examples through Abram, and through Israel, teach us and confirm to us that there is a knowledge of the LORD's Name by gift (Acts 2:38), and there is a knowledge of His Name by growth (Romans 13:14, Revelation 3:12; 14:1; 22:4). Subsequently, the LORD always teaches His Bride, both individually and collectively, the love and compassionate mercy of His Name, by gift, and by growth through humility and exaltation.

So the "I am the LORD" assured Abram that He is LORD of the past (Ur, Chaldees) and He is LORD of the future, the Egyptian humiliation, and the exaltation in Canaan's land, the promised inheritance. The LORD assured Abram that if He had delivered him, by gift, in the past, He would surely deliver his seed in the future, by growth, giving them their inheritance in Canaan's land.

The Hebrew word for "inherit" is *yah-rash*, meaning to occupy by driving out the previous tenants and possessing in their place, to seize, to rob, to expel, to impoverish, to ruin, cast out, consume, destroy, disinherit, dispossess, drive out, expel, and to succeed utterly.

The LORD is the Master of His house, and Canaan's land is the LORD'S house, where He has chosen to put His holy Name. All who take on the LORD'S Name, **by gift** and **by growth**, are rewarded with the privilege of dwelling in the LORD'S house forever as His Wife.

The Psalmist reveals the growth that must take place if we desire to dwell in the LORD'S house as our eternal

inheritance.

Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it (Psalm 37:34).

If we wait on the LORD or place our hope upon Him, as the Master of the house, and keep His way or safeguard His way of humility and His path of exaltation, the LORD will reward us, by helping us to realize our hopes and desires, and by giving us the prize of being in His Bride. If we remain faithful in His way of humility, He will raise us up on high, causing us to inherit the heavenly Canaan's land.

Noah is an instructive example of one who kept his hope toward God, and he kept the LORD's way, and the LORD raised him up on high, far above the flood waters, while the wicked perished below in God's judgmental waters because they refused God's humility way. When the judgmental waters subsided, Noah stepped forth from the ark to inherit a new earth.

The righteous shall inherit the land, and dwell therein for ever (Psalm 37:29).

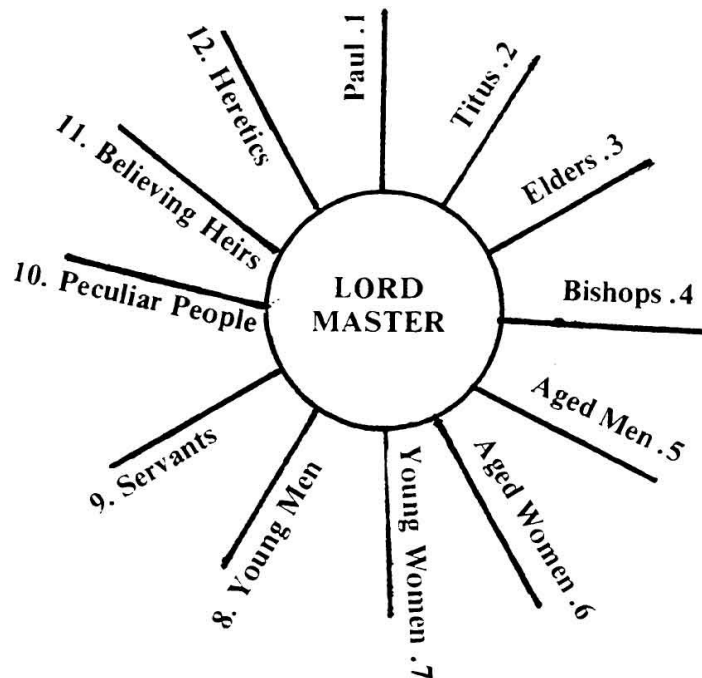
The wicked drive the LORD's presence from the earth, but the LORD Jesus Christ and His Bride will bring back the LORD'S *shekinah* and *kabode* glory presence to the earth. The LORD God, the Owner and the Master, has an everlasting dwelling place within His house for all those who willingly accept His Law and order, and Mastership, and actively obey His Purposive Will.

What man is he that feareth the LORD? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and **his seed shall inherit the earth** (Psalm 25:12,13).

The soul that fears or reverences the LORD becomes amenable to His instruction, so that he learns, both by theory and experience, which is the right way and which is the straight path to select for himself. This soul's righteousness will be rewarded by God's bountifulness. He shall lack nothing, and he shall also inherit the land!

It is the "I am the LORD," Who is the Sovereign Master of the past, the present, and the future of His household, Who will cause the called, chosen, and faithful to abide in His house forever. Thus, the "I am the LORD" assured Abram that He, as a loving Master of His household, would see to it that he inherited the land.

This same principle is seen in the Book of Titus. The LORD displays Himself as the Master of His household in the Book of Titus. He gives strict rules and regulations for the twelve different classes of people in His Household in the Book of Titus: (1) Paul, (2) Titus, (3) elders, (4) bishops, (5) aged men, (6) aged women, (7) young women, (8) young men, (9) servants, (10) peculiar people, (11) believing heirs, and (12) heretics.

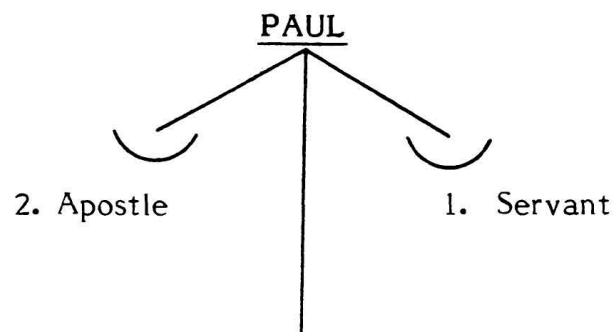


I. APOSTLE PAUL

First, the LORD, as Master, gave rules and regulations to the Apostle Paul.

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; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; (Titus 1:1-3).

The Apostle Paul witnesses to the truth that the LORD God is the Master by calling himself a servant first, and then an apostle second.



The Hebrew word for “servant” is *eh-bed*, meaning to work, to serve, to till, to enslave, to cultivate, to dress a vineyard, a slave in the service of a king, one doing the will of God, as a true worshipper; one executing the purpose of God, as a mere instrument.

Paul, being a Jew, understood well the meaning of the Hebrew word for servant. All of Paul's relationship with God, and his ministry for Him, rested upon the truth that he was a servant, a true worshipper, an instrument, and a tiller of the soil of the minds of God's people. Before Paul acknowledged his great ministry, as an apostle, he humbled himself to acknowledge that he was a servant to his Master, the LORD.

The Psalmist reveals how God's Word is a warning from the Master to His servants.

Moreover by them is thy servant warned: and in keeping of them there is great reward (Psalm 19:11).

God's Word warns His servants, so that they do not have to fall into sin by yielding to temptation. The servants of God will experience great reward for their obedience to their Master.

The LORD causes His blessed face to shine upon His obedient servants.

Make thy face to shine upon thy servant: save me for thy mercies' sake (Psalm 31:16).

When the light of the Master's face shines upon His servants, the sleeping seeds of truth are awakened in their hearts so that the seeds can take root downward and bear fruit upward. The Word of God that came from Paul is a witness that he was a true servant of his Master and that the light of His Master had shone upon him. The true servants of the LORD experience His redemption for their souls.

The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate (Psalm 34:22).

The Psalmist in this particular Psalm describes the striking contrast between the fate of the disobedient, evil servant, and the destiny of the obedient servant. The LORD'S obedient servant will always escape the fate of the evildoers. There are many blessings that the LORD, the Master, has for His servants who, like Paul, willingly take the humble place as a bond slave.

Paul witnessed that the LORD, as the Master over His household, also had exalted him by making him an apostle over His people. The Hebrew Word for "apostle" is *shaw-lakh*, meaning to send. The LORD's apostles are those who have seen Him, therefore are sent forth by Him as flaming arrows to penetrate the hearts and minds of God's people with His living truth. The Word for apostle, *shaw-lakh*, is also used for the twelve spies (apostles) who were sent to spy out the land (Numbers 13:16). God had multiple purposes in mind when He sent forth His twelve spies or apostles. First, He wanted them to have a preview of the strength of the Canaanite people, so they could return and encourage the Israelites to completely depend upon the LORD, and Master, for the strength and power to possess the land. Next, the LORD wanted them to see the land before it was possessed, so that they would be able to appreciate and to compare its condition under the governance of the wicked Canaanites to the flourishing happy conditions under the rule and reign of the LORD and His Torah, and His Bride. God's apostles have power to influence God's people to go, either forward to obedience, or backward to disobedience. On this occasion, ten of the twelve spies or apostles caused themselves and all of the old generation to miss the prize of going to Canaan's land. If those ten had had their humble servant relationship founded properly with God, they would not, like Judas, have lost out in the time of their exalted apostleship.

II. TITUS

Second, the LORD, as the Master, gave rules and regulations to Titus, the evangelist.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: (Titus 1:5).

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you (Titus 2:7,8).

These things speak, and exhort, and rebuke with all authority. Let no man despise thee (Titus 2:15).

The LORD exercised His Mastership in His household through the Apostle Paul by governing Titus, the evangelist. Paul, the great servant and apostle of God, followed the orders of his Master in establishing law, order, positions and authority in His LORD'S house. Titus, by the Spirit of God, selected elders, older, mature Christians, to have the oversight of God's house. Paul instructed Titus how his preaching of doctrine was to be pure, serious, sincere and sound, so that it could advance the gospel of Christ, thereby bringing honour to God. By preaching true

doctrine, Titus increased Christ's Kingdom, and the spiritual education and the moral development of souls. Paul exhorted Titus to be an example in God's house both by the Word he preached and by the life he lived. Therefore, his adversaries would not be able to pick holes in his doctrine or his behaviour.

III. ELDERS

Third, the LORD, as Master of His household, commanded Titus to anoint elders in every city to help oversee His house.

For this cause left I thee in Crete, that **thou shouldst set in order** the things that are wanting, **and ordain elders in every city, as I had appointed thee**: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly (Titus 1:5,6).

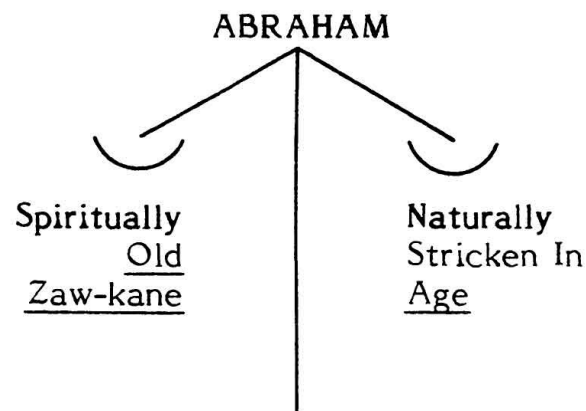
Paul gave Titus directions about whom he should ordain as elders and whom he should not ordain as elders.

The Hebrew word for "elder" is *zaw-kane*, meaning one with much experience or moral development gained through achievement in his life's work as the LORD'S servant. A *zaw-kane* is one of mature, spiritual personality, and one who is a conqueror of both worlds.

Abraham was called a *zaw-kane* because of his spiritual growth and maturity in the LORD.

And **Abraham was old, and well stricken in age**: and the LORD had blessed Abraham in all things (Genesis 24:1).

Abraham was mature both spiritually and naturally. He was old (*zaw-kane*) spiritually and he was well-stricken in age naturally.



Paul understood, as a Jew, the meaning of an elder in Hebrew. Therefore, he commanded Timothy to look for the qualities of a *zaw-kane* in a Christian before ordaining him as an elder.

First, an elder must be blameless before the LORD, and before the saints.

1. Blameless - living a holy, clean life before the LORD, the Master

It is important that an elder have sufficient maturity in his moral development so that he can perform deeds that are free from blame before God, and among the saints. Elders must live clean and holy lives before the LORD so that He does not have to condemn them and put responsibility upon them for errors and faults, either in their teachings or in their lives. Elders should so live that the saints have no occasion to censure them and to find fault with them. God's people have never been free from blame before the world. The world constantly accused Christ Jesus and His disciples while they were on earth, ultimately crucifying them, torturing them, and killing them for the truth's sake. And the world has continued to do the same thing to God's saints since that time. Hence, an elder cannot expect to be blameless before the world, but he must be blameless before God and before His sincere saints.

The second requirement for an elder is that he must be the husband of one wife.

2. Husband of One Wife - being married to one wife

An elder must not be a believer who has divorced his wife, or a bigamist, since polygamy is a scandalous thing before the LORD.

3. Faithful Children - an Elder must first teach and train his own children in the ways of Christ so that they are not riotous and unruly in the house of the LORD, the Master

An elder's obedient children in God's house are faithful witnesses of his work in teaching, training, and disciplining them at home. A person who cannot rule his own house by faithful teaching, training, and discipline of his children, is completely incapable and unworthy of the position as elder in the LORD's house.

IV. BISHOP

Fourth, the LORD, as Master, also gave rules and regulations for a Bishop.

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1:7,8,9).

The Hebrew root word for "Bishop" is *paw-kad*, meaning to visit, with either a friendly or a hostile intent, an overseer, an officer, a charge, a ruler, to inspect, to master, to visit judicially, and to make an inquisition. A true Bishop will be either friendly or hostile in his oversight of God's flocks, according to their obedience or disobedience to God's Word and Spirit.

The Bishop has the full charge of feeding, of ruling, and of watching over God's flock that has been committed unto him by God. A Bishop must provide for the flock and dispense to them the things that are needful for them.

There are thirteen requirements that the LORD gave to the Bishop in the Book of Titus.

The first thing for the Bishop is that he must be blameless.

1. Blameless - The Bishop must also live a holy life so that he is blameless before the LORD, the Master of the house, and before the sincere saints that he serves.

The Bishops of the apostolic period were the regular teachers, pastors, preachers, and leaders of the congregations. The original Greek word for "Bishop" means "overseer," as Joseph was in Potiphar's house (Genesis 39:4).

A Bishop is a steward, or a Word-keeper, in the LORD'S household. A steward in the natural is a person who is put in charge of the affairs of a large household or estate, whose duties include supervision of the kitchen, the servants, and the management of the household accounts. Hence, a natural steward is a picture of a Bishop in the

LORD's household. It is the responsibility of the Bishop to buy, as it were, the provisions for the LORD's household. A steward, or Bishop, is one who is responsible for the oversight of the LORD's household. Thus, a Bishop occupies a very important place in the LORD's Kingdom, and the office of a Bishop has a very grave responsibility attached to it.

The second requirement for a Bishop is that he must not be self-willed.

2. Not Self-Willed

A Bishop must not be in love with his own will, but have affection and zeal for the LORD's Purposive Will to be done in His household. The Bishop must not serve the LORD's flock with an arrogant, conceited opinion about his talents, his abilities, and his position. He must not use his position for his own self-seeking and self-pleasing. He must not seek his own will and way with a stubborn, proud attitude. He must rule over the LORD's house with the LORD's divine Purposive Will, not with his own self-seeking and self-pleasing will. Therefore, he must wait on the LORD in the Word and in prayer to find His wishes and desires for His own household.

The third requirement is that the Bishop must not be given to quick anger.

3. Not Soon Angry

How repulsive it is to see some one ruling in the LORD's house who cannot rule over his own turbulent and unruly, angry passions! The Bishop must not be quick to become angry as a result of injury, mistreatment, and opposition. The Bishop must not become emotionally agitated because of intense displeasure that he has experienced. He must not allow his personality to become constricted and distressed just because he meets with opposition. Therefore, the Bishop is forced to lay hold of more of the nature of Christ Jesus than anyone else, because of the many fleshly attitudes that he is confronted with through the members of the LORD's household.

4. Not Given To Wine

It is not good for the LORD's rulers to be intoxicated; it takes away the dignity of their office, and it causes them to lose the respect of their subjects, and it dulls their minds, rendering them incapable of proper judgment in their ministry. A person given to wine causes him to forget his duties to the LORD, the Master of the household, and his responsibilities to the members of the LORD's household.

The fifth command to the Bishop is that he is not to be a striker.

5. No Striker

The Bishop is not to deliver injurious blows to someone out of revenge in his heart toward him. He is not to be cruel, contentious, and quarrelsome. He is not to be proud and rough but meek, lowly, and gentle toward the people in the LORD's household.

The sixth requirement for a Bishop is that he be not given to lustful desire for filthy lucre.

6. Not Given To Filthy Lucre

The Bishop is not to make worldly gain the priority of his life. The LORD's Master Plan and Purposive Will is to be the first and chief concern for the Bishop, and for the LORD's household. The Bishop must trust the LORD's Mastership of His household. He must trust the LORD, for both his needs and the needs of the spiritual family. The Bishop is not to morally corrupt himself by lusting after the riches of this world.

The seventh requirement for the Bishop is that he must be a lover of hospitality.

7. A Lover Of Hospitality

The Bishop must be friendly and generous in his entertainment of the saints and of his guests, demonstrating his willingness to give and to share. He must be liberal, bountiful, and unselfish. The Bishop's home must be open to receive and to welcome strangers, thereby becoming an instructive example of good works to the saints.

The eighth requirement for the Bishop is that he must be a lover of good men.

8. A Lover Of Good Men

The Bishop must seek fellowship with good men in the LORD's household, not those of the opposite sex. God desires that His Bishops have a hearty, convivial companionship that is morally sound, with those who have clean hearts and excellent spirits. If the Bishop fellowships good men who are pious, virtuous, and benevolent, he will be refreshed and renewed in his own soul. The kind, generous, and sympathetic feelings of his heart will be revived with this class of holy fellowship.

The ninth requirement is that the Bishop must be sober.

9. Sober

The Bishop must be temperate in all things, not given to wasteful extravagance, thereby becoming a bad example

to the saints. He must be serious, solemn and grave so that he can be reasonable and sensible at all times in his overseeing of the saints. A sober mind is at all times able to show forth mental and emotional balance in its ideas, judgments, and verdicts in the LORD's house.

The tenth requirement for a Bishop is that he must be just.

10. Just

The Bishop is to be right, fair, and impartial in all of his decisions. He is to be legally and lawfully right in all of his business dealings with others. He must be just and upright in all his reproofs and rebukes to the LORD's household. He must be impartial, not favouring one person more than another person. He must be without prejudice and not be biased in his counsel to the LORD's household.

The eleventh requirement for the Bishop is that he must be holy in thoughts, actions, and feelings both toward the LORD and toward His household.

11. Holy

The Bishop must consecrate himself daily to the LORD and dedicate himself to doing the LORD's Purposive Will as the Owner and the Master of the household. He must repent daily of all his sin and defilement that would prevent him from living a pure, holy life and from being reverently receptive to God's Purposive Will and Master Plan. He must keep his life, through the precious Blood of Jesus, untainted by evil and sin. He must keep himself free from anything that adulterates, taints, and impairs his relationship both with the LORD and the members of His household.

The twelfth requirement for a Bishop is that he must be temperate.

12. Temperate

The Bishop must be moderate in the indulging of his appetites, especially in food, drink, and sex. He must exercise restraint in his thoughts, actions, and speech. He must keep himself within reasonable limits, avoiding excesses or extremes. He must exercise strict discrimination between good and evil in order to please the LORD.

The thirteenth requirement for the Bishop is that he must hold fast to the LORD's Word.

13. Holding Fast The Faithful Word

The Bishop must grasp and seize the LORD's Word in his heart and mind so that the truth does not escape from his memory. If the Bishop holds to the LORD's faithful Word, the LORD's faithful Word will steadfastly adhere to him, constantly drawing him away from his aberrations or departures from that which is right and true. Therefore, he will be able to teach sound doctrine. He will have power to exhort and to convince those who deny, oppose, and contradict the truth. The LORD rules over His household by His Word and His Spirit. Likewise, there are no other instruments that God's servants can use to truly oversee, govern, and guide the LORD's household.

These thirteen requirements for a Bishop signify the spiritual marriage relationship that the Bishop must have with the LORD, the Master of the household, in order to faithfully fulfil his responsibility as a steward over the LORD's house. The "I am the LORD" is the Master and the Owner of His house. Therefore He has a perfect, divine right to make the laws for the government of His household. Next, the LORD gives the rules and regulations for the aged men in His household.

V. AGED MEN

The LORD, the Master of the household, gave commandments and laws, through Paul and Titus, to the aged men in His house.

That **the aged men** be sober, grave, temperate, sound in faith, in charity, in patience (Titus 2:2).

The LORD gave commandments concerning the aged disciples in Christ as to how they should conduct

themselves in His house. Therefore, by following the LORD's commands, they could be a good testimony to the LORD's Word in everything.

The Hebrew word that is used here for "aged" is also *zaw-kane*, signifying the spiritual maturity of these men. Although these men were spiritually mature, they were not exempt from coming under the laws and regulations of the LORD, the Master of the household.

The LORD gave the aged men six requirements in order to be good servants in His household. They must be sober, grave, temperate, sound in faith, sound in charity, and sound in patience.

The LORD's first requirement to the aged (*zaw-kane*) men was that they be sober.

1. Sober

The "aged men" have the most responsibility spiritually, therefore they must be serious and solemn. God's mature saints bear the most responsibility to give their minds to deep thoughts and meditation on God's Word, which is of eternal importance, instead of thinking upon something frivolous and merely amusing. The aged men are to show grave concern in dealing with the needs in the LORD's household. They are to give serious thought to the things that require careful consideration.

The second need for the aged men is that they be grave in their thoughts and deeds in the LORD's house.

2. Grave

The LORD desires that the "aged" (*zaw-kane*) men in His house be grave. The word "grave" means to be heavy or weighty. The aged men must be willing to bear weighty, heavy responsibilities or cares in the LORD's household. The LORD'S command to the aged (*zaw-kane*) disciples in the church sanctified them from any diseased perception of reality that because of their "age," they should have their obligations lightened. The aged, *zaw-kane* men in the church were delegated duties and responsibilities by the LORD, the supreme Authority, the Master of the household. They had a moral obligation in God's house, and they were held accountable to the Master to fulfil these obligations, and they were subject to penalty in case of default. God's purpose in demanding that the aged men be grave, was for their deeply earnest behaviour to be very impressive upon the younger believers, arousing feelings of awe and respect in them for the LORD and His servants.

The third necessity for the aged men is that they be temperate.

3. Temperate

The LORD desires that His aged disciples be characterized by their moderation and restraint in their thoughts, actions, and feelings.

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience (Titus 2:2).

It was a spiritual necessity for the aged (*zaw-kane*) men to be temperate in all things. God demands that the aged ones be examples of moderation and sobriety. It is important for them to exercise self restraint in their conduct, their expressions, and in the indulgence of their appetites. The aged disciple must use strong spiritual force or authority either in preventing his thoughts and feelings from straying from the LORD or in suppressing and controlling his own zealous actions and the zealous actions of others that are contrary to the Master's Purposive Will.

The fourth necessity for the aged men is that they be sound in faith.

4. Sound In Faith

It is important for the mature men to keep their faith free from the defects and decays of doubts and unbelief toward the LORD's governance and guidance of His household. A sound faith keeps one morally strong, honest, honourable, and loyal. A sound faith is unquestioning trust and confidence in the LORD's method and manner of governing His household. A sound faith gives complete allegiance to the LORD while fulfilling its duties in the LORD's household.

The fifth requirement for the aged men is for them to be sound in charity toward the LORD and to the members

of His house.

5. Sound In Charity

Faith works by love to the LORD, the Master of the house. Therefore, the LORD commands the aged men to be firm and stable in their love to Him and to His Master Plan and Purposive Will. The LORD's aged, *zaw-kane*, men are to be demonstrative examples of the LORD's love for His household. They are to perform benevolent deeds with feeling of love and good will. The aged, *zaw-kane*, men, with loving affection, must be kind and lenient in their judgment of others.

It is important for the LORD's household to feel the intense fondness and deep devotion of the aged men's brotherly love for the LORD's household.

The sixth requirement for the aged men is that they be sound in patience.

6. Sound In Patience

The LORD expects His aged men, *zaw-kane*, to show forth patience in the midst of sufferings, provocations, or delays with calmness and self-control. Patience is a submissive willingness to endure hardships without complaint(s). Patience is an ability and strength to steadfastly endure sufferings while performing unpleasant tasks.

To know how to wait on the LORD is the greatest secret of spiritual success. Patient waiting is a great part of the LORD'S Purposive Will. Patience is the **humility root** that feeds all spiritual pleasure and allows one to enjoy the most menial task in the LORD's household.

Patience is not passive, but it is the active force and concentrated strength of humility which is at work in the invisible, feeding the human will with joy and pleasure, while it works to perform the Purposive Will of the LORD, the Master of the household.

Patience meekly bears the load that has been assigned to the servant by the Master, without murmuring and complaining about the load in the LORD's household. Patience will persevere under the heaviest load, which only tries the patience, causing it to increase and to grow. When our patience is accompanied with the eyes of faith or understanding, we shall see the eternal blessing that is hidden in the midst of pains, losses, and disappointments. Patience always understands that the LORD's delays are not the LORD's denials. Humility patience is the support of our weakness. But impatience is a powerful, destructive force that will be the ruin of our spiritual strength unless we repent and give it over to the crimson flow of Christ's blood.

Thus, it is seen clearly why the LORD requires sound patience in His aged men, *zaw-kane*, along with soberness, graveness, temperateness, faith, and charity.

The sixth class of people in the LORD's household, that He directed laws and regulations to, were the aged women.

VI. AGED WOMEN

The LORD gave commandments also to the aged, *zaw-kane* women in His household, or His *zaw-kane* ones on the female side. The LORD delivered four special requirements to them: (1) they were to be holy in behaviour, (2) not false accusers, (3) not given to much wine, and (4) they were to be teachers of good things.

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; (Titus 2:3).

The LORD both instructed and warned the aged women, *zaw-kane* ones, what to do and what not to do. First, their behaviour was to be such as becometh holiness,

1. Behaviour As Becometh Holiness

The aged women, also, were to hear and to learn their duties in the LORD'S house, and were to perform them in such a way that would please the LORD. Their actions, conduct, and manner of behaving must be such as becometh the LORD'S holiness. They must continue growing in their spiritual education and in their moral development, so

that their behaviour continually changes and becomes more like Christ's holiness. Thus, their personality, attitude, and disposition will be more becoming to the title that they wear in the LORD's house.

A negative personality, an ungrateful attitude, and a critical disposition is unbecoming to the aged women, the *zaw-kane* ones, whose behaviour should become Christ's holiness. The thoughts, actions, and feelings of the *zaw-kane* ones must be in conformity with God's required standard of holiness.

Second, the aged women were not to be false accusers.

2. Not False Accusers

The spiritually mature women were not to be sowers of discord, slandering, and backbiting with their tongues, because ill-speaking separates brothers and sisters in Christ. The spirit of false accusation proceeds from malice, hatred, and envy. An accusing heart finds fault and blames others for its own internal miserableness and wretchedness. The aged women are not to appear mature and holy before the people, while in essence before the LORD, they are deliberate deceivers.

The aged women must keep their soul clean and clear through the precious blood of Jesus. The LORD, the Master of the house, did not call the aged women to go about finding fault and creating offenses of varying gravity, but to be an example of holy behaviour before the LORD and in His house.

The third need for the aged women is restraint in the use of much wine.

3. Not Given To Much Wine

The LORD, the Master of His household, also forbids the aged women to give themselves to much wine. Intoxicating drink(s) produce immodest and shameful behaviour. Much wine corrupts the mind and destroys the strength and the purity of the body.

Wine has been misused by people of all ages, and its misuse is most severely condemned not only in the New Testament, but also in the Old Testament (Proverbs 20:1; 23:29-35). The misuse of wine renders the mind incapable of proper reasoning and judgment in spiritual verdicts and decisions in the LORD's house. Therefore, the aged women are warned about the misuse of wine.

The fourth command to the aged women is that they be teachers of good things.

4. Teachers Of Good Things

The aged, *zaw-kane* women are to show and to demonstrate to the younger women, by a living example, the proper way to grow up into spiritual maturity in Christ Jesus. They are to instruct, train, and guide the younger women in the crucified way. They are to impart spiritual wisdom and knowledge to the younger women, so that they, too, can grow up unto the measure of the stature of the fulness of Christ.

The aged women are to teach things that will be suitable for the purpose of instructing the younger women in the way to the New Celestial City. The aged women are to teach the good Word of God, which is morally sound, and which will produce the favourable results of piety, kindness, and benevolence in the young women. God's good Word is fresh, unspoiled, and uncontaminated, therefore it produces virtue and goodness in the recipients of it.

The seventh class of people that the LORD, the Master, sent His commands to, was the young women.

VII. YOUNG WOMEN

The LORD'S laws extend in control also to the young women in His household. The LORD gave eight commands to the young women, to be sober, to love their husbands, to love their children, to be discreet, chaste, to be keepers at home, to be good, and to be obedient to their own husbands.

That they may teach **the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands**, that the word of God be not blasphemed (Titus 2:4,5).

The Hebrew word for "young" that is used here is *tsaw-er*, meaning too little, few (in age), little one, small one,

youngness, minority in age, small beginning.

The aged, *zaw-kane* women were to share the good things that they had learned in their spiritual education and in their moral development with the younger women who were just beginning as homemakers.

The first need for young women is for them to be sober.

1. Sober

The LORD commands the young women to be sober, as He did the Bishops and the aged, *zaw-kane*, men. Soberness is a vital quality for new and old Christians.

Modesty and humility are the sobriety of the mind. A sober mind carries a modest opinion of itself, confessing its deficiencies to the LORD, and waiting for Him to meet its need. A sober mind, like the dew, loves the shade of God's Words and Spirit, and, like the dew, waits for the sun of righteousness to rise to lift it up and to exalt it in the LORD's presence. A sober mind, filled with God's Word, is a silent, burning lamp that continually shines, giving brightness and beauty to all that it touches. No small wonder that the LORD wants so many brightly burning lamps in His household, shining through the Bishops, the aged men, and the young women.

The second need for young women is for them to love their own husbands.

2. Love Their Husbands

The young married women in the church are to have strong affection, attachment, and deep devotion to their own husbands, not to someone else. The young women are to show intense fondness and warm, tender feelings toward their husbands. The young married women must grow in their spiritual education and moral development so that they can be loyal, devoted, and faithful to their husbands. The young women must consecrate themselves to the LORD, so that they can fulfil the LORD's Purposive Will in their homes toward their husbands. They must give up themselves to their husbands according to the LORD's Master Plan, and apply themselves to the care of their husbands with seriousness and earnestness evoked by their vows to the LORD and to their husbands.

The third need of the young women is to love their children.

3. Love Their Children

The young women are to love their children by serving them with pleasure, without expecting a reward or a payment for what they have done. The young women must serve their children for the sake of their love for the LORD's Word, the Master of the house.

It is important for the young women to be firmly attached to their children, with affectionate regard and respect for their souls and spirits, which the LORD has committed unto their keeping.

The fourth requirement for the young women is that they must be discreet.

4. To Be Discreet

It is important for the young women to be discreet or careful about what they say and do, so that they can be a good testimony before their children and their fellow members in the LORD's house. It is necessary that the young women give close attention and great concern for their work and responsibility, both in their home and in the LORD's house. They must guard against either injuring others or taking on the errors of others. They must deal thoughtfully, cautiously, and accurately with their children so as to not offend them before the LORD.

Therefore, the LORD, the Master of the house, demands that the young women be careful and prudent about what they say and do. A prudent wife looks well to the ways that the Master of the household has set before her. A prudent wife will aid the moral and material adornment of her own household as well as the LORD's household.

The fifth requirement for the young women is that they be chaste.

5. Chaste

The LORD demands that the young women refrain from anything that is not of moral excellence, which is manifested by forbearance from acts and thoughts that do not accord with strict marital fidelity.

The LORD, the Master, commands the young women to be chaste and virtuous, not indulging in unlawful sexual activity, but to be decent, modest, restrained and simple in style. The LORD desires that the young women of His household conform to His standards of goodness and rightness both in conduct and in character.

The LORD's sixth requirement for the young women is that they be keepers at home.

6. Keepers At Home

The purpose of the Master's commanding the young wives to be keepers at home is that they should take care of their own personal household, thereby staying out of trouble. Dinah, Jacob's daughter, went to fellowship the daughters of the land and lost her chastity. If Dinah had been a "keeper at home," she would not have gotten into trouble and she would not have been responsible for many people's being slain. The Master of the household forbids the young women to gad about and to neglect their domestic duties. The LORD expects the young women to assume the responsibility of the care, custody, and charge of their own homes. They are to maintain their homes in good order, and to provide good food for their families.

The seventh requirement for the young women is that they be good.

7. Good

The LORD, the Master, of His household desires that the young women in His house be kind, helpful, charitable and full of good deeds. A good wife is to be of a cheerful spirit and of a sweet temper, not sullen or bitter, not scornful and sarcastic, not driving and provoking, not fretting or vexing others; but of a good, pleasing nature and disposition. A good wife brings her family together into a unified whole through spiritual fellowship and eternal interests. Thus, a good wife, by the LORD's grace, is able to join her Christian family together into one mutual mission of surrender to the LORD of the household.

The LORD's eighth requirement for the young women is that they be obedient to their own husbands.

8. Obedient To Their Own Husbands

The Master of the household desires that the younger women be obedient to their own husbands. The Christian husband has the responsibility to give up his human, carnal headship and to take on the divine, spiritual headship of Christ. Thus, it is to this headship of Christ that the LORD commands the wife to be in obedience. The wife must give in to the orders, the instructions, and the authority of Christ that is coming through her husband. She must be submissive to Christ's control through her husband. She must be willing to accept the divine commands of Christ that come through her husband. It is easy for a good wife to be docile and tractable to her husband's headship when Christ is his head.

Hence, when true love for Christ's headship abides in the hearts of both the husband and the wife, it is easy for the wife to be in subjection to the husband. The LORD and Master, in His wise design, has commanded this subordination of a **true Christian wife** to a **true Christian husband**, because the Christian relationship between the husband and the wife is to be a picture of Christ, the Bridegroom, and His Bride.

God gave Adam female to be a helper to Adam male, but she proved to be a hopeless hinderer. Christ is to be the Head of the Christian man, therefore, the submissiveness of the Christian wife to her husband is in reality a subjection to Christ. It is easy for a true Christian wife to carry out the instructions of a true Christian husband. The reason for these laws from the LORD, the Master of His household, is so that His Word will not be blasphemed. The truths of God's Word are pure, excellent, and glorious, therefore, the glory and light of them should shine forth through our righteous deeds. Hence, we shall not cause unbelievers to speak irreverently or profanely against Christ and His Word.

The eighth class of persons that the LORD, the Master, sent commandments to was the young men.

VIII. YOUNG MEN

The LORD, the Master, also set in order laws to govern the young men in His household.

Soberness of mind is such a great virtue that the LORD required the Bishops, the aged men, the young women, and the young men to be sober-minded.

Young men likewise exhort to be **sober minded** (Titus 2:6).

The Hebrew word for “young” here is *baw-khoor*, meaning selected, choice young man, ripened, mature, unmarried, young warrior, liable to military service.

Young men are prone to be reckless, thoughtless, and not take heed to their ways. Therefore, the LORD, the Master of the house, bids them also to be sober-minded. Young men need also to be sober-minded or serious-minded, taking advice and exhortation from their elders. Hence, they need to be humble in their hearts, and not to be rash and reckless, but submissive to the Master, the LORD, and to those whom He has placed over them in His household. Young men must not be pridefully wilful, headstrong, and haughty. If young men will join their youthful vigour and vitality to the guiding seriousness of their spiritual superiors, they will be powerful servants for God, as David and Joshua were.

A sober mind has a disposition to be habitually calm and cool. A sober mind separates itself from all that is tempestuous and blustering. Soberness of mind is free from flighty, wild excitement.

The ninth class of persons that the LORD, the Master, gave laws and regulations for is servants. The LORD gave five laws to servants, which are: obedience to Masters, please them well in all things, not answering again, not purloining, and showing all good fidelity.

IX. SERVANTS

The “I am the LORD,” the Master of the household, also has given laws to govern those who are servants.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things (Titus 2:9-11).

A servant is a person that is employed to serve. The Hebrew word for “servant” here is *ab-ad*, meaning to serve, to till, to enslave.

The lowly, humble state of servants must not cause them to think that it exempts them from their obedience and moral obligation to the LORD’S laws for them. Christian servants must fulfil their duties to their earthly masters with their eye on the LORD, the supreme Master, over the household.

First, the servant must be obedient to his own master.

1. Obedient To Own Masters

Christian servants must be inwardly submissive to their masters, with dutiful respect and reverence as unto the LORD. Inward submissiveness allows the servant to hear the commands of his master and to obey the commands of his master. A humble, submissive servant follows the orders and instructions of his master, the one who is in authority and in control. If servants resist the domination and control of their masters, there will not be a harmonious relationship between them and their master.

Second, the servant is to please his master well in all things.

2. Please Them Well In All Things

are not contrary to the LORD’S truth and holiness. The LORD’S will must be the reason for the Christian servants to obey their earthly masters, and it also must be the limiting fence in pleasing their earthly masters. All must be done in respect to the LORD’S truth, holiness, and authority. A Christian servant may not please an earthly master at the expense of displeasing the heavenly Master. We must not be “sinful men-pleasers,” but holy LORD pleasers. The LORD desires that servants to agreeable and satisfy their earthly masters as long as they are not committing moral wrongs in so doing. We must never be politely obliging at the expense of displeasing the LORD. Thus the servant is not to answer his master in an argumentative tone of voice, or to reply with retaliating response.

3. Not Answering Again

A Christian servant is not to contradict, argue, and dispute with his earthly master. A servant is not to use disrespectful and provoking speech to his master. A servant is to receive rebukes and reproofs in humility and silence, not making bold excuses and confident defenses. A servant is not to try and justify his faults and errors to his earthly master. When a Christian servant is arrogant and confident, he shows a lack of Christ's humility and meekness before his earthly master.

The fourth requirement for a servant is not to steal from his master.

4. Not Purloining

The LORD forbids the servant to purloin or to steal by taking his earthly master's possessions in a secret or surreptitious manner. The Christian servant must be honest, never converting his master's possessions to his own use, nor wasting the goods of his master, which have been committed unto him.

The fifth requirement for the servant is that he should show all fidelity to his master.

5. Showing All Good Fidelity

The Christian servant must be faithful in his duty to fulfil the commands of his earthly master. He must be faithful and accurate to increase the goods of his master. The true servant must manage with frugality the affairs of his masters. The LORD was angry with the unfaithful servant who hid his master's property, although he did not lose it or embezzle it. If we bless another man's property, God will bless our property. Thus Christian servants, through their meek, humble, obedient and faithful serving, on their moral development side, have the privilege of adorning the gospel for Jesus Christ and of showing forth the glorious excellencies of His precious truth. Their faithfulness and obedience redounds to the LORD'S glory, the Master of the house.

The tenth class of persons that the LORD gave commands to is His peculiar people.

X. PECULIAR PEOPLE

The LORD, "I am the Master of My house," has given commands also to those who desire to belong to His peculiar people group.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a **peculiar people**, zealous of good works (Titus 2:14).

Put them in mind to be **subject to principalities and powers, to obey magistrates, to be ready to every good work**, (Titus 3:1,2).

The LORD's peculiar people learn to be in subjection to principalities and powers, to obey magistrates, and to be ready to do all good works.

The Hebrew word for "peculiar" is *seg-ool-law*, meaning to shut up, jewel, peculiar treasure, proper, good or special.

After the LORD, the Master, had brought Israel through blood, fire, and water, and to Mount Sinai in the wilderness, He gave her the opportunity of surrendering to Him in a special way so that she could become His "peculiar people," or His spiritual wife.

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, **then ye shall be a peculiar treasure unto me above all people: for all the earth is mine**; (Exodus 19:4,5).

First, the LORD reminds Israel of His previous display of power, both to her and to the Egyptians.

Israel
Lifted Up

Egypt
Put Down

The LORD, the Master, reminds Israel of His almighty working power against the Egyptians and His almighty working power for Israel, which helped her to make the choice of surrendering herself completely to Him. So Israel continued striding forward in her spiritual education and in her moral development to become the LORD's peculiar *seg-ool-law* treasure of being His spiritual wife. The LORD showed Israel that, since He had been able to put down the opposing flesh of the Egyptians, He was able to put down also Israel's opposing flesh. Likewise, the LORD is able to put down our opposing flesh and to raise up our spiritual man. We, like Israel, have the choice to continue obeying the Master's Purposive Will, and of carrying out His Master Plan, so that we, too, can become His *seg-ool-law* treasure, being shut up unto Him as a spiritual wife.

The LORD deposited His peculiar treasure, His Torah, in Israel while she was yet in a state of immaturity in the wilderness. The LORD alone is the sole owner and the permanent possessor of His peculiar treasure, His Torah. Therefore, He alone has the right to His peculiar treasure, His Torah. Hence, we have a choice to give our hearts completely and exclusively to the LORD for Him to write His Torah in our hearts, and allowing it to take possession of every part of our being. Subsequently, we become His peculiar people because we have His peculiar treasure written in our hearts.

First, the LORD's people must be in subjection to the powers that He has placed over them. Israel remained under subjection to the powers of Egypt until they had grown sufficiently to be removed from the Egyptian's power over them. Likewise, we must remain in subjection to principalities and powers that the LORD sets over us until we grow sufficiently for Him to remove the power from over us.

The LORD's peculiar people are zealous of good works. The worker's life is the only happy life, although it may entail toils, sufferings, hardships, and privations. The peculiar person, who labours night and day, has Jesus Christ, the Bridegroom, as his companion, friend, and lover in the toils, and His smile of approval as his reward.

1. Principalities And Powers

Peculiar people have peculiar and particular duties of being quiet and submissive to rulers. Law is of God, therefore godly people are to be obedient to human laws when they are not incongruous with God's laws. Therefore, righteous law and just judges are God's gifts to people. Therefore God's law and judges should be esteemed by God's people. Obedience to law, both in the natural and in the spiritual, always is a necessary preparation for good works.

It is the individual excellence that makes for national strength in any nation. We cannot be a peculiar person and bypass subjection to civil principalities and powers. Obedience to our governors is founded on the LORD's law; for we receive invaluable benefits from our governors: protection of our lives and estates, of our privileges, properties, our liberty to worship God, our freedom to increase our substance by trade and traffic, and to eat of the fruit of our labours. Therefore, it is extremely criminal to disobey and to resist civil rulers, and to oppose the administration of governors. It also is criminal to cherish and to inflame the spirit of disobedience and rebellion. Those in places of civil authority are under indispensable obligation to give rebels and traitors a just recompense or reward.

Principalities refer also to the rulers and leaders in God's sanctuary, who are under Christ, the Divine Prince.

Powers refer to those in places of dominion and authority that the LORD, the Master, has placed in His house to rule and reign in His behalf.

Second, the LORD's peculiar people are to obey magistrates also.

2. To Obey Magistrates

The magistrate is a minor official with certain limited powers. The LORD'S peculiar people are so in subjection to Him, as the Master of His household, that they consider it an honour to be in subjection to an even lesser person of power that He has set in authority in His household.

Third, the LORD's peculiar people are to be ready to every good work.

3. To Be Ready To Every Good Work

God's peculiar people will be ready, alert, and willing to do good in all kinds of situations and on every occasion. Good words are not sufficient in themselves, they must be attached to good works that are done in God's will, which bring glory and honour to the LORD, the Master of the house.

Fourth, the LORD's peculiar people are to speak evil of no man.

4. To Speak Evil Of No Man

God's peculiar people will not revile, curse, or blaspheme anyone. They will not falsely accuse or unjustly judge any one. They take no pleasure in speaking ill of their brother, thereby destroying brotherly love in the LORD'S house.

Unbridled speaking grieves the LORD and injures, hurts, and harms one's neighbour.

Fifth, the LORD's peculiar people are not to be brawlers.

5. To Be No Brawlers

God's peculiar people do not create disturbances by quarreling and fighting. They have no desire to create noisy uproar(s) among brethren.

There is a holy contending and fighting for the faith, but not with unsuitable wrath or injurious violence. God's peculiar people are slow to anger and ready to forgive.

Sixth, the LORD's peculiar people are gentle.

6. Gentle

God's peculiar people are gentle, kind, and generous to all men. They are not violent, harsh, or rough in their governance and guidance of others. They are equitable and just in all their dealings with the saints.

Gentleness is love in action in all its depths, and in all its delicacy. Gentleness in everything includes the matchless, wonderful grace of Jesus Christ. Gentleness is tender, sympathetic feelings. True gentleness is founded in a sense of gratitude for what we owe to Christ, Who made us.

7. Showing All Meekness Unto All Men

God's peculiar people not only have meekness in their hearts, but show forth meekness both in their speech and in their conduct. They are not inclined to anger or resentment. They are tamely submissive, and easily imposed on for Christ's sake, and for the LORD's glory, the Master of the house.

The flower of meekness grows on the stem of gratitude! Selfish people temporarily possess the earth, but the meek, peculiar people will inherit it eternally from the heavenly Father, the LORD of the house. Meekness is learned at Christ's humility school, where rest is found for the soul. Meekness is the benevolent life of Christ coming forth in patience, forbearance, and quietness, abounding in goodwill to all men, and bearing all things for all men.

The eleventh class of persons that the LORD gives commandments to in His house is His heirs.

XI. BELIEVERS - HEIRS

But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, **we should be made heirs according to the hope of eternal life**. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men (Titus 3:4-8)

The LORD, the Master of His household, has showed His kindness and love to every believer in His house by saving him through the mercy and grace of Jesus Christ, the washing of regeneration, and the renewing of the Holy Ghost. The smallest believer is an heir according to the hope of eternal life.

Every believer who receives Jesus Christ into his heart, receives power to become a son of God.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (John 1:12).

As the believer feeds on the Name, or nature, and Word of Jesus Christ, he grows up to spiritual maturity. Then, Jesus Christ takes this believing son to His Father, who adopts him, making him a legal heir to the Father's infinite, divine fortune. Thus the believing son receives an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for him. What a happy state awaits the believing sons in God's household of faith when they enter into their eternal inheritance that awaits them in heaven.

The heirship of the believing sons of God depends on their blood descent through the LORD Jesus Christ, and their adoption by the heavenly Father.

The twelfth class of persons that the LORD gave commandment to in His house is the heretics.

XII. HERETICS

The LORD, the Master of the house, has given laws as to how heretics should be handled who come into His house.

A man that is an **heretick after the first and second admonition reject**; Knowing that he that is such is subverted, and sinneth, being condemned of himself (Titus 3:10-11).

A heretic is a person who holds beliefs that oppose the truth and the doctrine of God's Word. After the first and second admonition, the LORD declares he should be rejected.

1. Admonish

The LORD, through the Apostle Paul, tells Titus what to do when heretics enter into His house with their heresies.

First, they must admonish them; that is: warn them, and caution them against their specific faults and errors. The rulers in the LORD'S house must reprove, advise, and exhort the heretics against their falsehoods. It is a serious thing for a heretic to propagate false doctrines in the LORD'S house, corrupting the faith of the subjects and members in His house. Therefore, it is important to try and reclaim the heretic from his evil way.

2. Admonish

After the rulers in the LORD'S house have admonished heretics the first time, they are to patiently and firmly warn them the second time. The LORD'S rulers are to caution the heretics and to point out to them their falsehoods and errors again the second time, in hopes of reclaiming them from their false doctrines and heresies. But if the heretic does not repent and turn to the truth, the rulers in the LORD'S house must reject him.

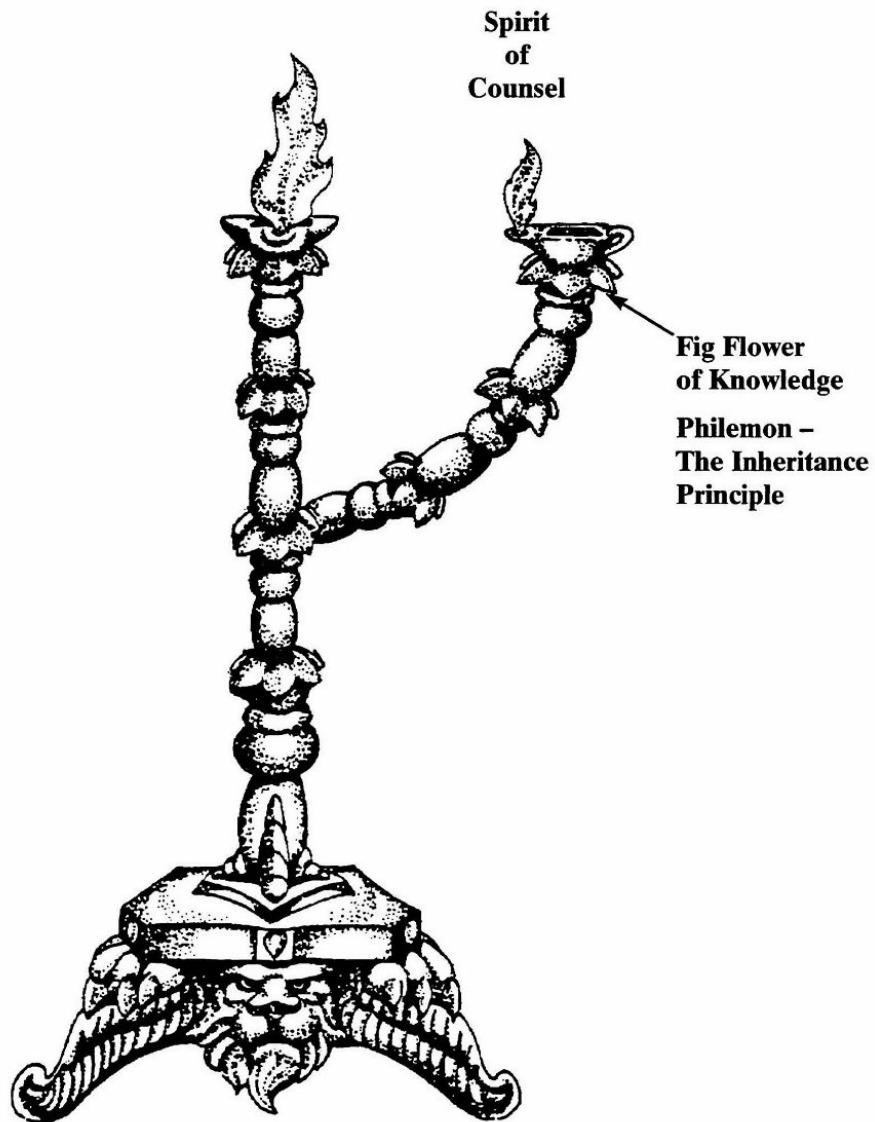
3. Reject

The LORD'S law for the heretic, after he refuses two admonitions from the rulers of God's house, is to reject him. The obstinate heretic is to be discarded, thrown out or away as a worthless and useless vessel. He is to be cast out of communion and fellowship with the saints, lest he defile them and injure their faith in the LORD, the Master of the house. A heretic subverts himself or perverts himself, therefore, condemns himself. Through prideful ambitions and self wilfulness, the heretic becomes filled with so much perverseness, it is impossible to retrieve him from the error of his ways.

Thus, the "I am the LORD" revealed Himself to Abram, and to the early church as the Master of the house. Likewise, He will reveal Himself to us as the "I am the LORD" when we desire to know Him as our Master, our Governor and our Guide.

Let us therefore feed upon Christ's apple knop of understanding until the "I am the LORD" principle is firmly engraved in our heart and will.

Philemon
A Book of Knowledge
Principle 57
The Inheritance Principle



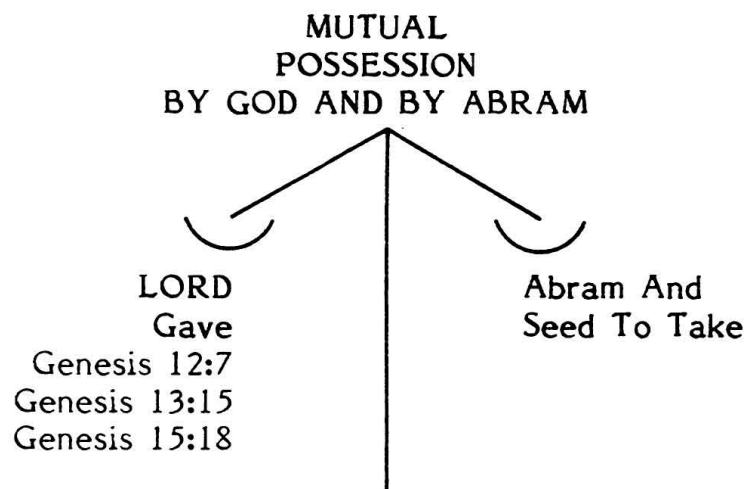
The fifty-seventh principle, represented by the third fig flower of knowledge on the Candlestick's left side, which supports the Lamp of Light of Counsel of the LORD God, is found in the Book of Philemon. This particular fig flower of knowledge displays the **Inheritance Principle**.

All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found also in the Book of Genesis, because it is the Book of beginnings. Therefore, the Inheritance Principle on the LORD'S candlestick of truth is also the fifty-seventh principle in the Book of Genesis.

And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, **to give thee this land to inherit it**. And he said, LORD God, whereby shall I know that I shall inherit it (Genesis 15:7,8).

The LORD brought Abram up and Ur of the Chaldees to give him the land for an inheritance, or "take it into possession," as it reads in Hebrew. The verb "take" in Hebrew denotes "self action," and it is used with the meaning of conquering and capturing, or the conquest of the land.

The Inheritance Principle consisted in **mutual possession** by God and by Abram and his seed.



The LORD gave the Promised Land to Abram and his seed, but they had to take the land by conquering and capturing the inhabitants of the land.

Now Abram had just fought a battle and conquered four powerful, worldly kings, taking glorious victory over them with his small band of trained servants. Abram had fought this battle out of a sense of loyalty and duty to his nephew, Lot, without any special promise or command from God to do so. However, God was with Abram in a special way, therefore, he won the battle. Hence, Abram understood that if he had conquered the four powerful worldly kings without any special promise and command from God, he could certainly expect much greater victories in conquering the wicked inhabitants of Canaan's land, with God's special promise and command.

Since the possessing of the land was to be a common mission between God and Abram, Abram believed and knew that the victory was settled and sure. Since God had given the land and He had commanded Abram to take the land, Abram knew that God would be with him and help him to overcome the inhabitants of the land. Abram understood that he was to conquer the Promised Land in a similar fashion as he had conquered the four kings, but with the special, mutual help of God. Hence, God and Abram together would possess the land.

God's special promises and commands concerning the taking of the land enabled Abram to have the utmost confidence that he could possess the land for his inheritance. Abram had just believed the LORD in a special way for the multiplying of his seed from his own bowels, therefore he had just received a special Bridal robe of righteousness. So Abram could not have been inquiring of the LORD (in verse eight) out of human fear about having to fight the enemies in Canaan's land, or out of distrust in the LORD's nature and power to go with him in the common possession of the land. Hence, Abram's question in Hebrew goes this way, "By what shall I know when the proper time has arrived for me to begin waging war and taking the land for my inheritance?"

The Inheritance Principle consists of a willingness to fight in union with God's Master Plan and Purposive Will in order to take possession of what God has promised. Consequently, Abram's question was an expression of the highest degree of belief, trust, faith, and confidence in the LORD. Just as he willingly and bravely fought the four

powerful kings, he is willing and ready to undertake, with the LORD's help, the mutual mission of conquering the whole land. Abram had supreme confidence that, since his LORD, the Master, had promised him the land for an inheritance and had commanded him to take the land for an inheritance, the victory was settled and fixed. Thus, Abram was ready to place himself in any kind of danger, struggle, or battle in order to take his God-given inheritance to himself for a possession.

The Hebrew word for "inherit" or inheritance is *yaw-rash*, meaning to occupy by driving out the previous inhabitants, to seize, to rob, to inherit, expel, impoverish, to ruin, cast out, consume, destroy, disinherit, dispossess, succeed utterly, and to take possession. Abram and his seed were commanded not only to not tolerate the previous inhabitants dwelling in the land with their heathen, idolatrous ideas and ways of life, but also to wipe out all traces of their ever having been in the land. The LORD promised to assist Abram and his seed by giving them health, strength, blessings and direct acts of His Almighty Power in order to take the land for their inheritance and their possession. The LORD, by His Almighty Power, helped Israel to drive out the previous inhabitants of the land by removing their health and strength, thereby weakening them for Israel to wreak destruction upon them.

Hence, the healthy rise of Israel and the enervating decline and fatal fall of the previous inhabitants of the land were due to Israel's moral submission and willing subjection to God's Purposive Will and His Almighty Power. The previous, degenerate inhabitants of Canaan's land were doomed to destruction, so that God's Bride, the people of the Torah, could take root in the land.

The Inheritance Principle concerning Canaan's land consisted in the union of the LORD and Israel in a mutual mission, and a mutual effort against the previous inhabitants of the land, which allowed Israel to take the land for a possession.

Let us examine thirteen different unions of the LORD and Israel in their taking of the land, as it is revealed in the Scriptures.

THE LORD'S AND ISRAEL'S MUTUAL WARFARE AND INHERITANCE

<u>LORD</u>		<u>ISRAEL</u>
1. Multiply Seed	Genesis 22:17; 24:60	1. Israel Possesses
2. LORD Gives	Deut. 1:39, 2:12; Lev. 20:24	2. Israel Possesses
3. LORD Delivers	Num. 21:1-3, 24, 32, 35; 32:39 Deut. 4:46,47	3. Israel Smites and Fights With Sword
4. LORD Drives Out	Num. 32:20,21	4. Israel Armed to Fight
5. LORD Set Land Before	Deut. 1:8	5. Israel Go In and Possess
6. LORD Has Given	Deut. 2:24	6. Israel Rise Up and Possess
7. LORD's Works: Loved, Chose, Brought Out, Drive Out, Bring In, Give Land	Deut. 4:37-39	7. Israel Know, Consider
8. LORD's Commands	Deut. 5:32,33	8. Israel to Possess
9. LORD Goes Before, Destroys, Brings Down	Deut. 9:3	9. Israel Drive Out, Destroy
10. LORD Swore and Gave	Deut. 10:11	10. Israel Arise, Go In and Possess
11. LORD Drives Out	Deut. 11:23; 18:12-14	11. Israel Possesses
12. LORD Commands, Gives	Deut. 12:1-3	12. Israel Obey, Possess, Utterly Destroy, and Overthrow
13. LORD's Blessing, Favour, and Command	Deut. 33:32	13. Possess West-South

1. LORD Multiplied Abraham's Seed So That Israel Could Possess The Land

First, the union between the LORD and Israel in their mutual work and warfare was the LORD's multiplying and increasing of Abraham's seed, and Israel's possessing the land. The LORD increased Israel's seed so that they would be sufficient in size and strength to possess the land.

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying **I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;** (Genesis 22:16,17).

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them (Genesis 24:60).

Because Abraham fulfilled his surrender in the heights of God's moral high calling, by offering up his only begotten son, by Sarah, the LORD promised to bless and to multiply his seed until they became like the stars of heaven and the sand of the sea shore. Therefore they would be sufficiently increased to take the gate of their enemies. Thus the LORD assumed the responsibility of multiplying and increasing Abraham's seed in numbers, amounts, and degrees, by procreation, until they reached a suitable size, as a nation, to possess the land. So Israel's inheritance of Canaan's land was a mutual work between the LORD and themselves. The LORD gave the increase and the powerful help, and Israel took possession of the land.

2. The LORD Gave And Israel Possessed

Second, the union between the LORD and Israel in their mutual work and warfare was the LORD's giving of the land and Israel's possessing of the land.

The LORD gave Israel the land by a divine decree, therefore Israel possessed it. The Promised Land was a gift to Israel from the LORD. The LORD, by His righteous, divine decree, transferred the possession of the land to Israel from the previous inhabitants of the land. But Israel had to go into the land and to war in order to take the land that belonged to her as a gift from God.

The LORD separated Abram and his seed, setting them apart from all other nations, so that they could take the Promised Land for a possession, as a gift from Him. Therefore, Israel could take root downward in the land, as a nation, and bear the righteous fruit of God's Torah upward in the land.

But I have said unto you, **Ye shall inherit their land**, and **I will give it unto you to possess it**, a land that floweth with milk and honey: I am the LORD your God, **which have separated you from other people** (Leviticus 20:24).

Israel was going into a land that, although it flowed with milk and honey, was infected with the spiritual disease of idolatry. If Israel took the infectious disease of the Canaanites upon herself, she would reap its same pernicious consequences. If Israel did tread in the same steps of the impious idolatry of the previous inhabitants, she had to expect the land to spue her out also. Because God had separated and isolated Israel unto Himself, and had given her His Torah, He expected her to be a holy, separated people.

Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto **them will I give it, and they shall possess it** (Deuteronomy 1:39).

God, in His mercy, took the very children that their rebellious fathers had falsely said would fall prey to the inhabitants of the land, and stood them up strong, empowering them to drive out the evil inhabitants of the land. The LORD **gives** and Israel **possesses**.

There was a tremendously wide, impossible gap between the spiritual heights of Israel's moral calling and the degenerate depths of the nations in Canaan's land. Therefore, it was impossible for them to co-exist in the land. Hence, the degenerate nations were doomed to be cast out of the land. The LORD gave the land to Israel, but she had to take it and to possess it for her inheritance.

3. The LORD Delivers, And Israel Smites, And Fights With The Sword.

The third union between the LORD and Israel in their mutual work and mutual warfare was the LORD's delivering and Israel's smiting. The LORD gave the deliverance of Israel's enemies over into her hands, and Israel smote them and fought against them with the sword.

And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the

LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. **And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and he called the name of the place Hormah** (Numbers 21:1-3).

And **Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok**, even unto the children of Ammon: for the border of the children of Ammon was strong (Numbers 21:24).

And Moses sent to spy out Jaazer, and **they took the villages thereof, and drove out the Amorites that were there** (Numbers 21:32).

And the children of Machir the son of Manasseh went to Gilead, **and took it, and dispossessed the Amorite which was in it** (Numbers 32:39).

On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom **Moses and the children of Israel smote**, after they were come forth out of Egypt: **And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites**, which were on this side Jordan toward the sun rising; (Deuteronomy 4:46-47).

The LORD delivered King Arad, King Sihon, and King Og into Israel's hands and she fought against them, smiting them with the sword, and taking possession of the land. These kings launched their attacks against Israel, who vowed to the LORD that, if He would deliver the enemy into their hands, and give them victory over their attackers, they would take possession of the land. The LORD heard Israel's vows and cries unto Him. Therefore, the LORD delivered the enemies over to Israel, and Israel fought against them and smote them with the **sword**.

4. LORD Drives Out As Israel Goes Into The Land, Armed To Fight.

The fourth union between the LORD and Israel in their mutual work and warfare was the LORD's driving out and Israel's going into the land, armed to fight. The LORD drove out the enemy and Israel went into the land, armed to fight the remainder of the enemies.

And Moses said unto them, If ye will do this thing, **if we will go armed before the LORD to war**, And will go all of **you armed over Jordan before the LORD, until he hath driven out his enemies from before him**, (Numbers 32:20-21).

Moses, by God's governance, refused to allow Reuben and Gad to inherit their land on the east side of Jordan, or to take possession of it, until they had armed themselves and had crossed over Jordan and had helped their brethren to fight and to take all the land. The taking of the Promised Land, for a possession, had to be a unified work and warfare between the LORD and **all** of Abram's seed. No one person could take his inheritance or possession until he had helped all his brothers and sisters to take their inheritance or possessions. Each warrior had to arm himself with military weapons and armour and be ready to fight before he crossed over Jordan. Then the LORD **drove** out, forced out, and pushed out the enemies before Israel. Thus Israel **armed** herself to fight and the LORD **drove** out the enemies.

5. LORD Set The Land Before, But Israel Had To Go In And Possess

The fifth union between the LORD and Israel was the LORD's setting of the boundary lines and Israel's going in to possess the land within these fixed boundary lines.

Behold, **I have set the land before you: go in and possess the land** which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them (Deuteronomy 1:8).

First, the LORD set the land before Israel, fixing and appointing the limits and boundaries of the Promised Land,

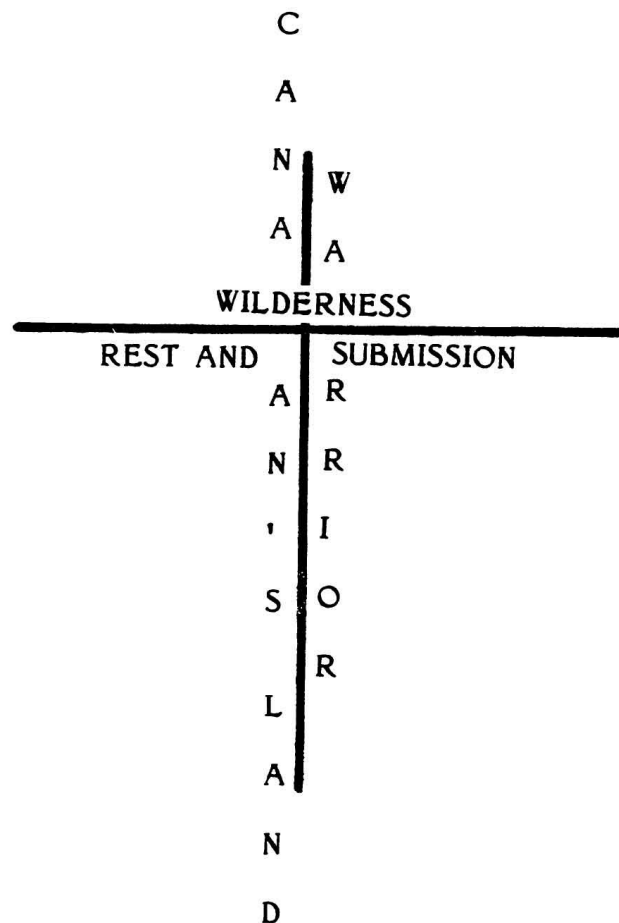
His gift to Israel. Next, Israel had to go in and take her inheritance unto herself. Israel had to choose to leave the place where she was in the wilderness. She had to set herself in motion to move forward toward her inheritance. She had to separate herself from her wilderness wanderings in order to lay hold of her inheritance, her possessions in the Promised Land. God set the land before Israel, but she had to go in, that is she had to become enclosed or to be shut inside the land with all the enemies before she could take the land as her inheritance.

6. LORD Has Given, But Israel Must Rise Up And Take The Land.

The sixth union between the LORD and Israel in their mutual work and warfare was the LORD's **giving** of the land and Israel's **rising up** to take the land.

Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle (Deuteronomy 2:24).

The LORD had given Israel her inheritance, but she had to rise up to a vertical position of a warrior, after lying in a horizontal position of rest and submission to the LORD in the wilderness for forty years.



This principle teaches us that all true spiritual warfare first must be fastened to the horizontal bar of rest and submission to God's Master Plan and Purposive Will in the Crucified Christ, and then we can rise up in the power of the Resurrected Christ to defeat the enemy.

In order for Israel to go to a higher place or to ascend to a higher position, of becoming God's wife in Canaan's land, she had to rise up and take on the LORD's headship, as her spiritual husband, by crossing Jordan under the Ark of the Covenant, Israel had to take on the headship of the LORD's Name before she could take her dowry, the

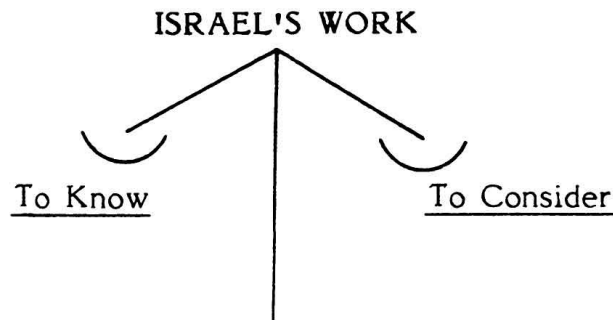
land, that God, her spiritual Husband, had given her.

7. The LORD Loved, Chose, Brought Out, Drives Out, Brings In, And Gives The Land—Israel Is To Know And To Consider The Truth.

The seventh union between the LORD and Israel in their mutual work and warfare was the LORD's loving, choosing, bringing out, driving out, bringing in, and giving of the land to His spiritual Bride, and Israel's knowing and considering the gift, or dowry, from the LORD, her spiritual husband.

And because he **loved** thy fathers, therefore he **chose** their seed after them, and **brought thee out** in his sight with his mighty power out of Egypt; **To drive out nations from before thee** greater and mightier than thou art, **to bring thee in, to give thee their land for an inheritance**, as it is this day. **Know** therefore this day, and **consider** it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else (Deuteronomy 4:37-39).

God had loved Israel's fathers, therefore, He chose their seed after them for His peculiar possession to give them Canaan's land for their inheritance. God, through His gracious love and His Almighty Power, brought Israel out of Egyptian slavery, from the iron furnace, where they laboured in the fire, in order to bring them to Canaan's land. God made Israel His distinguished and dignified Bride. God, in the gracious working of His love and power, drove out the nations from before them in order to make room for His beloved wife, Israel, in Canaan's land. God brought Israel into the land, and gave her the land. God designed, in His infinite wisdom, to give His spiritual wife a happy settlement in the land that flowed with milk and honey, so that they could take root downward in the land and bear Torah fruit upward in the land. Israel's mutual work was to know and to consider.



Israel was commanded to know and to consider that it was God's Master Plan and Purposive Will that set her in Canaan's land. She had, at all times to keep this knowledge in her innermost heart that it was the LORD, Whose Name is dedicated to love, Who had set her in the land. The LORD had kept His divine eye upon Israel both upon her every moment of suffering in Egypt, and upon her every moment of future happiness in Canaan's land, for the purpose of setting her in the land. If the Israelites kept the knowledge of the LORD's unbounded infinity, both in the unmeasured heights of heaven and in the unmeasured depths of the earth, and considered it, or regarded it attentively, she would never take on the infectious disease of idolatry, as the previous inhabitants of the land. If they directed their minds to understand more of the infinity of the LORD's holy Name and directed their wills in making a choice not to profane it by idolatrous worship, they would (continually) live in unbroken love, gratitude, and fellowship with the LORD, their Bridegroom, in Canaan's land.

8. LORD'S Commands - Israel To Possess

The eighth union between the LORD and Israel in their mutual work and warfare was the LORD's moral commanding and Israel's obedient possessing.

Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. **Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the**

land which ye shall possess (Deuteronomy 5:32-33).

Israel's possession of her inheritance depended upon her moral obedience to the LORD's commands. Moses explained to the people that their faithfulness in fulfilling their duty to obey the commands of the LORD'S Torah would procure for them a happy life in the present, through their inheritance of Canaan's land, and would perpetuate for them their future happiness in the land.

9. LORD Goes Before, Destroys, And Brings Down - Israel Drives Out And Destroys

The ninth union between the LORD and Israel in their mutual work and warfare, was the LORD's going before, destroying, and bringing down the enemies, and Israel's driving out and destroying the enemies.

Understand therefore this day, that the **LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee** (Deuteronomy 9:3).

Because of the wickedness of the previous inhabitants of Canaan's land, the LORD condemned them to the destruction and death of His judgment. Therefore, God humbled their giant statues before Israel, causing their super-human size and strength to diminish, so that Israel could drive them out and quickly destroy them.

10. LORD Swore, by an Oath, Unto Israel's Fathers to Give Them the Promised Land, and Israel's Arising and Possessing

The tenth union between the LORD and Israel in their mutual work and warfare was the LORD's oath to Israel's fathers in which He swore to give Israel the land, and Israel's rising up and possessing the land. Therefore Israel had to arise and go in and possess the land that the LORD swore to give them.

And the LORD said unto me, **Arise, take thy journey before the people, that they may go in and possess the land**, which I sware unto their fathers to give unto them (Deuteronomy 10:11).

It is seen clearly how that Israel's possession of the land of inheritance, was accomplished through the mutual work and warfare on the part of both the LORD and Israel. It was through a oneness of relationship with the LORD and with one another that Israel rose up, took her journey, and went in to possess the land. Israel, without **unity** with God's Word and Works, and without unity with one another, never could have experienced the joy of possessing the land and becoming happily established in it.

11. LORD Drives Out - Israel Possesses

The eleventh union between the LORD and Israel in their mutual work and warfare was that of the LORD's driving out, and of Israel's possessing.

Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves (Deuteronomy 11:23).

For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy **God doth drive them out from before thee**. Thou shalt be perfect with the LORD thy God. For these nations, which **thou shalt possess**, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do (Deuteronomy 18:12-14).

The LORD told Israel that, as long as they learned the treasures of His Torah and kept His commands fresh in their minds, He would drive out, push out, and thrust out all the ungodly nations in the land. Israel's national conquest and possession of the land depended on her union with the LORD's pity, patience, and love.

The moral degeneration and the moral worthlessness of the previous inhabitants of the land, caused the LORD

God to transfer the right of inheritance of the land to Israel.

12. LORD Commands Israel And Gives The Land And Israel Is To Obey The LORD'S Statutes And Judgments, Possess The Land, Utterly Destroy All Places Of Idolatry, And Overthrow Their Idols.

The twelfth union between the LORD and Israel in their mutual work and warfare was the LORD's commanding of Israel, the LORD's giving of the land, and Israel's obedience to the LORD's commands and her destruction of all forms and signs of idolatry.

These are the statutes and judgments, which **ye shall observe to do in the land**, which the **LORD God of thy fathers giveth thee to possess it**, all the days that ye live upon the earth. **Ye shall utterly destroy all the places**, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place (Deuteronomy 12:1-3).

God gave Israel special laws for taking the land into possession. Israel's first task was to be obedient to clear the land from all traces of idolatry. The land is to be God's land, the home of His *Torah* and His Name. Therefore, there was to be no idolatrous reminders of the previous inhabitants left in the land. Hence, every trace of idolatry had to be extirpated out of the land. Everything that had been fashioned and formed for idolatrous misuse by the previous inhabitants had to be utterly destroyed. That which God had fashioned and formed in the land, such as mountains, springs, rivers, trees, or hills, were to be sanctified unto the LORD, therefore, they were not to be destroyed.

The mountains gather the atmospheric moistures and vapours, and send them down in fructifying streams to the lowlands of the earth, making them fruitful and productive. The springs and rivers also water earth's vegetation and trees, which God uses to bless and to feed mankind; therefore, they were not to be destroyed. However, Israel had to eradicate all forms and traces of idolatrous heathenism, in the land. All traditions and superstitions of the previous inhabitants had to be annihilated by overthrowing their altars, by breaking down their pillars, by casting down their memorials to their gods, by burning their groves with fire, by hewing down their graven images and by destroying their idolatrous names out of every place in the land.

13. LORD'S Blessing, Favour, And Command - Israel To Possess West And South

The thirteenth union between the LORD and Israel in their mutual work and warfare was the LORD's blessing, favour, and command, and Israel's possessing of the land West and South.

And of Naphtali he said, O Naphtali, satisfied with favour, and full with blessing of the LORD: possess thou the west and the south (Deuteronomy 33:23).

The prophetic Spirit of God, through Moses, commanded Naphtali to possess the land on the West and South. The West speaks of the fruitfulness of Christ's headship, and the South signifies the light of the truth that flows from His right arm. Naphtali's inheritance, in the natural, was a source of riches. It had an exceptional abundance of fish, and it was renowned for the great richness of its choicest fruits. The quality and the quantity of Naphtali's fruits were found only in this part of the Promised Land.

We have made a small examination of the Inheritance Principle that the LORD gave to Abram, and we have seen that Israel's inheritance or possession was a joint working between her and the LORD God. Thus, Abram and his seed, through a spiritual marriage with the LORD, were to take possession of their inheritance.

This Inheritance Principle is seen clearly also in the Book of Philemon and other parts of the New Testament.

Our inheritance in Christ Jesus consists in the fullness of the measure of Christ's stature. Christ's stature is made up of His blood, fire, water, and the nature of His Name and the truth. Our inheritance in Christ, also, consists in His full stature of love, forgiveness and unity. There are many enemies of hatred, unforgiveness, and disunity, in the land of our flesh, that must be driven out, pushed out, and destroyed in order for us to inherit Christ's land of love, forgiveness, and unity. Our possession of Christ's stature is accomplished also through a union with the LORD Jesus Christ, in a mutual work and warfare of overcoming the old man, the old heart, whose corrupt nature has its origin

from fallen Lucifer.

The Book of Philemon is filled with Christ's land of love, forgiveness, and unity. Philemon was a native of Laodicea and a resident of Colossae. He was a man of means and influence, the head of a large household, and a leader of a Christian church in his house. Philemon was a person with a great heart and a sympathetic nature. Philemon's slave, Onesimus, had committed the crime of theft against his master, and had fled from his master's house out of fear of punishment. When Onesimus arrived at Rome, he met the Apostle Paul, who led Onesimus to Christ and to His salvation. Then Onesimus became willing to overcome the enemies of hate, fear, and disunity in the land of his flesh, in order to return penitently to Philemon, his former master. The Apostle Paul furnished Onesimus with a letter to carry to Philemon, beseeching him also to overcome the enemies of hate, unforgiveness, and disunity in the land of his flesh, so that Philemon and Onesimus might together possess their inheritance of love, forgiveness, and unity in Christ Jesus.

The Book of Philemon is a precious fragrant fig flower of knowledge of Christ's forgiving love and unity working in those who are possessing their inheritance in Christ.

The Book of Philemon also is a "gem of Christian tenderness." The Book of Philemon also gives us an invaluable testimony of the beautiful character of the Apostle Paul as a Christian gentleman. Let us look at Paul's ministry to Philemon and to Onesimus, which helped them both to possess the land of love, forgiveness, and unity in Christ Jesus.

A. Philemon, The Master

Paul writes to Philemon of his love for him, his desire for Philemon and the church in his house, his gratitude for Philemon's love and faith, and his joy and consolation in Philemon's love.

1. Paul's Love For Philemon

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, (Philemon 1:1).

Philemon was dearly beloved by Paul, and was highly esteemed with deep affection by him. Paul esteemed Philemon a fellow-labourer, a partner of the same class and rank as he. Paul also acknowledged Philemon as a brother, (therefore) having one parent in common, the LORD Jesus Christ. Philemon was an ordinary pastor whom Paul, in his great love, considered his dearly beloved fellow-labourer. What humility and condescension Paul had come to possess of his inheritance in Christ! Paul, a notable apostle, was willing to humble himself and consider himself a co-labourer with Philemon, an ordinary pastor.

2. Paul's Desire For Philemon And The Church In His House.

Grace to you, and peace, from God our Father and the LORD Jesus Christ (Philemon 1:3).

a. Grace

Paul desired that Christ's grace or gratitude, the free favour and goodwill of Christ, fill Philemon's heart and the hearts of the saints in his house.

b. Peace

Paul desired Philemon and his saints to have peace, rest, freedom from strife, disturbance, and disorder in their hearts and in their works. It is our inheritance in Christ Jesus to have peace, but we must drive out all the enemies of hate, fear, and disunity, the previous inhabitants of our old heart, in order to take possession of Christ's love, peace, and unity.

3. Paul's Gratitude For Philemon's Love And Faith

I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the LORD Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus (Philemon 1:4-6).

Paul expresses his loving gratitude to God for Philemon, and his great joy for Philemon's deeds of love and faith. Philemon's great love and faith toward Christ and toward the saints caused Paul to joy and rejoice in the LORD. If we love Him that begot us, we shall love those that also are begotten of Him. Love is the Promised Land in Christ Jesus. Let us take possession of our inheritance in Christ. Paul prayerfully desired that the fruits of Philemon's love and faith might become more conspicuous to others, constraining them to acknowledge the good things of Christ that were in his heart and in his house.

4. Paul's Joy And Consolation In Philemon's Love

For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother (Philemon 1:7).

Paul was overjoyed because of his brother Philemon's ministry of refreshing the bowels of the saints. Philemon had refreshed, strengthened and cooled the fleshly passions and emotions of the saints to whom he ministered. He had filled the bowels, or the inner part of the heart, of the saints with Christ's mercy, pity, and grace. Philemon had refreshed his people by giving them spiritual food and drink. He had renewed, replenished, and revived their hearts and minds with the living truths of Christ Jesus. Hence, the bowels of the saints had been revived, made fresh and new in Christ's mercy, love, and grace. This also was Paul's ministry. Instead of Paul's being envious and jealous of Philemon's ministry, he was overjoyed and consoled by Philemon's work, proving that he was taking his inheritance of love and unity in Christ for his possession.

B. Onesimus, The Slave

Paul's letter contained also his intercession for Onesimus, his acknowledgment of Onesimus as his begotten son, his testimony concerning the profitableness of Onesimus as a Christian, and his returning Onesimus to his master again.

1. Paul's Intercession For Onesimus

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ (Philemon 1:8,9).

Paul beseeches Philemon to overcome the enemies of the flesh and to continue his ministry of refreshing the bowels of the saints, including Onesimus, since he had become a saint. Paul beseeched Philemon to refresh the bowels of both Onesimus and himself, too, by forgiving Onesimus and receiving him, as a new Christian, who was fit to receive his love, favour, and unity.

Although Paul had the position and power as an apostle, a superior master, who had authority to command Philemon, an ordinary minister, he rather beseeched Philemon a brother. Paul, Philemon's spiritual master, set an instructive example before Philemon as to how that masters should behave in all humility and love before their servants. Hence, Paul waived his authority to require Philemon, and chose, instead, to beseech him and to entreat him as a brother. Paul entreated Philemon so that he might help him to take new portions of his inheritance in Christ, of His love, His forgiveness, and His unity.

Paul appealed to Philemon to consider his request also because of his age and of his bonds for Christ's sake. If Philemon would do anything for Paul, a poor, aged slave of Christ, he also could receive, forgive, and refresh Onesimus, his own poor converted slave.

2. Onesimus - Paul's Son, Begotten In His Bonds

I beseech thee for my son Onesimus, whom I have begotten in my bonds: (Philemon 1:10).

Although legally Onesimus was Philemon's slave, spiritually he was Paul's son. God had used Paul's sufferings for the furtherance of the gospel by the conversion of Onesimus. Just because situations bind us, it does not mean that God's Word is bound. God's Word never is bound. It always dwells in freedom of existence. Hence, God's Word is free to beget spiritual children unto us at any time according to God's Master Plan and Purposive Will, regardless of our own binding situations. Because Onesimus was so dear and so precious to Paul, he desired Philemon to lay hold of more of his inheritance of Christ's love, by loving and forgiving Onesimus. Then he could have the same feelings of spiritual unity within his heart for Onesimus as Paul had within his heart for him.

3. Onesimus Is Profitable Now, Both To Philemon And Paul

Which in time past was to thee unprofitable, but now profitable to thee and to me: (Philemon 1:11).

Unsaved purloining servants are unprofitable to their masters. But saved and sanctified servants are profitable to their masters. What glorious changes were wrought in Onesimus's heart, through his salvation in Christ Jesus!

Onesimus was changed from an evil, unprofitable servant to a good, profitable and useful servant. Therefore, Paul exhorted Philemon to drive out any fleshly enemies of passionate resentment and bitter unforgiveness against his slave, and to lay hold of his possessions of love and forgiveness in Christ Jesus, so that there could be fresh, new unity between him and Onesimus, and a new unity in all of God's household.

4. Onesimus Is Returned To His Master

Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; (Philemon 1:12-18).

Although Onesimus is Paul's own spiritual son, from his very own spiritual "bowels," he sends Onesimus, the slave, back to Philemon, his master. Paul desired that his dear slave son return to his own master, because that was the right thing to do. Onesimus had to make restitution to his master, and he had to become a good, profitable servant to him, if Christ was to be glorified in his life. It is easy to imagine how many fears, doubts, and hates had to be driven out, both from Onesimus's heart and from Philemon's heart, in order for fresh, new unity to be created between them. The slave, in his old heart, must have had to doubt that his master would receive him in forgiveness and in love. The slave must have had to fear punishment from his master, that he knew he justly deserved. Philemon, the master, in his old heart, must have wondered just how sincere and just how real the salvation of his slave had been. He must have feared and wondered if his slave would steal from him again. But Paul besought, both the slave and his master, to cast out the enemies of hates, fears, doubts, unforgivenesses, and disunities, so that they could help each other to lay hold of their inheritance of love, faith, forgiveness, and unity in Christ Jesus. The Apostle Paul, notwithstanding his rights as an apostle, sent Onesimus back to his master, with the tender, loving request that all of the debts of Onesimus be put on his own personal account. What a precious record the Book of Philemon is of two saints who laid hold of their possessions in Christ Jesus!

May we, like Abram, inquire as to when we begin the battle against the enemies in the land. May we, like Onesimus and Philemon, follow the instructions of our spiritual Elder as to when it is time to war for the taking of new dimensions of love, forgiveness, and unity in Christ Jesus. The kingdom of heaven suffereth violence and the violent take it by force (Matthew 11:12). The kingdom of heaven is possessed only by the violent. The LORD gives the force, the intensity, the severity, or the strong feelings of desire and emotion, to press on in Christ Jesus, which is the measure of the stature of His fulness, but we must put Christ's violent force into action against all enemies in our flesh- Thus, taking one's spiritual inheritance in Christ Jesus, is a union between our heart and the LORD'S heart, and is a mutual work and warfare of the LORD Jesus Christ and our individual soul. Our mutual work and warfare,

undertaken by us and the LORD, in possessing our spiritual inheritance, is the same as the mutual work and warfare undertaken by the LORD and Israel in the taking of the natural Canaan's land.

Let us be like Abram and pray, **"Give me the knowledge, LORD,** to know when I begin the warfare against the enemies of the land."