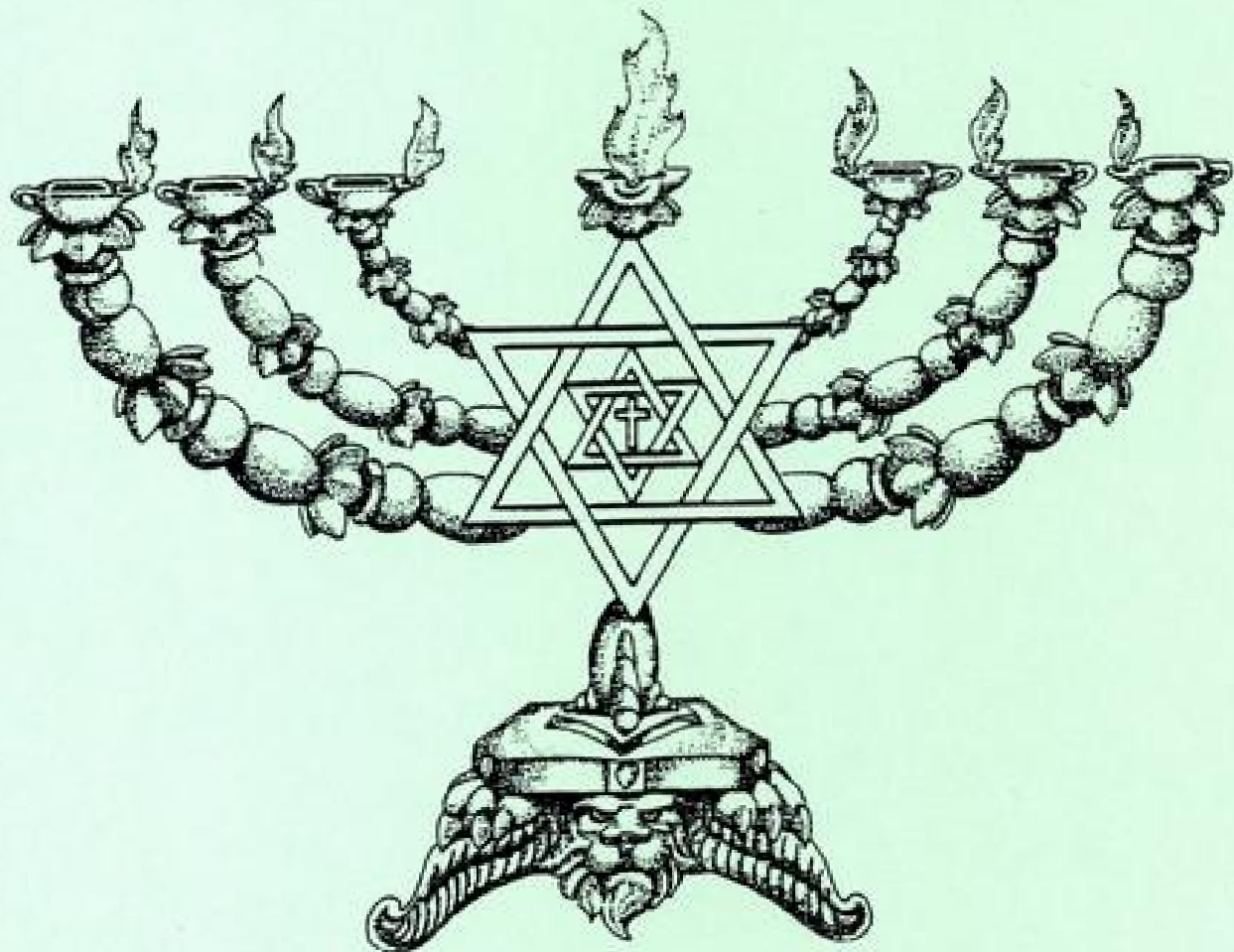


THE LORD'S SIXTY-SIX PRINCIPLES OF TRUTH

- **Introduction To Sixty-six Principles**
- **The Twelve Principles That Beget All Other Principles**
- **The Nine Principles From The Branch Of The Fear Of The LORD**
- **The Nine Principles From The Branch Of Might Of The LORD God**
- **The Nine Principles From The Branch Of Understanding Of The LORD GOD**

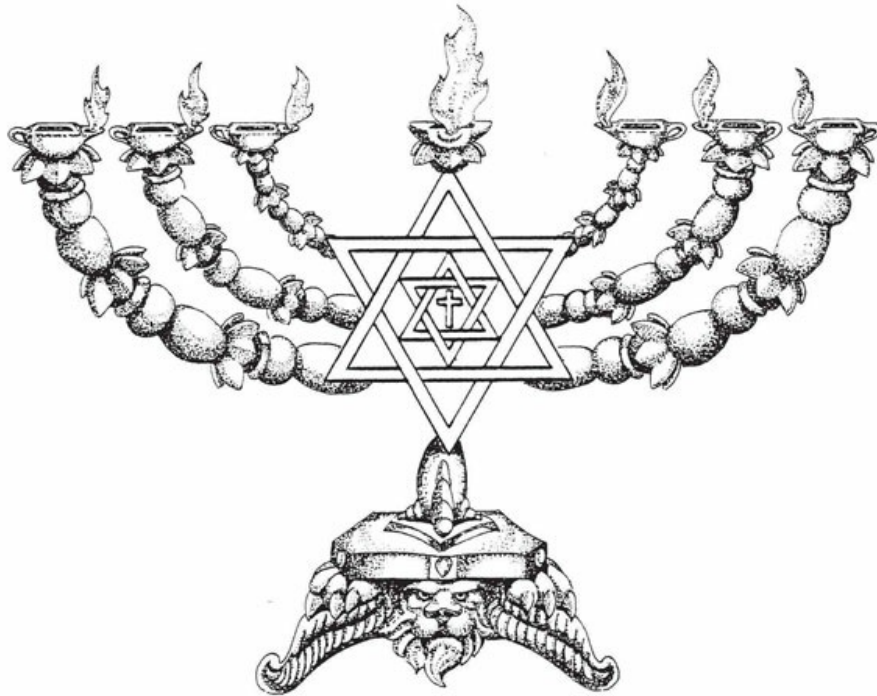


Volume One

Rev. B. R. Hicks

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Volume One

Rev. B. R. Hicks

**INTRODUCTION TO THE
SIXTY-SIX PRINCIPLES
OF THE BIBLE**

by B. R. Hicks

TABLE OF CONTENTS

[Introduction To Sixty-six Principles](#)

[The Twelve Principles From the Lord's Candlestick of Light That Beget All Other Principles](#)

[Introduction](#)

- [1. Genesis – Bowl Wisdom – Principle One – Beginning Principle](#)
- [2. Exodus – Knop Understanding – Principle Two – Creative Power Principle](#)
- [3. Leviticus – Flower Knowledge – Principle Three – Holiness or Priesthood Principle](#)
- [4. Numbers – Bowl Wisdom – Principle Four – Light or Seeing Principle](#)
- [5. Deuteronomy – Knop Understanding – Principle Five – Principle of the Law of Opposites or The Law of the Scales or the Law of Separation](#)
- [6. Joshua – Flower Knowledge – Principle Six – The Sharing Principle](#)
- [7. Judges – Bowl Wisdom – Principle Seven – The Law of Sowing and Reaping of Seed](#)
- [8. Ruth – Knop Understanding – Principle Eight – Law of Light for Day and Night](#)
- [9. I. Samuel – Flower Knowledge – Principle Nine – Principle of Abundant Life of God in the Low Place and the High Place](#)
- [10. II. Samuel – Bowl Knowledge – Principle Ten – The Principle of Lowly Service](#)
- [11. I. Kings – Knop Understanding – Principle Eleven – The Ruling and Reigning Principle](#)
- [12. II. Kings – Flower Knowledge – Principle Twelve – The Holy Eating Principle](#)

[The Nine Principles From The Lord's Candlestick of Light From The Branch Of The Fear Of The LORD](#)

[Introduction](#)

- [1. I Chronicles – Bowl Wisdom – Principle Thirteen – Oneness Principle or Superlative Principle](#)
- [2. II Chronicles – Knop Understanding – Principle Fourteen – Principle of Sabbath Rest](#)
- [3. Ezra – Flower Knowledge – Principle Fifteen – Principle of Mist or Water](#)
- [4. Nehemiah – Bowl Wisdom – Principle Sixteen – Union Principle of the Heavenly and the Earthly, or the Divine and the Human, or the Natural and the Spiritual](#)
- [5. Esther – Knop Understanding – Principle Seventeen – Planting and Placing Principle](#)
- [6. Job – Flower Knowledge – Principle Eighteen – Principle of Growth](#)
- [7. Psalms – Bowl Wisdom – Principle Nineteen – Principle of Working and Guarding or Dressing and Keeping](#)
- [8. Proverbs – Knop Understanding – Principle Twenty – Principle of the TORAH](#)
- [9. Ecclesiastes – Flower Knowledge – Principle Twenty-One – Principle of Solitary Dispensation](#)

[The Nine Principles From The Lord's Candlestick Of Light That Form The Branch Of Might Of The LORD God](#)

[Introduction](#)

- [1. Song of Solomon – Bowl Wisdom – Principle Twenty-Two – Helpmeet-Bride Principle](#)
- [2. Isaiah – Knop Understanding – Principle Twenty-Three – Building Principle](#)
- [3. Jeremiah – Flower Knowledge – Principle Twenty-Four – Principle of Recognition](#)
- [4. Lamentations – Bowl Wisdom – Principle Twenty-Five – The Naked Principle](#)
- [5. Ezekiel – Knop Understanding – Principle Twenty-Six – Temptation Without Principle](#)
- [6. Daniel – Flower Knowledge – Principle Twenty-Seven – Confession Principle](#)
- [7. Hosea – Bowl Wisdom – Principle Twenty-Eight – Principle of Seeking](#)
- [8. Joel – Knop Understanding – Principle Twenty-Nine – Principle of Judgment-Punishment](#)
- [9. Amos – Flower Understanding – Principle Thirty – Principle of Enmity](#)

[The Nine Principles From The Lord's Candlestick of Light That Form The Branch Of Understanding Of The LORD God](#)

[Introduction](#)

- [1. Obadiah – Bowl Wisdom – Principle Thirty-One – Struggling Sweat Principle](#)
- [2. Jonah – Knop Understanding – Principle Thirty-Two – Principle of Sacrificial, Redemptive Clothing](#)

- [3. Micah – Flower of Knowledge – Principle Thirty-Three – Expulsion Principle](#)
- [4. Nahum – Bowl Wisdom – Principle Thirty-Four – Principle of Respect](#)
- [5. Habakkuk – Knop Understanding – Principle Thirty-Five – Prophetic, Protective Marking](#)
- [6. Zephaniah – Flower Knowledge – Principle Thirty-Six – Principle of Walking](#)
- [7. Haggai – Bowl Wisdom – Principle Thirty-Seven – Principal of Substitution and Appointing](#)
- [8. Zechariah – Knop Understanding – Principle Thirty-Eight – Principle. of Translation](#)
- [9. Malachi – Flower Knowledge – Principle Thirty-Nine – Principle of Loving Limitation](#)

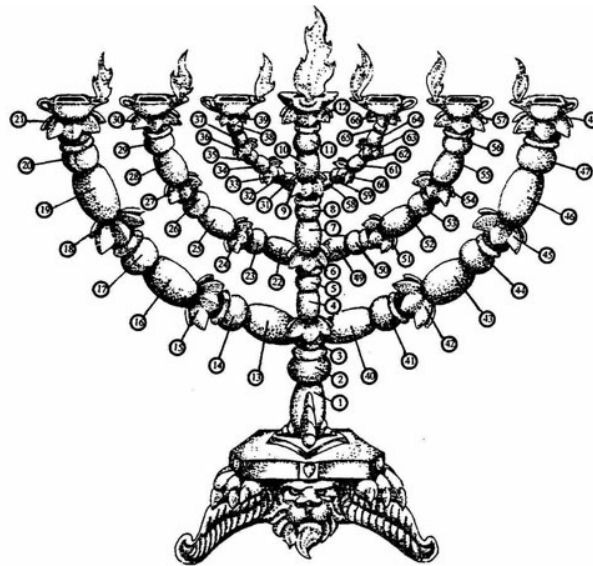
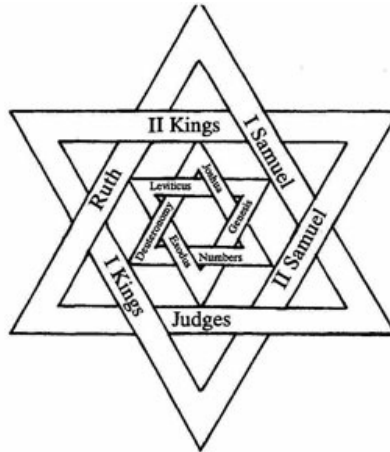
INTRODUCTION TO THE SIXTY-SIX PRINCIPLES OF THE BIBLE

It is no accident that the Holy Bible consists of sixty-six books. When God gave Moses the blueprint for the Tabernacle and its furniture, He included a Golden Candlestick with sixty-six bowls, knops, and flowers, which represented the wisdom, understanding, and knowledge of the Bible. This Candlestick also supported seven lamps of light which also pictured the complete and perfect light of truth in the holy Scriptures. God gave Moses the pattern for the Golden Candlestick before one book of the Bible had been written.

The sixty-six bowls, knops, and flowers on the Golden Candlestick were engraved on its central shaft and its six branches. There were twelve bowls, knops, and flowers on the central shaft of the Candlestick, picturing the first twelve books in the Old Testament from Genesis to II Kings.

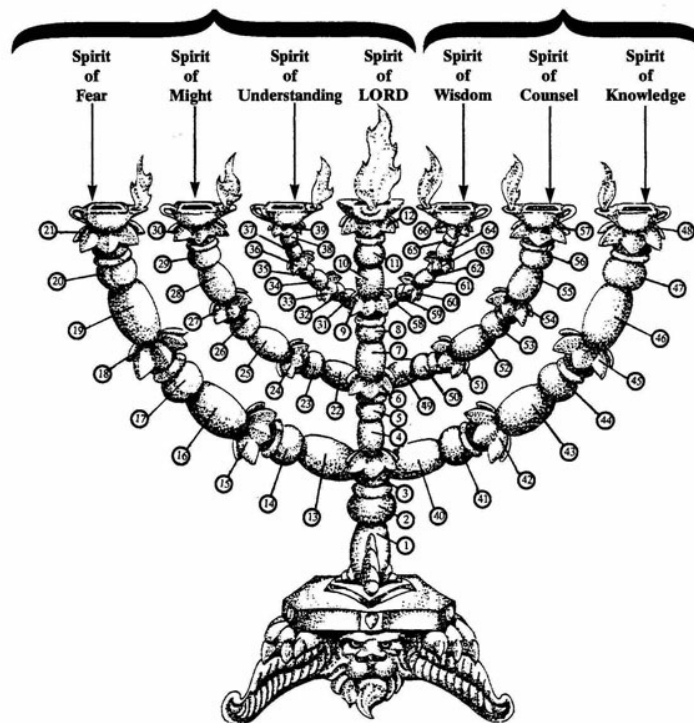
There were twenty-seven bowls, knops, and flowers on the three branches that extended out of the right side of the central shaft of the Candlestick, picturing the other twenty-seven books of the Old Testament from the book of I Chronicles to the book of Malachi.

There were also twenty-seven bowls, knops, and flowers on the three branches that extended out of the left side of the central shaft of the Candlestick, picturing the twenty-seven books of the New Testament from the book of Matthew to the book of Revelation.



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
66. Revelation — Flower Knowledge



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

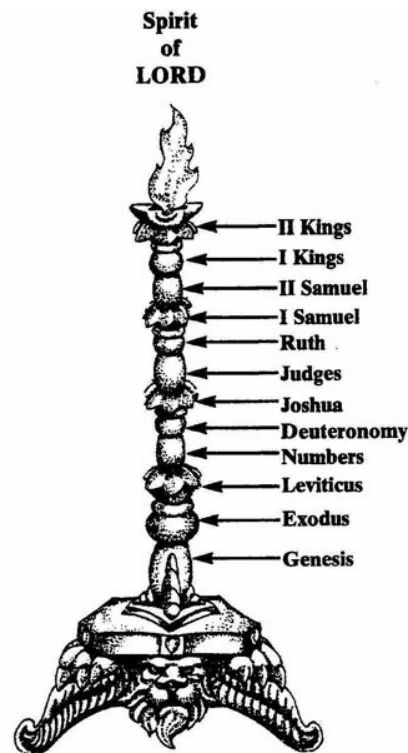
27. Daniel — Flower Knowledge
28. Hosea — Bowl Wisdom
29. Joel — Knop Understanding
30. Amos — Flower Knowledge
31. Obadiah — Bowl Wisdom
32. Jonah — Knop Understanding
33. Micah — Flower Knowledge
34. Nahum — Bowl Wisdom
35. Habbakkuk — Knop Understanding
36. Zephaniah — Flower Knowledge
37. Haggai — Bowl Wisdom
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42. Luke — Flower Knowledge
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50. Philippians — Knop Understanding
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52. I Thessalonians — Bowl Wisdom
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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
66. Revelation — Flower Knowledge

Each separate design of a bowl, a knop, and a flower was a type of wisdom, understanding, and knowledge that is found in each book of the Bible. Thus the wisdom books in the Bible relate to the bowls on the Candlestick, the understanding books of the Bible relate to the knops, and the knowledge books of the Bible relate to the flowers.

When we study the books of the Bible, we find that the main principle of truth, which is expounded in each of the books, relates to wisdom, understanding, or knowledge; thus we can fit the principles of the truth in God's Word with the shadow and type of that truth as it was portrayed through the Golden Candlestick in the Old Testament Tabernacle.

The first twelve books of the Bible form also another important pattern of truth because they form a double seal of the Bride (an inner seal and an outer seal). The seal of the Bride is known as the Star of David and is spiritually significant because God's word falls into the pattern of the star when it is disclosing those truths necessary for the Bride of Jesus Christ to have formed in her heart.

First, let us take note of the special design of the central shaft of the Candlestick with its twelve bowls, knops, and flowers, which picture the first twelve books from Genesis to II Kings.



The first six books form the principles of truth for the inner seal of the Bride, and the second six books form the principles of truth for the outer seal of the Bride. These same twelve books also fit together with the Candlestick's central shaft and its twelve bowls, knops, and flowers.

God, in His Master Plan, used the almond to represent wisdom, the apple to represent understanding, and the fig flower to represent knowledge. The design of the bowls on the Candlestick was engraved in the shape of an almond, picturing the wisdom books of God's Word. The beginning principle of all truth is God's wisdom. Wisdom is humility truth that teaches and instructs the heart how to receive all the LORD's teachings of truth. The wise, intelligent, and skilful heart humbles itself and hastens to receive the fulness of God's truth.

Humility wisdom teaches the heart to hasten to receive all truth and to hasten to perform God's Purposive Will. By learning God's beginning principle of wisdom, and making it our very own, we become like an almond tree in springtime. Wisdom is the humility truth that God presents to us through His precious Word. When our ears hear treasures of truth, our hearts can choose to make this wisdom our very own. How beautiful, exciting, and satisfying it is to the heart that is feeding on the sayings of the almond wisdom.

God used the almond tree as a beautiful picture of wisdom because it is the first of all the trees in springtime to awaken out of its wintry sleep to fulfil God's Purposive Will by putting on its gorgeous, glorious dress of buds and blossoms.

The almond tree is called the wakeful tree because it first wakes out of its wintry sleep and buds in January. In January, before flowers appear on other trees, buds and blossoms adorn the naked, leafless boughs of the almond tree. Thus the almond tree ushers in the spring. Likewise, Christ's wisdom ushers in all understanding and knowledge in the spiritual realm.

All the other trees are slow in the springtime to obey God's will in putting on buds and blossoms. While other trees remain in their wintry sleep, the almond tree hastens to do the will of God. Thus, by responding to God's call to bloom first in the spring, the almond tree points to the first principle, in the spiritual, of hearing the wisdom from God's Word. Our hearing is the almond tree of our senses that God first causes to bud and blossom in our spiritual spring season. The almond tree of wisdom is the first thing to flourish in our lives, in our spiritual springtimes. Hearing with our inner ear is the awakening of the almond wisdom of truth by God's Word. The hearing of truth creates an eye of faith within the heart to trust God and to become a doer of His Word and His will. When we allow God to plant wisdom within our being, it takes root downward and grows upward, bearing the mature fruit of confidence in God, in His power, and in His nature.

Wisdom gives us the truth of **what is**. Wisdom truth gives the heart power to accept and to admit the truth that is unalterably given. Thus the almond tree was a beautiful picture of the constant vigilance and fruitfulness of Christ's wisdom.

In God's wise design, He used the knop in the form of an apple to represent understanding books of God's Word.

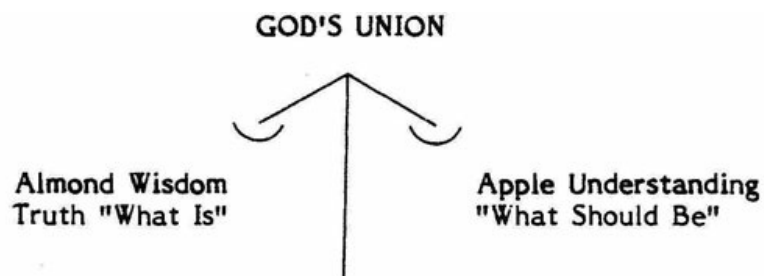
The knop on the Candlestick was in the shape of an apple. The Hebrew word for knop means apple, signifying understanding. Knop, also, is translated as apple in Spanish. It is beautiful to see how God uses the natural as a type of the spiritual in His Word. An old proverb says "an apple a day keeps the doctor away." For one thing, an apple supplies many nutrients for the body; also, apples are a natural cleanser for the body. When the body is cleansed, the eyes are enlightened, and one can see better. Likewise, the apple of understanding cleanses and enlightens our spiritual and mental eyes.

Paul prayed, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,..." (Ephesians 1:18).

God's books of understanding will enlighten our spiritual eyes so that we can comprehend the truth of the kind of productivity and fruitfulness that God desires in our lives. God's books of understanding help us to produce and to create new comprehension of the truth in our hearts and lives. Understanding helps to contemplate every given truth with deductive reasoning as to the consequences either of obedience to it or of disobedience to it. It is true understanding that energizes us to be doers of God's Word; it ensures that God's truth does not enter, merely, into just a realm of pure fantasy and illusion in our minds and hearts.

Wisdom and understanding impose on the heart, and mind the responsibility of collecting and keeping truth in order to prepare the way for knowledge and to clarify the treasures of knowledge.

Understanding opens the eye of intelligence, which is able to deduce and to join together the truth of what should be with the almond wisdom truth of what is.



God's wisdom truth reveals to us our spiritual condition that "now is." If we are going to stride forward in our spiritual education, we must begin with what "now is." As first graders in school, we thought we should never attain to the physical stature and intellectual development of twelfth graders; likewise, as babes in Christ, we may be inclined to despair of ever growing into the stature of the LORD Jesus Christ. God's almond wisdom helps us to begin where we "now are." God's understanding helps us to prophetically see where we "should be" in our spiritual education. There is always a gap between where we are and where we should be. But God, in His mercy, sends His light of knowledge in Christ Jesus to help us move from where we are to where we should be.

God's wisdom and understanding help the heart to wait on Him so that we can grow in Christ Jesus and gain

knowledge of how to implement, to accomplish, and to practice what we have learned in the theories of wisdom and understanding.

When we receive God's seed of almond wisdom and make it our very own, it becomes a powerful key to unlock the closed eyes of our understanding. God's beginning principle of learning is an almond key of wisdom that unlocks the treasures of truth in God's Word so that we can understand what God's Spirit is saying through His Word. When we hear the spiritual truth of God's Word, our eyes of understanding are opened to see the true form of truth, which is the Cross. When the ear hears the wisdom of the Cross, the eye of understanding sees the form of the Cross. Then the mouth of reason can feed on the knowledge of the humility and surrender of the Cross. This is the continual experience of one who is truly in the Crucified Way!

The fig flower on the Candlestick represents the sincere knowledge of truth. The Hebrew word for knowledge is *dah-ath*.

God desires to form this Candlestick of Truth of Jesus Christ in our hearts with His wisdom, understanding, and knowledge. Thus we, too, can lift up the seven spirits of truth, or the seven lamps of light. Consequently, we can become a bright and shining light in this present, evil world.

The apostle Paul also confirms that God's Purposive Will for us is to be shining lights in the world.

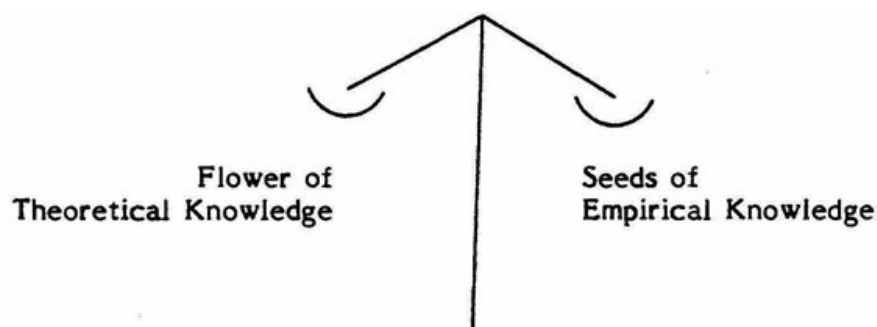
That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain (Philippians 2:15-16).

God's desire for our spiritual Candlestick is that it not be one-sided with just theoretical knowledge; He also desires that our spiritual Candlestick be adorned with empirical knowledge as well. God desires that our spiritual man should reach the highest degree of His moral high calling and His spiritual perfection in Christ Jesus, having both His theoretical knowledge and His empirical knowledge. Thus we can live in this present world as a true shining light for the LORD each day of our life.

The sons of God should be diametrically different from the sons of men. We should be blameless before God by constantly repenting of our faults and failures, and we should be harmless before men by refraining from injurious words and deeds, giving no just occasion for offense. We are called to let our light of truth shine in the midst of the darkness of this crooked and perverse world (Matthew 5:16).

Wisdom and understanding help to produce the wheel of living theory and living experience in the believer's life. Theoretical knowledge is the shaft of the wheel of experience, and empirical knowledge (experience knowledge) is the circle or rim of the wheel. When theoretical knowledge abides within the middle of our will, we can stand upon its principles of truth; we can repent by it and walk by it. Although the rim of the wheel of empirical knowledge or experience may not yet be fully developed around our theoretical knowledge, we may rest assured that the LORD will create situations for us to practice His knowledge, by letting our light of truth shine. When one has the fragrance of God's flower of theoretical knowledge in the midst of one's will, it gives one's heart faith and patience to wait for God to surround one's will with experiential knowledge of the truth.

Theoretical and empirical knowledge of truth are both represented by the fig flower that was engraved on the Candlestick. Every normal blossom or flower in the natural contains a cup which harbours the seed or sperm, which receives the fructifying pollen from the stamens, by means of the pistil in the center of the blossom. The fragrant blossom or fig flower pictures the beautiful fragrance of God's theories of truth. The seeds in the fig flower were prophetic witnesses of the future fruit of life and light or empirical knowledge that were waiting to be manifested.



When God gives us the flower of theoretical knowledge, He has already hidden the seeds of empirical knowledge or planned situations that He has reserved for our lives. God's empirical seeds of knowledge are just waiting for His planned situations so that they can spring forth into fructifying experiences for us.

The central shaft and all six branches of the Candlestick ended with the flowers of knowledge (theory), with their seeds of knowledge (experience). Hence, the Candlestick reached its summit in the central shaft and six branches with the fig flowers or blossoms of knowledge, out of which the seven lamps and their sevenfold light sprang forth, filling every nook and crevice of the Holy Place.

Consequently, the Candlestick with its bowls, knops, and flowers of wisdom, understanding, and knowledge, and its sevenfold light was a tree of life and light. Likewise, when we come to Christ, the Tree of life and light, and feed upon Him, He fills our hearts with the living almond seeds of wisdom, the living apple seeds of understanding, and the living fig flowers and seeds of sincere knowledge. Christ also fills the sincere heart with His fructifying light that quickens His seeds of wisdom, understanding, and knowledge so that the heart can grow in its spiritual education and moral development. Hence we, too, can become a mature candlestick or tree of life and light. Therefore, we can become right doers of God's Word, doing good deeds as obedient children, not deceiving our own selves (James 1:22-25).

The wisdom, understanding, and knowledge of God's Word and the practice of the moral laws of His Torah fill the heart with truth and the life with glorious harmony, both with God and man.

Jesus Christ bore witness that He was the Tree of life and light, or the living Candlestick.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6).

Christ's own blood is the way into the most Holy Place before the Father (Hebrews 9:12). Adam male and female shut up the way of innocency to the tree of life and light. But the LORD Jesus Christ has provided another way, through His precious blood, to the tree of life and light. Christ is the living truth as opposed to the types and shadows of the Old Testament. He is the life as opposed to the dead figures and types of the Old Testament.

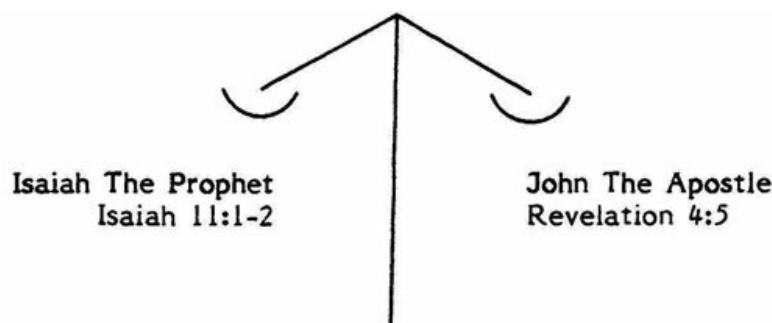
Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

Christ announced that He is the Light of the world. Light is the Name of the Messiah (Daniel 2:22). Christ is the true image of light that dwells with the invisible Father of lights. Christ is a light, both to Jews and to Gentiles (Luke 2:32). Christ is the most excellent and glorious Sun of Righteousness Who has risen with healing in His radiant wings (Malachi 4:2)! Christ enlightens the conscience of every man that is born into the world concerning right and wrong (John 1:9).

Therefore it is our responsibility and happiness to follow the Light and to walk in the radiant healing rays of His holy wings, and not to walk in darkness, death, and destruction.

Let us look at a small overview of the sevenfold fructifying light of the Spirit of Truth upon the tree of life.

Isaiah the prophet, and John the apostle, revealed the sevenfold light of the Spirit of Truth that rests upon the LORD Jesus Christ, God's divine Candlestick.



Isaiah the prophet had previously, in his prophecy, spoken of a child that should be born, a son that would be given, on whose shoulders should rest the government of all people, and now in the eleventh chapter he speaks of

the Son's divine qualifications for the great work of government that He is ordained to fulfil.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the *spirit of the LORD* shall rest upon him, the *spirit of wisdom and understanding*, the, *spirit of counsel and might*, the *spirit of knowledge and of the fear of the LORD*; (Isaiah 11:1,2).

The divine qualities of the sevenfold light of the Spirit of Truth distinguishes the LORD Jesus Christ as the all-powerful and ideal Ruler of mankind. These sevenfold lights of the Spirit of Truth empower Christ with all intellectual, administrative, and spiritual attributes as an ideal Ruler and Governor. The Spirit of the LORD, Wisdom, Understanding, Counsel, Might, Knowledge, and Fear rests upon Jesus Christ, which the sixty-six books of the Bible fully proclaim. Christ, as the Truth Bearer of light, was also pictured by the Candlestick with its sixty-six bowls, knops, and flowers and its seven lamps of light.

John the apostle also described Christ as the Possessor of the sevenfold light of the Spirit of Truth.

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God (Revelation 4:5).

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth (Revelation 5:6).

John first saw seven lamps of fire burning before God's throne in heaven which are explained as being the seven Spirits of God. Then John sees Christ, the Lamb of God, possessing seven horns and seven eyes, which are the seven Spirits of God. Thus Christ, the Lamb of God, is indued with perfect power and with perfect sight to execute God's Purposive Will and to understand God's divine Master Plan. Jesus Christ received the Holy Ghost (seven Spirits of God) without measure (John 3:34) with all the perfection of the Spirit's life, light, and power. Therefore the LORD Jesus Christ is well able to teach all God's creation and to rule over it with supreme, Sovereign power and authority.

Jesus Christ is the living Candlestick of Truth with the sevenfold light of the Spirit of Truth upon it.

Jesus Christ is the true Candlestick of life and, light, as opposed to the Golden Candlestick under the figure and shadow. Christ is the substance of all the Old Testament types and shadows, which are said to be figures of the truth. Christ is the true Manna (John 6:32), the true Vine (John 15:1), and the true Tabernacle (Hebrews 8:2).

Jesus Christ testified that the sevenfold light of truth, or the Spirit of the LORD, was upon Him, anointing Him to do God's Purposive Will.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised (Luke 4:18).

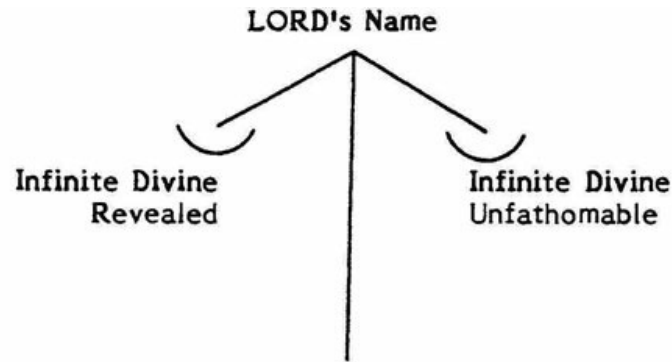
Jesus Christ came in the power of the Spirit (Luke 4:14), therefore He was well qualified to do the work of His Father. The LORD God conferred upon Jesus, without measure, all the gifts and graces of His sevenfold Spirit.

Let us examine the Candlestick and its seven lamps of light that God gave during the Old Testament dispensation of shadows, figures, and types.

The central shaft of the Candlestick had twelve bowls, knops, and-flowers, which supported the first main lamp. These twelve bowls, knops, and flowers and Lamp of Light pictured the first twelve books of the Bible from Genesis to II Kings, and the Light of the Spirit of the LORD.

The first twelve books on the shaft of the Candlestick support the lamp of the light of the LORD, from which the other six branches proceed forth.

The Name of the LORD or Jehovah is said to be found in some 5,500 places in the Bible. The light of the Spirit of Truth in the Name of the LORD reveals the deep, essential nature of God on one side of the scales, while, on the other side, the divine, infinite Name of the LORD remains unfathomable.



The LORD is the self-existent One Who causes all other existence and Who maintains all other existence. The LORD gives, dispenses, and continues all existence. He is always ready to give new and fresh existence in its fulness. The LORD is the ever living, and the ever ruling God, from Whom the Whole pattern and plan for all existence has originated. He grants every coming moment and every second of existence for the educational requirements of mankind in accordance with His Master Plan and His Purposive Will.

The LORD is the Father of mankind, and He is ever ready to grant fresh life and new light out of the abundance of His mighty mercy, His limitless love, and His infinite compassion.

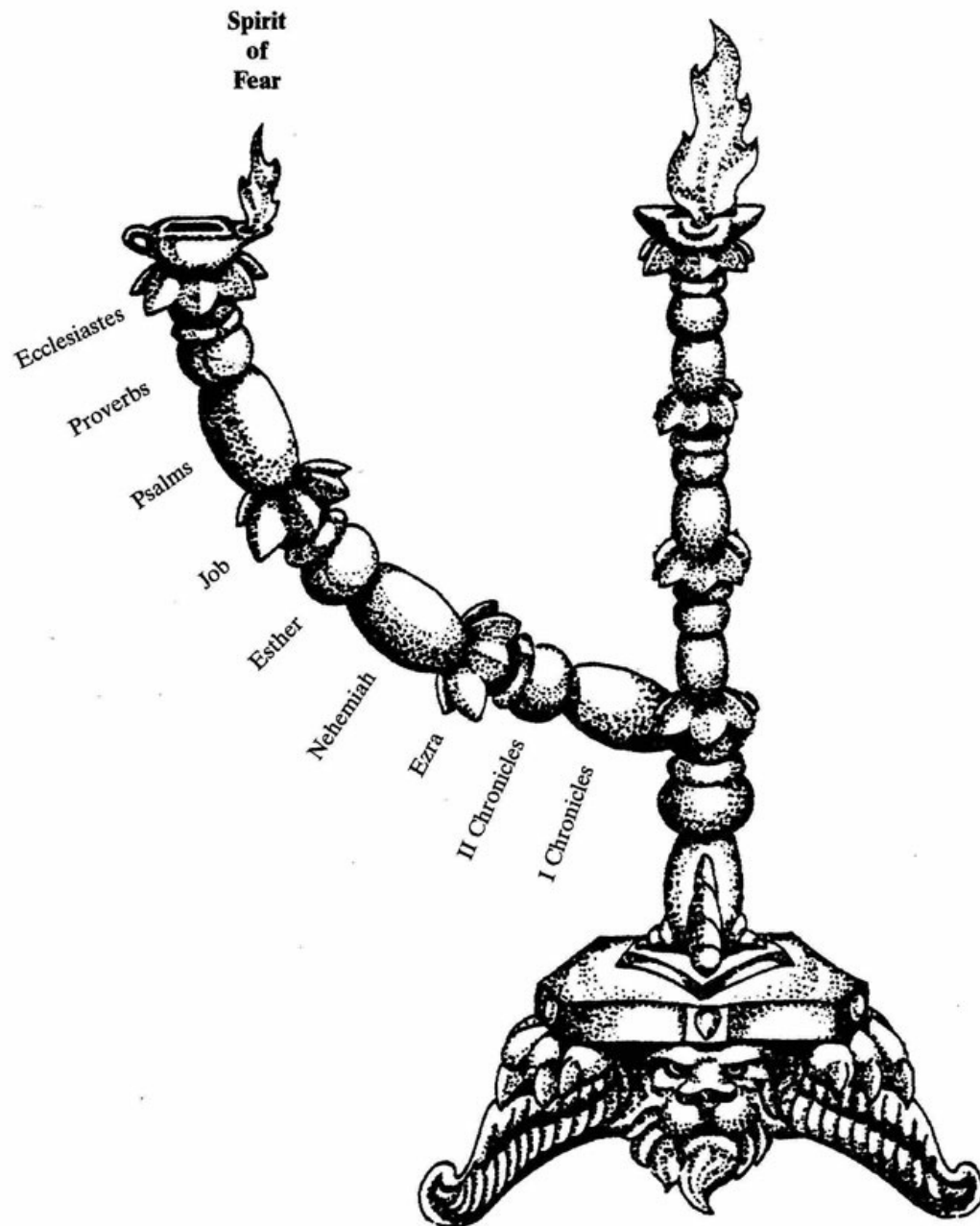
The LORD is the Creator and Governor of the world, Who gives law and order to the world, setting boundary lines that creation must keep. Because the LORD rules in compassionate love, He allows man to continue his existence in spite of his faults, failures, and errors. The LORD's merciful light and love in Christ Jesus is ever leading man out of his paths of deviation and error back to the way of truth and life. The LORD's compassionate love is ever willing to lead man out of his aberrations back to the truth and to faithful obedience to the truth and to grant fresh life and a new future to the repentant heart.

The LORD, as the Light of Truth, is the One Who orders His moral light in the midst of a darkened world. Therefore the presence of the light of the LORD's Name in our will creates in our will a preference for submissiveness to the moral light of His Purposive Will, instead of subordination to the immoral darkness of the world. Thus the repentant heart willingly submits the whole of its existence in the LORD's service.

The next nine books of the Old Testament from I Chronicles to Ecclesiastes are pictured by the nine bowls, knops, and flowers on the first branch on the right hand side of the Candlestick. These nine bowls, knops, and flowers support the lamp which pictures the Spirit of the Fear of the LORD.

OLD TESTAMENT

Spirit
of
LORD



The Light of the Spirit of Fear of the LORD enables the soul to use the freedom of its will and intelligence to submit to the intelligence and love of God's Master Plan and Purposive Will. The Hebrew word for fear is *yir-aw*, meaning reverence, dreadful, exceedingly fearful, terror, and awe.

The beginning of wisdom and understanding is the fear of the LORD.

The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever (Psalm 111:10).

The Spirit of Fear is the sense of "awe-inspiring" that arouses man's respect and reverence for God, lifting him to a higher realm of existence. This sensible feeling is the starting point of a life which is lived far above the sensual, animal existence of carnal, fleshly appetites.

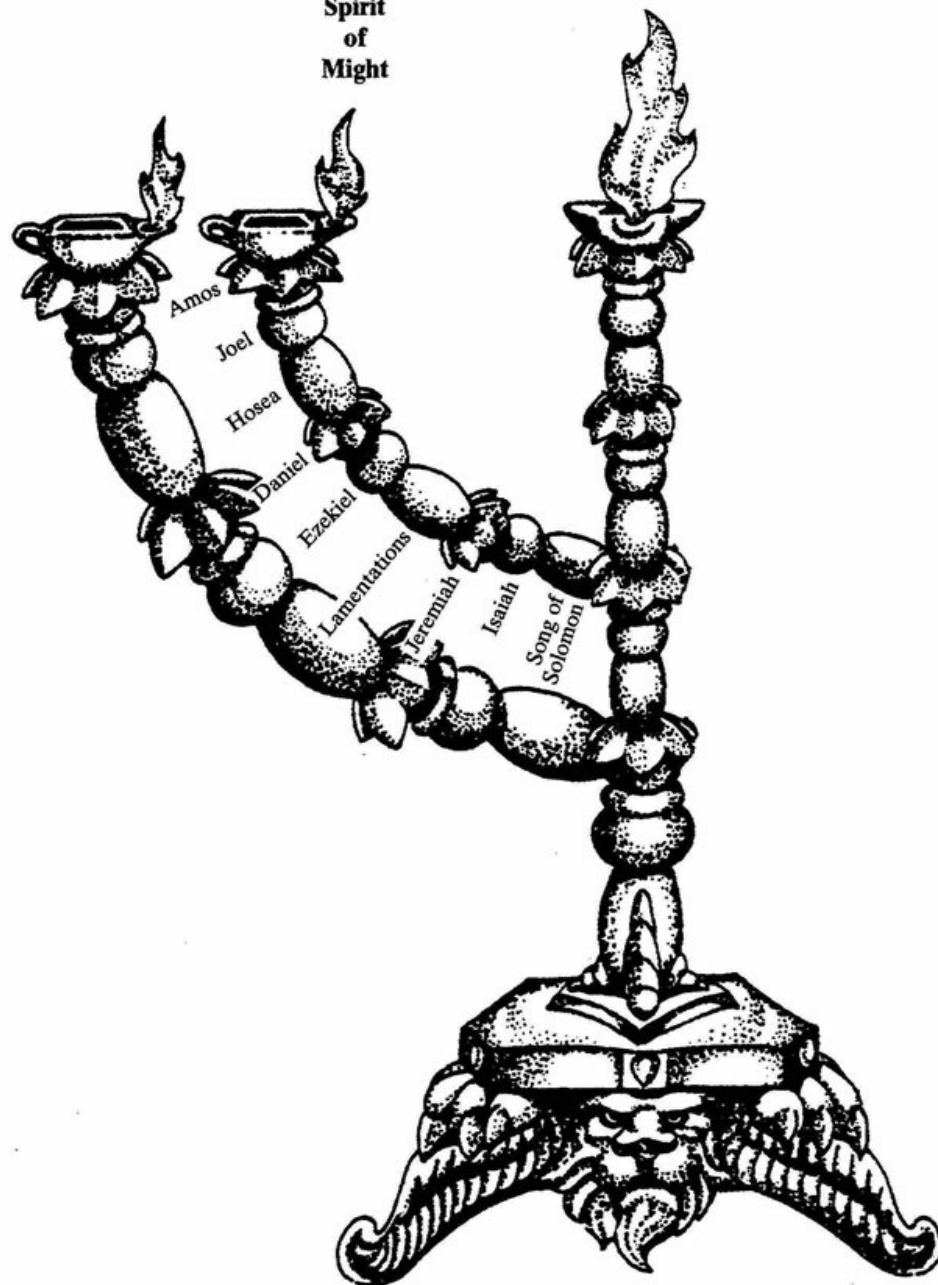
All Scripture, and particularly the truth in these nine books, is oriented toward one goal, which is the fear of the LORD. The fear of the LORD preserves God's Purposive Will in its entirety, whereas disrespect and lack of fear of God distorts God's divine Will in the human mind, as it did in Adam female. The fear of the LORD enlightens the soul concerning the LORD's method of control over the world, and helps it to see clearly the temporalness of this present world. Hence the soul is able to concentrate fervently on the divine, spiritual values of eternal truth, knowing, in reality, that nothing exists or is important but the LORD, the Eternal God.

The next nine set of books in the Old Testament, from Song of Solomon to Amos, is pictured by the nine bowls, knops, and flowers on the second branch on the right side of the Candlestick. This set of nine bowls, knops, and flowers supports the lamp of light which pictures the Spirit of the Might of the LORD.

OLD TESTAMENT

Spirit
of
LORD

Spirit
of
Might



There is might or strength that proceeds-out of the Name of the LORD.

The Hebrew word for might is *gheb-oo-raw*, meaning force, valor, victory, mastery, mighty act, power, strength, prowess, and oppression.

When the Ziphites treacherously betrayed David's place of hiding to King Saul, David trusted in the LORD's might (Torah strength) to vindicate him.

Save me, O God, by thy name, and judge me by thy strength (Psalm 54:1).

When David was in imminent danger of destruction and death by pitiless enemies, he cried to the LORD to be delivered by the LORD's might. David petitioned God according to the Torah and according to His might to overcome the aggressor.

Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: (Deuteronomy 23:15).

It was a law in the Torah, that, when a slave escaped his master and came to the land of Israel for refuge, the officials of the land had to give the slave protection and care. The officials in Canaan's Land had power to give a slave a certificate of freedom when he sought refuge under the LORD's wings of protection. Israel's officials had power to dispossess the former owner of his right to the slave and to strip him of all his ownership of the slave. Thus, through the Torah truth and the LORD's Might, He set the captive slave free.

David reminds the LORD that if his "Might" from the Torah of truth set a former idolator free, His Torah Might could also set him free from Saul because he took refuge in the LORD's Name and in His light of truth. David also bore the royal anointing oil from the LORD God, Who alone rules the world with the light of His Spirit of Might and strength. "Hence the LORD delivered David by the light of His Might.

The LORD's Might of His Name has manifested itself in days gone by and still continues to do so in this present day.

He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah (Psalm 66:7).

The "all Might" of God's power should be sufficient reason to cause the rebellious to refrain from exalting themselves by defying God, by blasphemously denying His Master Plan, and by being obstinately aggressive against His Purposive Will. God's mighty arm of power and dominion extends over all people and all things.

God is "Almighty" and He demonstrates His Might in the affairs of men by His Mighty arm and powerful right hand.

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

When God's right arm and hand is lifted up in the behalf of those He desires to raise up, He is irresistible in Might and power against all defiers and deniers. When God's Mighty arm and hand intervenes adversely, there is no one who can hinder His Mighty arm and hand. The Egyptians could not withstand God's Mighty arm when He chose to lift up Israel out of her slavery and bondage. When the LORD lifted up His mighty right arm at the Red Sea, the Sea's hindering waves had to bow in solid silence before His Mighty arm and glorious Name. When the LORD lifted up His Mighty right arm at the resurrection of Jesus Christ, lifting Him out of death and hell, Lucifer's hindering waves of opposition could not restrain the powerful working of the LORD's Mighty arm and hand.

The LORD God is the living King Who rules the universe by the Might of His Name.

Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might (Jeremiah 10:6).

Because there is no other Name of Might and power, the LORD's Name is **great**!

The names of all idols are dead and powerless, but the LORD's Name alone is Almighty and all-Powerful. The LORD's Name is infinite and immense. It is Might to the conquering of all His enemies. All Scripture is oriented

toward the goal of declaring the Might of the LORD's Name.

The next set of nine books in the Old Testament from Obadiah to Malachi, is pictured by the nine bowls, knops, and flowers on the third branch on the right side of the Candlestick. This set of nine bowls, knops, and flowers supports the lamp with the light which pictures the Spirit of Understanding of the LORD.

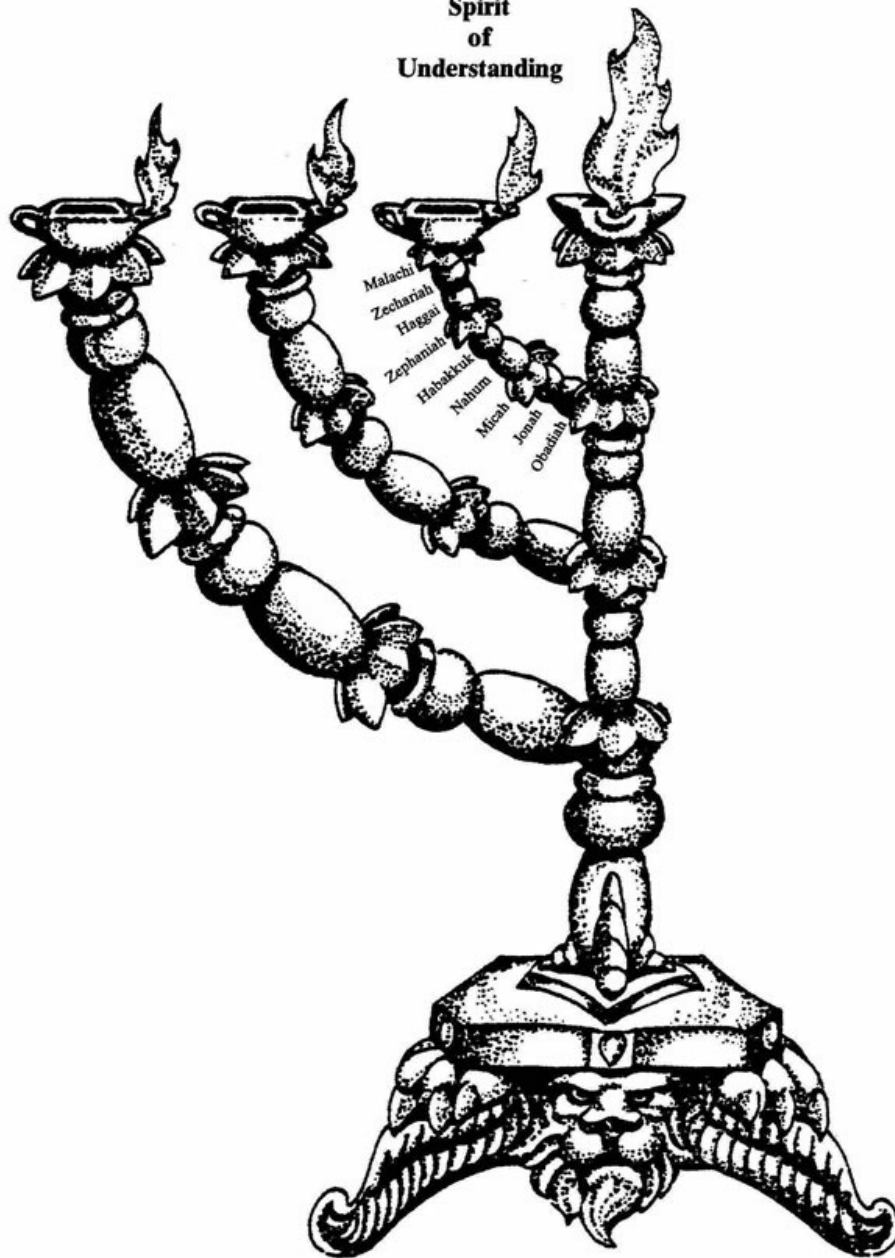
The Hebrew word for understanding is *bee-naw*, meaning to mentally distinguish, discern, direct, to instruct, to have intelligence, to think, to feel, and to be cunning.

The Candlestick had the knops or luscious apples of understanding on its central shaft, and it also had the luscious apples of understanding on its six branches. The third branch, with its almond bowls of wisdom, its apples of understanding, and its fig flowers of knowledge on its right-hand side, supported the lamp of light, or the Spirit of Understanding.

OLD TESTAMENT

Spirit
of
LORD

Spirit
of
Understanding



The LORD's light of understanding gives the soul an insight, an inner view of the LORD's Master Plan and Purposive Will as it is revealed in His Torah. The light of understanding enables the soul to make deep inspection and introspection into the ways and works of God. The light of understanding from the LORD's Candlestick, Christ Jesus, empowers the soul to see God's wise design for its existence.

The apostle Paul prayed for the eyes of understanding of the Ephesian saints to be opened so that they could comprehend the LORD's Master Plan and Purposive Will for themselves.

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, (Ephesians 1:18-20).

There are three things that God desires us to understand: 1. the hope of His calling, 2. the riches and glory of His inheritance in the saints and 3. the exceeding greatness of His power to His saints.

It is a privilege to understand God's high, moral calling to grow up unto the measure of the fulness of the stature of Christ. It is a great blessing to understand that, besides the Father's heavenly inheritance of glory prepared for the saints, there is a present inheritance of Jesus Christ's grace and glory that has been deposited in the saints. It is a day of exceeding great delight when the soul's eyes of understanding are opened to dearly see the priceless, eternal value of the grace and glory that is hidden in the footsteps of the Crucified Christ, as one walks through this present, evil world. The soul also experiences exceeding great joy in the resurrection power of Jesus Christ, after its eyes of understanding are opened and enlightened. Consequently, the soul is enabled to live above the darkness, depression, and dreariness of this present, evil world.

The LORD Jesus Christ is always ready to fill our souls daily with His crucifixion power and His resurrection power as we come to Him in faith believing. Thus we can die daily by faith with the Crucified Christ, and we can rise up daily with fresh, new life of the risen Christ. Hence we can continually walk in a oneness of relationship with the LORD Jesus Christ. After our eyes of understanding are enlightened with Christ's light of understanding, our hearts are filled with hope and faith to press on in God's moral high calling for us. After our eyes of understanding are illuminated with the Spirit's light of understanding, our hearts will experience overflowing gratitude for the riches of the grace of the Crucified Christ, and for the exceeding greatness of Christ Jesus' resurrection power to us-ward.

The wise father in Proverbs exhorted his children to lay hold of the light of understanding.

Hear, ye children, the instruction of a father, and **attend to know understanding**. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, **get understanding**: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and **with all they getting get understanding** (Proverbs 4:1-7).

The light of understanding or the spirit of understanding exceeds all material riches. Therefore one should obtain understanding regardless of the cost.

However, it is most necessary to join wisdom to understanding. It is not enough for our hearts to be impregnated with the almond seeds of wisdom, or the truth that now is in Christ Jesus, but we must have also the Spirit's light of understanding in order to see what spiritual experiences in Christ Jesus we should have beyond what we already have. The light of understanding is necessary for Christ's full image of truth to be formed in our hearts.

Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: (Proverbs 7:4).

The light of understanding is obtained through the atoning blood of Jesus Christ. Consequently, understanding is a blood relative, as it were, a near kinswoman to be loved and protected.

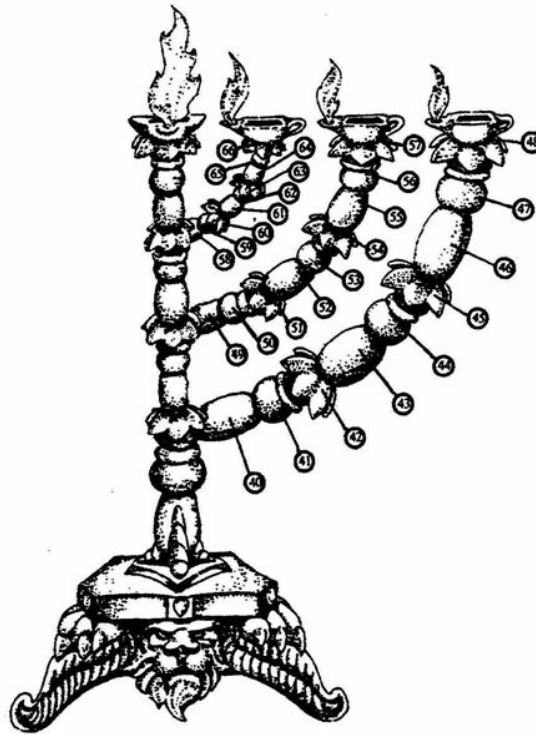
It is the blood relative, known as understanding, that will help to form the fulness of the measure of the stature of Christ in our hearts and lives.

The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding (Proverbs 9:10).

The Hebrew word for holy in the verse is plural, giving the plural of majesty or God. Thus, when the head is filled with the knowledge of the holiness (plural) of the Father, Son, and Holy Ghost, and the heart is filled with the light of wisdom and understanding, the soul will know how to be passively submissive to God's Master Plan for it and how to be actively obedient to His Purposive Will for it.

The three lamps of light that were supported by the three branches on the right side of the Candlestick represented the complete Light of Fear, Might, and Understanding. These three branches on the right side of the Candlestick contained twenty-seven bowls, knops, and flowers, picturing the twenty-seven books of the Old Testament, which supported the three lamps which were figures of the light of Fear, Might, and Understanding of the LORD.

There were also three other arms that proceeded out from the Candlestick's main shaft on the left side. These three arms on the left side of the Candlestick also contained twenty-seven bowls, knops, and flowers which also supported three lamps of light upon them. These twenty-seven bowls, knops, and flowers, with their three lamps of light, picture the twenty-seven books in the New Testament with their lights of knowledge, counsel, and wisdom.



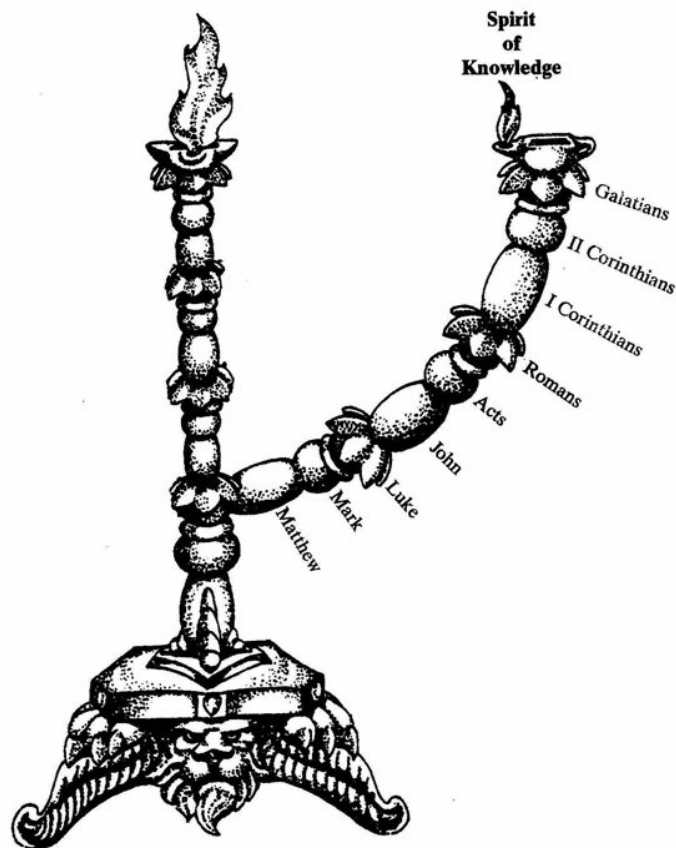
- 40. Matthew — Bowl Wisdom
- 41. Mark — Knop Understanding
- 42. Luke — Flower Knowledge
- 43. John — Bowl Wisdom
- 44. Acts — Knop Understanding
- 45. Romans — Flower Understanding
- 46. I Corinthians — Bowl Wisdom
- 47. II Corinthians — Knop Understanding
- 48. Galatians — Flower Knowledge
- 49. Ephesians — 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
- 66. Revelation — Flower Knowledge

The entrance of God's light of knowledge, counsel, and wisdom gives light to the simple. God's Spirit of light and truth miraculously and rapidly dissipates Lucifer's moral, spiritual darkness and death.

The next set of nine books in the Bible is found in the New Testament from Matthew to Galatians and is pictured by the nine bowls, knops, and flowers. on the first branch on the Candlestick's left-hand side. This set of nine bowls, knops, and flowers supports the lamp of light which pictures the LORD's Spirit of Knowledge.

The Hebrew word for knowledge is *dah-ath*, meaning to know, to be aware, or to be cunning, to observe, to recognize, to instruct, to designate, or to be skilful. The Candlestick had the fragrant, fruitful flowers of knowledge on its central shaft and it also had the fragrant, fruitful flowers of knowledge on its six branches, and it also had the lamp of the light of Knowledge on its first branch on its left side.

NEW TESTAMENT



The Apostle Paul proclaims God's gift of both the written Word and the living Word so that we might receive His light of knowledge in our earts and souls.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Corinthians 4:6).

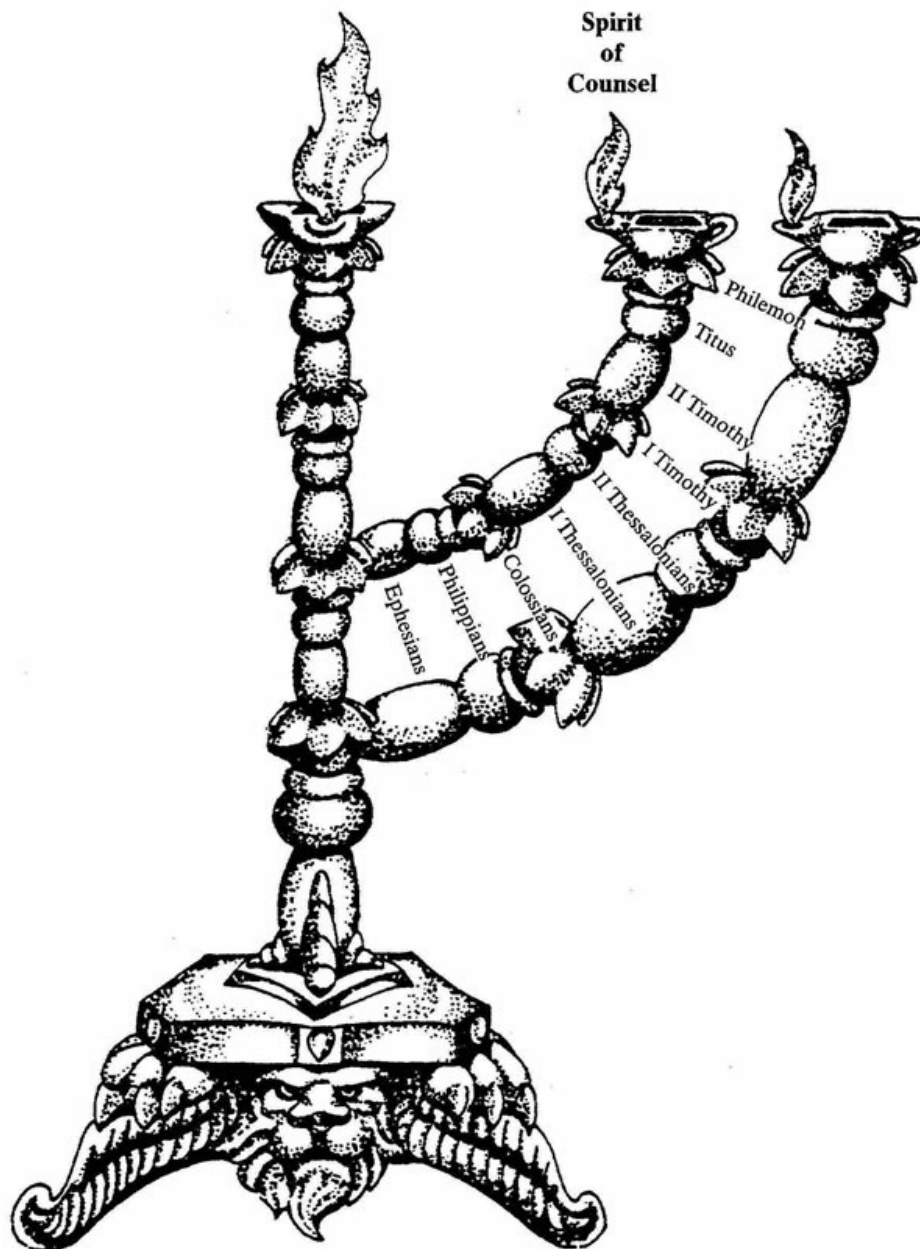
The Light of Knowledge shining forth from the face of Christ Jesus reveals to us the glory of God. The Light of Knowledge that shines from the face of Jesus Christ is both a pleasant and a profitable experience to the eye of the heart. The glorious Light of Knowledge from Christ Jesus displays the excellency of the Father's resurrection power, Who lifted the LORD Jesus Christ up from death, hell, and the grave.

The Light of Knowledge from the glorious, resurrected face of Jesus Christ illuminates the heart and enlightens the mind so that they can clearly perceive and apprehend all truth from His Father. The Father's Almighty power overcomes all His adversaries, all His oppositions, and all His enemies. The Light of Knowledge from the face of Jesus Christ is the glorious "love-lock" that binds the heart and soul in an intimate oneness of relationship with the

heavenly Father. The Light of Knowledge from the face of Jesus Christ is the excellency of the Spirit's light that convinces the conscience in the soul of the evil presence of secret, idolatrous thoughts. The light of knowledge reveals the hidden, tormenting feelings that lurk in the heart and mind. It is the infinite, divine power of the glorious Light of Knowledge of truth that swallows up all the hidden darkness and death in the spirit and soul that we have inherited from Adam the first.

The next set of nine books in the Bible is found in the New Testament, from Ephesians to Philemon, and is pictured by the nine bowls, knops, and flowers on the second branch on the Candlestick's left side. This set of nine bowls, knops, and flowers supports the lamp of light which pictures the Spirit of Counsel of the LORD.

NEW TESTAMENT



The Hebrew word for counsel is *ay-tsaw*, meaning advice, plan, prudence, advisement, counselor, purpose, to deliberate, to resolve, consult, determine, devise, and to guide.

The LORD works all things after the counsel, advice, purpose, plan or design of His own will.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (Ephesians 1:11).

The inheritance that we have obtained in Christ Jesus is through the Spirit of Counsel from the Father's own will. Jesus Christ, the living Candlestick, is a tree of life that is crowned with the light of the LORD's immutable and unchangeable Counsel.

Wherein God, willing more abundantly to shew unto the heirs of promise the **immutability of his counsel**, confirmed it by an oath: (Hebrews 6:17).

God's pledge to the heirs of promise has been confirmed by the light of His immutable Counsel, and His divine Oath. The Apostle Paul was faithful to also declare God's unchangeable counsel in Christ Jesus, to the believers in the New Testament dispensation.

For I have not shunned to declare unto you all the counsel of God (Acts 20:27).

The Apostle Paul was faithful to preach to all believers, **only** the counsel of God. Paul did not add any of his purposes, plans, and designs to God's Master Plan and Purposive will. Paul did not wilfully or purposely conceal any part or portion of God's light of counsel.

The risen Christ, in His merciful love, offers the glorious light of His Spirit of Counsel to the poor, blind, and ignorant Laodicean church age which is living in spiritual darkness.

The Laodicean church age is our present church age that is living in a state of spiritual lukewarmness.

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: **I counsel thee** to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see (Revelation 3:14-18).

The risen Christ lovingly offers His light of counsel, His Spirit of purpose and determination, to His backslidden people of this Laodicean church age, which will-guide them from their sick, lukewarm state into His cold, humility waters of crucifixion and into His hot fire of resurrection glory. The risen Christ counsels the lukewarm Laodicean church age to cast out their proud, vain, exalted opinions that they had of themselves concerning their spiritual condition. The light of Christ's counsel illuminates the blind, darkened heart so that it can repent and cut off its errors and falsehoods. Thus they will be enabled to put on the Light of right and truth.

The light of the LORD's counsel endures for ever.

The counsel of the LORD standeth for ever, the thoughts of his heart to all generations (Psalm 33:11).

The Psalmist knew that the light of the LORD's Counsel would lead, guide, and direct him to His plan and purpose for him (Psalm 73:24). Israel, like the Laodicean church, waited not for the light of the LORD's counsel to lead and guide them.

They soon forgot his works; they waited not for his counsel: (Psalm 106:13).

Israel did not wait for the LORD to reveal His Master Plan for them. Therefore their hearts were filled with

doubts, distrust, and murmurings. They did not grant the LORD the privilege of revealing His plan, His purpose, and His provision that He had already prepared for them. They murmured for water only three days after the LORD had proved His Sovereign power and authority over the waters of the Red Sea. Then, six weeks later, they murmured because they lacked food, without waiting to see what the LORD had miraculously prepared. Had they waited for the light of the LORD's counsel, they would have had the thrill of learning the LORD's Master Plan in advance and enjoying His Purposive Will by His gracious gifts of water out of the Rock and manna from heaven.

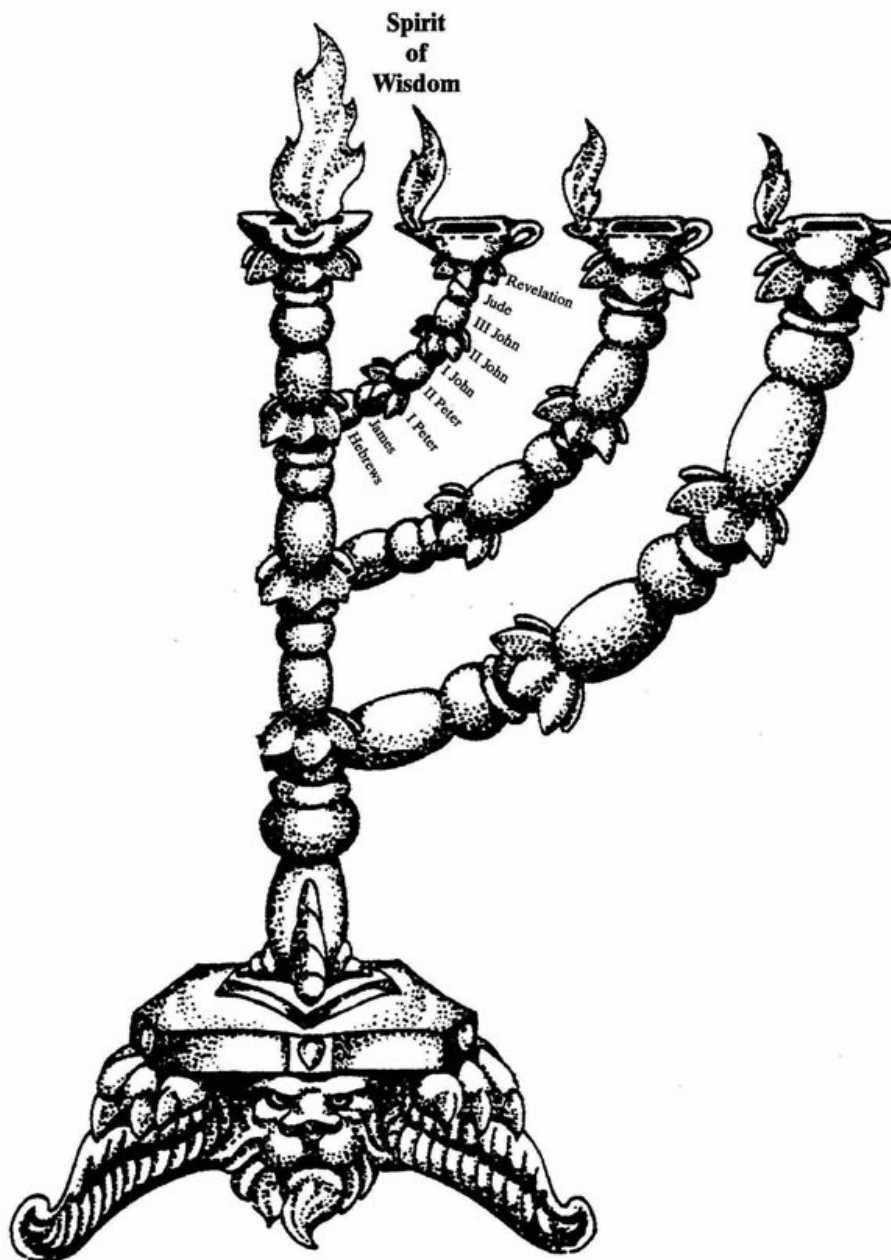
Later, those in Israel who despised and scorned with great contempt the light of the LORD's counsel, were forbidden to go to Canaan's Land.

Because they rebelled against the words of God, and contemned the counsel of the most High: Therefore he brought down their heart with labour; they fell down, and there was none to help (Psalm 107:11-12).

God's holy Word supports the eternal Spirit of His counsel. The LORD sends sufferings as a penalty to those who transgress the counsel of His will. The LORD humbles the heart with pain and travail in order to bring it under subjection and submission to the Spirit of counsel in His will.

The next set of nine books in the Bible is found in the New Testament from Hebrews to Revelation and is pictured by the nine bowls, knops, and flowers on the third branch on the Candlestick's left side. This set of nine bowls, knops, and flowers supports the lamp of light which symbolizes the Spirit of Wisdom.

NEW TESTAMENT



The Hebrew word for wisdom is *khok-maw* meaning to be wise in mind, to show self wise, to deal wisely, make wiser, proficiency in learning the truth that now is, to become wise, to make wise and to teach. The Candlestick had twenty-two bowls of the wakeful seeds of almond wisdom, twenty-two knops of apple understanding, and twenty-two fig flowers of knowledge, making a total of sixty-six bowls, knops, and flowers on its central shaft and on its six branches. The third branch on the Candlestick's left side supported the Lamp of Light of the Spirit of Wisdom. Reverential awe and respect for the LORD's Name is the origin of all wisdom.

The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding (Proverbs 9:10).

The beginning of wisdom's waters is the fear of, or reverence for, the LORD's holy Name. When the heart demonstrates a love for the fear of the LORD's Name, wisdom opens the depths of her wellspring to that heart. The wellspring of wisdom becomes like an overflowing brook in the mouth of the wise.

The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook (Proverbs 18:4).

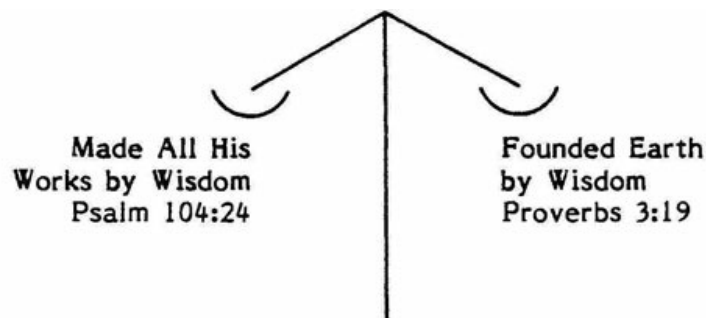
When the heart lengthens its cords of love, drawing up the waters of truth from wisdom's wellspring, the mouth becomes an overflowing brook from which all strangers and pilgrims can quench their spiritual thirst.

The happiness of man's heart and soul has its origin in wisdom.

Happy is the man that findeth wisdom, and the man that getteth understanding (Proverbs 3:13).

Remember, wisdom is the truth that **now is**. Hence, the truth that now is, consists in the fact that man's spiritual joy and tranquillity of heart has its origin in wisdom. The heart is happy and joyful when it has peace and rest, and it has quietness and peacefulness when it is trusting the LORD, and trustfulness in the LORD is a result of wisdom's abiding inwardly in the heart. A oneness of relationship with wisdom in the heart will also produce outward material bountifulness.

Wisdom was the substance from which the LORD God made all His works and through which He founded the earth.



O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches (Psalm 104:24).

The LORD has made manifold things, many in number, and many in variety. All the LORD's works are products of His incomprehensible wisdom. All God's works have a special place in His Master Plan, whether man appreciates it or not.

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens (Proverbs 3:19).

Before all creation, the LORD God brought His only begotten Son, Wisdom, to birth (Proverbs 8:22-25). Then,

through wisdom, God founded the earth. Wisdom set the base of the earth upon the waters and he supported it with pillars (Psalm 24:2, 136:6, 104:5, Job 38:4-6).

The Light of the Spirit of Wisdom gives revelation in the knowledge of the heavenly Father.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (Ephesians 1:17).

The LORD is the God of our LORD Jesus Christ, and the Father of glory, and He, through the Light of the Spirit of Wisdom, reveals Himself. The Father is the source of all glory with which the saints shall be invested at the resurrection. It is the Father's glory that raised Jesus from the dead (Romans 6:4). The Father and Son have sent the Spirit of Wisdom and revelation by the Holy Ghost so that believers may know the resurrection glory of the Father and the Son. Thus, believers are able to walk daily in newness of life.

The Spirit of Wisdom has come to give revelation of God's Word to the believer's mind and to give revelation of God's nature to his heart. Thus, the heart is enabled to acknowledge Christ's authority by an obedient conformity to Him, and the mind is able to experience perfect peace as it stays itself upon God (Isaiah 26:3-4).

The Light of the Spirit of Wisdom is acquired by simple asking in faith believing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord (James 1:5-7).

We should not pray as much for the removal of our suffering as we pray for the Spirit of Wisdom to reveal unto us the **truth that now is** in the midst of our suffering. Therefore, let us become beggars, and let us become as fools before the throne of grace that we may receive Christ's wisdom, which will help us to grow up unto the measure of His stature. Let us realize that we need more light of Christ's wisdom, that we need an increase of His light in the dark crevices of our hearts.

Let us be assured that when we go to God with a conscious sense of our weakness, our ignorance, and our folly, and ask Him for His wisdom, He will give liberally to us and He will not rebuke us for our darkness and ignorance. But, His light of wisdom will only shine in a greater way in our hearts causing our weakness and darkness to dissipate and disappear. We need not fear the LORD's excluding us, or limiting His favours, when we humbly, in faith, petition Him.

Why perish as fools in our foolishness, when wisdom may be had for the asking?

However, we must not stagger and waver in unbelief at the promises of God when we petition Him for His wisdom. We must, with a sincere motive and a steadfast mind, wait immovably before the LORD until we receive the light of His Wisdom.

We must not be lifted up on a great wave of faith and desire one day for the light of Wisdom (that will take us to the New City), while the next day we allow another wave of fleshly satisfaction and worldly enjoyment to throw us down into darkness, despair, and disbelief. When we have this unstable, paradoxical experience from one day to another, we must not think that the LORD will trust us with His glorious light of Wisdom.

We cannot be like the waves of the sea in our trust and desire. We cannot live a paradoxical life of anticipation and doubt and yet expect to receive the Father's Spirit of Light of Wisdom. We cannot ever be rising and falling, swelling up and sinking, being lifted up and cast down, tossing high and low, and expect God to trust His Spirit of Wisdom and glory to us, for us to use, in our unstable, unsteadfast condition. We must continue fervent and steadfast in the midst of our afflictions, trials, tests, and sufferings, seeking His Wisdom that now is in the midst of them; then the LORD will grant us His Spirit of Wisdom. Subsequently, we shall be able to see and know **the truth that now is**.

God's Spirit of Wisdom is from above. When we humble ourselves and descend into the low place before the LORD, the Spirit of Wisdom from the Father above will descend into our minds and hearts.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy (James 3:17).

The wisdom that is from above is diametrically different in nature from the wisdom that is from below. The wisdom that is from above consists in several beautiful attributes. It is pure, without iniquitous aims that would degrade it. It is free from defilement. It does not permit any known sin in the heart or life. Wisdom's peace rests upon its purity. It is the ministry of wisdom to make peace in families, churches, and in all societies. Wisdom is gentle, prevents the owner of it from being furious and angry when he cannot control situations and opinions of others. It prevents the mouth from being rude and overbearing in conversation. It prevents the tongue from being cruel and harsh when one's human will is thwarted or crossed.

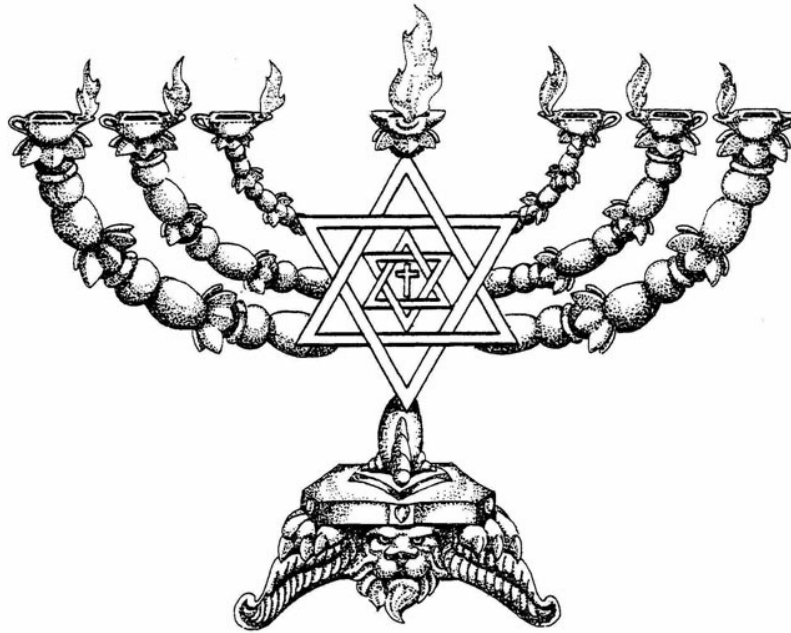
Christ's Spirit of Wisdom is gentle and kind in all of its workings. It is easily entreated or persuaded to descend and to minister to a needy, entreating heart. Christ's Spirit of Wisdom is full of mercy and good fruits, ready to forgive offenders and ready to relieve those in want. Christ's Spirit of Wisdom is without partiality, without evil suspicion, evil judging, and evil surmises. Christ's Wisdom is also without hypocrisy, or without disguises and deceptions.

How blessed God's people are to have a living Candlestick, the LORD Jesus Christ, with almond bowls of wisdom truth on His central shaft and six branches, and to also have the light of Spirit of Wisdom upon the seventh Lamp. Christ's Wisdom is a part of the Candlestick's crowning which leads, rules, and guides the heart in its spiritual education and moral development.

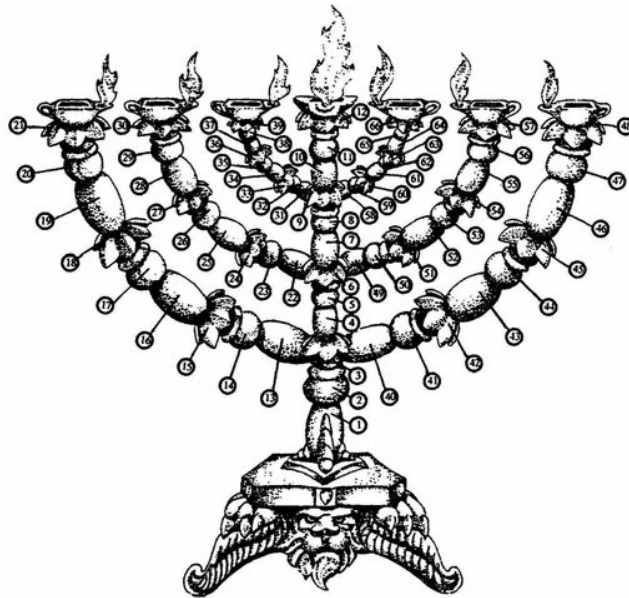
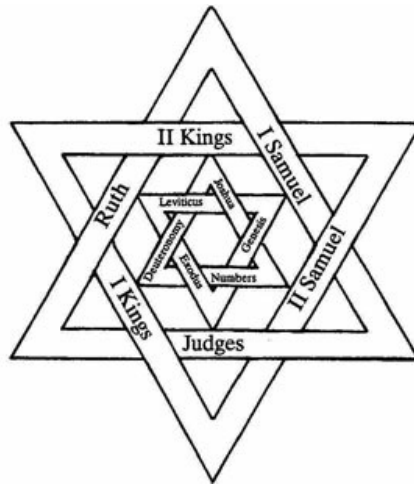
We have seen the Candlestick in the Mosiac Tabernacle with its sixty-six bowls, knops, and flowers, and its seven Lamps of Light, picturing the sixty-six books in our Bible, which supports the complete Light of seven Spirits of the LORD: LORD, Fear, Might, Understanding, Knowledge, Counsel, and Wisdom.

**THE LORD'S
SIXTY-SIX SPIRITUAL PRINCIPLES
OF TRUTH**

**THE TWELVE PRINCIPLES FROM
THE LORD'S CANDLESTICK OF LIGHT
THAT BEGET ALL OTHER PRINCIPLES**



Rev. B. R. Hicks



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
66. Revelation — Flower Knowledge

INTRODUCTION

It is no accident that the Holy Bible consists of sixty-six books. When God gave Moses the blueprint for the tabernacle and its furniture, He included a Golden Candlestick to represent the full light of WISDOM, UNDERSTANDING, and KNOWLEDGE found in Christ Jesus. Also, this candlestick was the visible picture or type of the full light found in the sixty-six books of the Bible.

The Golden Candlestick was fashioned with sixty-six bowls, knops, and flowers on its central shaft and its six branches. Each separate design was a type of the Light found in each of the books of the Bible, whether it be Wisdom, Understanding, or Knowledge. Thus we find the light of Wisdom relating to the bowls on the Candlestick, the light of Understanding relating to the knops, and the light of Knowledge relating to the flowers.

When we study the books of the Bible, we find the central principle that is expounded in each of the books relates either to the light of Wisdom, Understanding, or Knowledge; thus we can fit the principles of the truth in God's Word with the shadow and type of that truth as it was portrayed through the Golden Candlestick in the Old Testament tabernacle.

The first twelve books of the Bible also form another important pattern of truth because they form a double seal of the Bride (an inner seal and an outer seal). The seal of the Bride is known as the Star of David and is spiritually significant because God's Word falls into the pattern of the star when it is disclosing those truths necessary for the Bride of Jesus Christ to have formed in her heart.

The first six books form the inner seal, and the second six books form the outer seal of the Bride. These same twelve books fit together with the first section of the Candlestick or its central shaft with its twelve bowls, knops, and flowers. The central shaft of the Candlestick is the first part of our study because it concerns the first twelve books of the Bible. The word *shaft* which actually means the *loin* or the main part, the generative part of the Candlestick from which the branches grew, as it were. The six branches grew from the *loins* of the Candlestick, three from the right and three from the left. The twelve basic principles on the shaft or loin of the Candlestick proper support the lamp of the tetragram name *LORD*, the self-existent One who reveals Himself. The Name of the *LORD* gives birth to the three branches to the right and to the left on the Candlestick and to the principles of truth thereon.

Engraved on the center stem of the Candlestick were four bowls, four knops, and four flowers, and each one of these represented one of the first twelve books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings and II Kings.

The *Twelve Principles* found in these books also relate to the twelve bowls, knops, and flowers on the central shaft of the Candlestick. All of God's principles are divided into three main categories of truth: Wisdom, Understanding, and Knowledge. Out from the central shaft, or out from the first twelve books and their corresponding principles, comes the birth of all the other principles in the Word.

In God's Master Plan, He used the ALMOND to represent Wisdom, the APPLE to represent Understanding, and the FIG to represent Knowledge. Thus we know by the design of the bowl which was formed in an almond shape that the bowls on the Candlestick stood for Wisdom. The beginning principle is Wisdom--wisdom heard and received from others. By learning this beginning principle, which is Wisdom, we make it our very own. Wisdom is the truth presented to us from God through His precious Word. Our ears hear treasures of truth; then our hearts can choose to make this Wisdom our very own. How beautiful and exciting it is to hear what the almond Wisdom is saying!

God used the almond tree to be a picture of Wisdom because it is the first tree to fulfill His will by putting on its gorgeous, glorious dress of blossoms in springtime. All the other trees are slow in the springtime to obey God's will in putting on buds and blossoms. While other trees remain in their winter sleep, the almond hastens to do the will of God. Thus, by responding to God's call to bloom in the spring, the almond tree points to the principle that hearing is the first experience received from the Word of God. Our hearing is the first one of our senses that God causes to bud and blossom in our spiritual spring season. The first thing to flourish in our lives, in our spiritual springtime, is the almond tree of Wisdom. Hearing with our inner ear is the *Almond Wisdom* of truth we receive from the Word of God. The hearing of truth creates an eye of faith within the heart to trust God and to become a doer of His Word, His will. When we plant Wisdom within our being, it takes root downward and grows upward, bearing the mature fruit of confidence in God, in His power, and in His nature.

Then, secondly, there was the *Knop*, which means *apple* in the Hebrew and which signifies Understanding. *Knop*

is also translated as *apple* in Spanish. It is beautiful to see how God uses the natural as a type of the spiritual. An old proverb says “an apple a day keeps the doctor away.” For one thing, an apple supplies many nutrients for the body; also apples are a natural cleanser for the body. When the body is cleansed, the eyes are enlightened, and one can see better. Likewise, the apple of Understanding cleanses and enlightens our spiritual and mental eyes.

Paul prayed, “... the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints....” (Ephesians 1:18).

Understanding is the eye of intelligence that is able to deduce and join together the beginning principle of Almond Wisdom truth that has already been learned with the Knowledge that is gained as one grows in God. When we receive and make God’s seed of Almond Wisdom our own, it becomes a powerful key to unlock the closed eyes of our Understanding. The Beginning Principle is an Almond key of Wisdom that unlocks the treasures of truth in the Word of God so that we can hear what the Spirit of God is saying through the Word of God. We hear the spiritual truth of God’s Word, and, in turn, our eyes of Understanding are opened to see the true form of truth, which is the *Cross*. The hearing of Wisdom in the ear and the seeing of the Cross with the eye prepare the mouth to feed on the Knowledge of the Word. This is the continual experience of one who is truly in the Crucified Way!

True Knowledge (*dah-ath* in Hebrew) produces the wheel of living theory and living experience in the believer’s life. Living, theoretical knowledge is the shaft of the wheel of experience, and empirical knowledge (experience knowledge) is the circle or rim of the wheel. When theoretical knowledge is truly and wholly within the middle of our will, we can stand upon the principles of theoretical knowledge of truth; we can repent by them and walk by them, though there may be no empirical wheel of experience surrounding our theoretical knowledge. Having the theoretical fragrance of God’s Knowledge of truth in the midst of the shaft of the human will gives the believer patience to wait for God to surround his will with the wheel of experience Knowledge of the truth.

We must understand that all of God’s principles of truth come from His Wisdom, Understanding, and Knowledge in order to understand how the sixty-six principles of the Bible fit with the Golden Candlestick. The sixty-six principles found in each book of the Bible are sixty-six glorious, hidden streams of truth that flow through each book. All sixty-six principles are also hidden within the creation story.

GENESIS
A BOOK OF WISDOM
FIRST PRINCIPLE

The first principle, represented by the first bowl on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of Genesis. This BOWL or ALMOND of WISDOM displays God's BEGINNING PRINCIPLE. Genesis, a book of WISDOM, actually contains all sixty-six principles which are hidden in the creation story. The Book of Genesis also forms the first bar of the inner seal.

God is the *Cause* of ALL things, or the Cause of all things is the Person of the LORD God Himself as He is introduced in Genesis 1:1.

The LORD God unveils Himself as the *Beginning* of many things in Genesis. "And in the beginning..."--the very first word in the Hebrew text is *raysheeth* which means "the beginning." So the *Head* or *Cause* and the *Foundation* or *origin* of all things is the headship of God Himself and His only begotten Son, the Christ, the Word, the Eternal Wisdom of God as mentioned in: Proverbs 8; John 1:1,3,10; Ephesians 3:9; Colossians 1:16; Hebrews 1:2.

God is the Cause of all material things and forms. He is that from which all things have proceeded. He is the efficient Cause that purposes, motivates, and produces results. He is the formal Cause that makes all conceived things to be what they are. The LORD God is the Cause, the Reason, the Motivator of all things.

So God is the beginning in Genesis, the Cause of all things. It is so wonderful to receive the truth that God is the Head, the Cause, of all things and, therefore, the Owner of all things. When we make this Wisdom our very own, it produces a confidence, a rest, and a peace that passes all understanding. Since God is the Cause and the Owner of all things, He bears the responsibility of the governing and the upholding of all things; therefore, we can cast ALL our care upon Him and rest in confidence in Him.

People who are not willing to take the Wisdom truth of God as the Beginning Cause will continually live in a state of suffering and darkness and constantly blame people, places, and things as the cause because they do not acknowledge God as the Cause of all things. We break the ninth Commandment by bearing false witness against the truth when we do not acknowledge that He is the Cause. When we know that God is the Cause, we will seek His mind and His will to enlighten us concerning His purpose, His plan, and the lessons He has to teach us through people, places, and things. Thus, we enjoy constant growth in peace and confidence, knowing that GOD IS THE CAUSE.

God and His Word are the beginning or the origin of our present world, and God was the beginning of the prehistoric worlds. God is the beginning of the human race. Also, the Book of Genesis gives us the beginning of sin, the beginning of family life, the beginning of man-made civilization, the beginning of the nations of the world, and the beginning of the Hebrew race. This book reveals the beginning of God's power as manifested in our present world. Genesis is the beginning of the unveiling of God's mind and Master Plan of redemption through His Son, Jesus Christ. In Revelation 22:13, Jesus said, "I am Alpha and Omega, the beginning and the end, the first and the last." God and His Son are the BEGINNING CAUSE OF ALL THINGS! This is the foundation of all truth.

The first Almond design on the shaft or the loin of the Candlestick typified the Beginning Principle on which all other truth rests! All things in Genesis had their beginning in a seed, the Wisdom, the Almond, of the Almighty God!

When we learn that God is the Cause and that He begins all things with a seed, we cease despising the small things, the small seeds that come our way through the Word of God and through experiences of life. A new spiritual day comes to birth when we hear inwardly that God and His Son are the Cause and that He begins all things with an ALMOND SEED OF WISDOM!

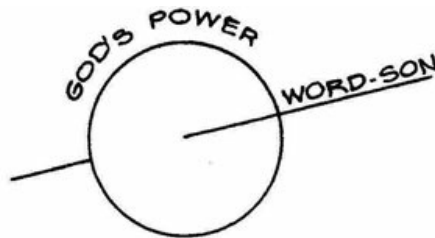
EXODUS

A BOOK OF UNDERSTANDING

SECOND PRINCIPLE

The second principle, represented by the first knop on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of Exodus. This KNOP or APPLE of UNDERSTANDING displays God's CREATIVE POWER PRINCIPLE or His CREATION PRINCIPLE. Exodus also forms the second bar of the inner seal of truth.

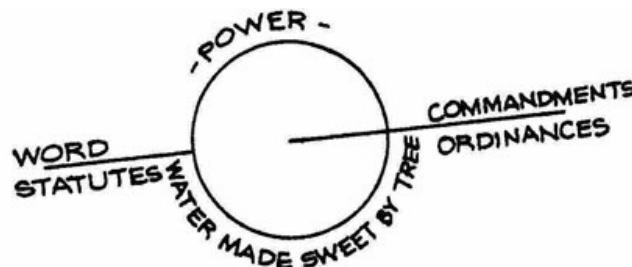
Exodus is a book of UNDERSTANDING. Exodus unveils Israel's exit from Egypt or their *going out* of Egypt. It is the book of the separation of the children of Israel expressly from the land and the people of Egypt. Israel made other exits or goings forth; for instance, they went forth out of bondage, out of darkness, and out of death. In Israel's entire journey through the wilderness, she experienced a continual *going* from one place to another. For example, they were led forth into a place without water, and they were thirsty. Then God did a creative act just as He did in Genesis 1:1: "In the beginning God created the heaven and the earth." God, through the wheel of His creative power, encompasses the axle of His Master Plan or His will. Jesus Christ was the Beginning Principle of God's Wisdom and Master Plan. God created all things through Him (Jesus Christ) and without Him was not anything made that was made. The Creation Principle reveals the unity of God's power with His Son, the Word.



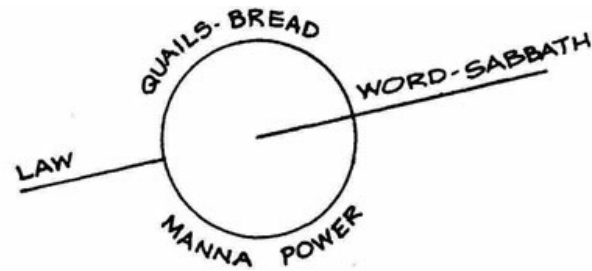
The invisible unity of the power of God and the Word, His Son, is brought into visibility through the Creation Principle. God begat His Son, His Master Plan, which is the Beginning Principle seen in Genesis. God encompassed His living Word with His Creative Power and visible worlds and forms were brought forth.

When we establish the Beginning Principle of God's Word, God's Son, as our shaft in the middle of our will, then God's Creative Power Principle will always encompass His Word. When we have the wheel of His Word and Power, we can always make our exodus from the slavery and bondage of this world. Having these two governmental, birth-giving principles operating in our life will make it easy to assimilate the other sixty-four principles.

The creation power in Genesis 1:1 fits together with the Creative Power Principle found in the Book of Exodus. Israel was led to Marah, a place of death, thirst, and bitter water, in order for God's creative force and power to be displayed. God's creative power caused a tree to be cast into the water to make it sweet. Then God gave Israel the shaft of His Word in the midst of the wheel of His power.



God's creative power caused bread to rain down from heaven in the place of hunger, barrenness, and emptiness so Israel could receive His Word, His Law, and His Master Plan for the Sabbath.

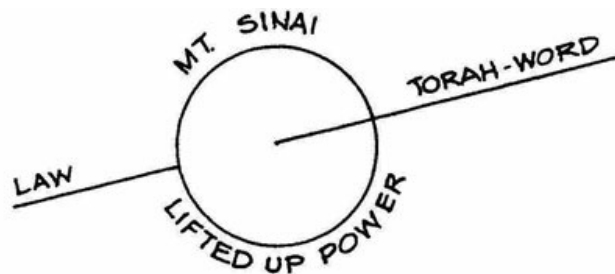


God led Israel out of her thirst and out of her hunger into His creative power through a provision of water and bread.

God surrounded the promise of His Word, His Law, His Master Plan with the performance of His creative power so that Israel could have a complete wheel to take her to Canaan's Land.

Israel came out of Egypt an ignorant people. They never had received, as a nation, God's *Torah* written in stone from Sinai. God never had appeared and spoken in their ears the complete *Torah*, nor had He written it on tables of stones. Through God's *Torah*, Israel became an enlightened people. God led Israel out of their ignorance into His marvelous light. When God gave Israel the Law, He did a tremendous, creative powerful act: He raised up the mountain, and Israel stood *under* the mountain.

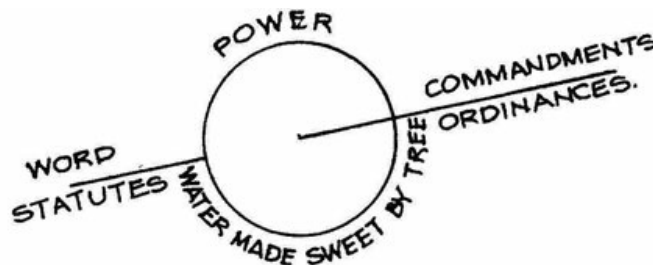
And ye came near and stood *under* the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness (Deuteronomy 4:11).



This was a tremendous, creative feat! God's creative power is infinite, divine, limitless, boundless and extends in all directions. God works on both sides of the scales. Sometimes He gives the shaft of His Word first and then surrounds it with the wheel of His Power; and sometimes He gives the wheel of His Power first and then gives the shaft of His Word.

How beautiful it is to receive the promises of God's Word, the Law, and then be led into His creative power for their fulfillment and performance; or, conversely, to receive the performance of His Power and then be led into the promises of His Word.

The *going out* plan or the exodus was performed through the creative power manifested through the blood of the Passover lamb. This was a beautiful picture of Jesus Christ, our Passover Lamb, who is both the Word of Promise and the Creative Power of Performance. All creative power and truth came through the precious Blood of Jesus Christ, the Door. When Israel left Egypt, she went forth through the door of the creative power of the blood. Israel sat behind the blood-anointed door of creative power, according to the promise of God's Word, while the plague of death was visited on Egypt.



Israel went forth or made her exodus through the blood-covered door into new realms of light and truth. If we

expect to go out into new enlightenment, new victory, new freedom, away from worldly captivity, slavery, and bondage, and to be crowned with UNDERSTANDING, then we must go through the door of the Creative Power of the Blood of God's Lamb, Jesus Christ. This is a powerful principle!

As this principle works in our lives, we will be crowned with Understanding every time we go forth by faith through the Blood-covered Door. When we take the Word of promise concerning His Blood, we will be covered with the creative power of the Blood of the Door: above and below, on the right and on the left, in the front and in the back! The precious Blood of the Lamb, Jesus Christ, crowns us with UNDERSTANDING. His Blood quenches the thirst and the hunger of the celestial soul by enlightening it with Understanding of God's *Torah*. The creative power of His Blood, working in our Understanding, reveals His judgment, His mercy, His forgiveness. The LORD unveils the full stature of Jesus Christ, portrayed in the Mosaic Tabernacle, as we partake of the creative power of the Blood of His Son. The going forth, the exodus, through the Passover Blood clothes us with Understanding.

What glorious peace and rest exist when the celestial soul is crowned and sealed on all sides with Understanding of the creative, protective power of the Blood and the shaft of the Word of promise of the Blood.

When Israel went forth out of Egypt, she went forth as God's people, wholly and completely dedicated to the LORD's Master Plan that He had for them, namely, Canaan's Land. Israel went forth sealed with the Word of promise and the creative power of the Blood which crowned her with Understanding. The fragrant Apple of Understanding fills the spirit and soul of man with confidence in God's Ownership, His Headship. Understanding gives the soul security in God's Word of promise and in His creative power to establish His will and purpose in all situations and circumstances of one's life. Understanding from where we have come and where we are going delivers us from the illusions and delusions of this present, evil world. God's Creative Power to implement His Master Plan, His Law, in our hearts and lives is the second most powerful principle.

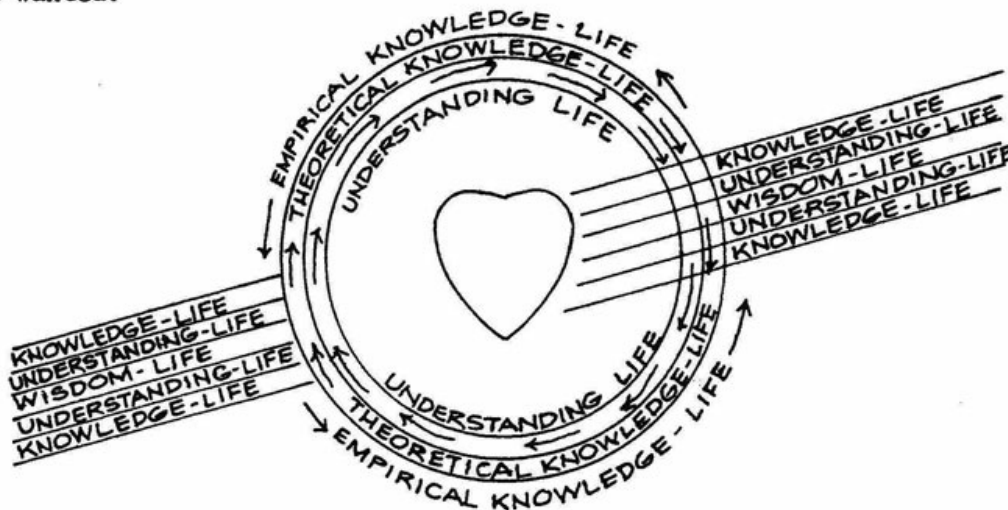
We must lay the BEGINNING PRINCIPLE of Genesis and the CREATIVE POWER PRINCIPLE of Exodus in our hearts and in our wills if we are to possess Canaan's Land and become His spiritual Bride. These are the two most powerful principles in the Word of God.

LEVITICUS
A BOOK OF KNOWLEDGE
THIRD PRINCIPLE

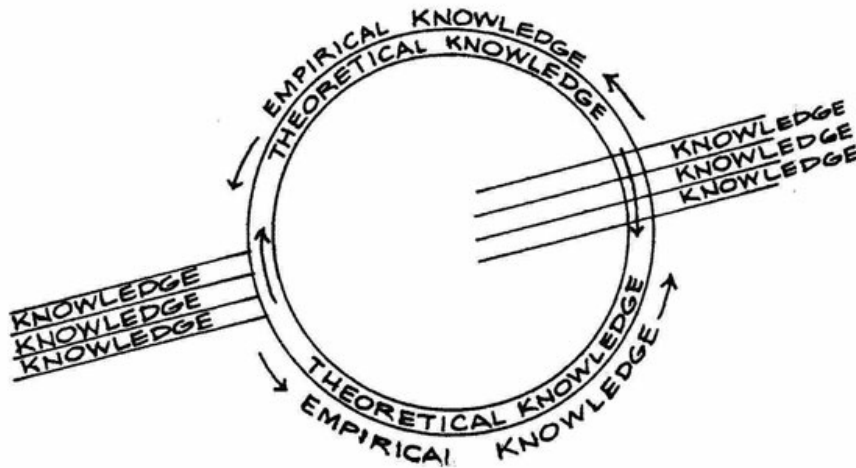
The third principle, represented by the first flower on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of Leviticus. This FLOWER of KNOWLEDGE displays God's HOLINESS or PRIESTHOOD PRINCIPLE. Leviticus also forms the third bar of the inner seal and gives us the third principle in the Creation story.

Leviticus is a book of KNOWLEDGE. complete Knowledge is the result of a union of theoretical knowledge of truth and empirical or experiential knowledge of truth, which can be likened to a wheel of truth about the center of the axle or shaft of the human will. God wanted the axle of the human will to be *filled* with Wisdom and *surrounded* with a wheel of Creative Power of Understanding of truth. Then God desired the shaft of the human will, after it was filled with Wisdom, to be *encompassed* with a second and third wheel, which are knowledge of theory and experience. But Adam male and female filled the axles or shafts of their wills with stolen knowledge from the Tree of Knowledge of good and evil instead of filling their wills with Wisdom and Understanding from the Tree of Life. After Adam male and female filled their wills with stolen knowledge, they surrounded themselves with knowledge in the form of a fig leaf apron. They used God's Knowledge as a weapon of enmity against God. God wanted the wheels of man's being to be guided by Wisdom from the Tree or Life in the center of man's will. God wanted this shaft of Wisdom surrounded by the clockwise wheel of Understanding in man's spirit. God wanted the clockwise wheel or theoretical knowledge in man's soul to surround the spirit and will of man. God wanted the counterclockwise wheel of experiential knowledge or empirical knowledge in the body of man to surround the soul, spirit, and will of man. God created man with a free moral will. God created man with knowledge of theory and experience on each side of the shaft of his will. God intended that this knowledge in man's will be fed with Wisdom from the Tree of Life. Knowledge that is not governed by the Wisdom of God is at enmity with God. God intended that *all knowledge* be fed with the living Wisdom from the Tree of Life so that man's entire being would be filled with life. Instead, man ignored the Tree of Life and fed on knowledge which could only produce *death*.

God wanted:



Adam disobeyed the order:

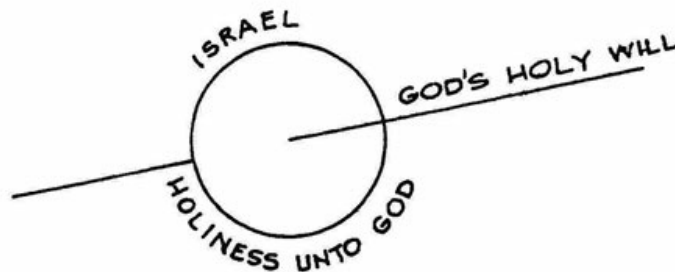


To fulfill God's perfect will, we must first of all have the shaft of our will filled with the Wisdom and Understanding of theory and experience. This axle or shaft must be surrounded with the first wheel, which is the wheel of understanding, and which moves clockwise. Then, there must be a balanced, second clockwise wheel of theoretical knowledge and a third counterclockwise wheel of empirical knowledge around the axle of the will. Each wheel must be in true balance and true harmony so that they become a whole and are as one. The whole being of man was meant to be governed by God's divine Wisdom from the Tree of Life. God's Wisdom will always lead man to God's Holiness.

The Book of Leviticus reveals the law of the Priesthood and the priests' ministries of leading God's people into becoming a holy people. The laws of the priesthood reveal the main theme of the book, which is Holiness. The priests' ministries were to offer sacrifices in the Courtyard, and to burn incense, pray and intercede for Israel in the Holy Place. And, once a year, the high priest made the atonement in the Holy of Holies. The priests were to *brood* in prayer (as the Spirit of God *brooded* in Genesis 1:2) for the people and to work with them until Israel came into the knowledge of the Holiness of God and were willing to commit their lives unto God and become a holy people. Continuing their ministry in the Holy Place, the priests were also to light the lamps, or the eyes of the Holy Place, and burn frankincense at the Table of Shewbread. The ministry in the Holy of Holies was performed once a year by the high priest on the Day of Atonement as he carried in the incense and placed the blood on the Mercy Seat to make atonement for the sins of the children of Israel.

In the Book of Leviticus, God provided *sin offering blood* so that Israel would become conscious of her sin and, in turn, would feel sorrow and shame at having erred from God's holy Law and would, therefore, repent and be filled with a firm resolve to be reconciled with God. The sin offering blood cleansed the people and made them a holy people. The *whole burnt offering* taught them complete self-surrender to God's holy will so that they could be a holy people, dedicated completely for His *Torah*, the Law.

God's desire:



The *peace offering blood* was a gratitude or thanksgiving offering for God's bountiful goodness and mercy and all His beneficence that He ministered unto them.

The Knowledge Principle of Holiness (both in theory and experience) that is found in the Book of Leviticus fits

together with the third principle in the Creation story.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters (Genesis 1:2).

The Word says that the Spirit of God *brooded* and *hovered* over the darkness and the chaos left from the prehistoric creation. God's Holy Spirit moved, brooded, and travailed over darkness and chaos until a new, holy creation was brought to birth. In the same way, the LORD God *brooded* over Adam when He put Adam to sleep, and God brought to birth Adam's new inner part, known as Adam female. God brought Adam male into a greater and more complete experimental knowledge when He joined him with his other self, Adam female. Likewise, in the Book of Leviticus, God's purpose was to give a new birth in theory and experience of holy knowledge to His people so that Israel, as a nation, could become married spiritually to the LORD. God wanted to wash away the sins of Israel's carnal, fleshly, old man and bring her into unity and harmony with His Holiness. Then Israel could be *holy* and *wholly* for the LORD. If we take the shaft of God's will into our will, He will remove stolen, deceitful Knowledge, sanctifying and making our will and wheels holy.

The Book of Leviticus stresses God's holiness. God's holiness can become a part of us and be fulfilled in our lives only as our High Priest, Jesus Christ, ministers to us His precious Holy Blood, the glorious Fire of His Spirit, the Waters of His Name, Death, and Life, and as He ministers His intercession for us.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints *according to the will of God* (Romans 8:26,27).

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Hebrews 7:25).

The conversion of man's uncleanness and unholiness into God's cleanness and holiness is a divine, infinite ministry of the High Priest, Jesus Christ.

Jesus Christ is the Person who has prevailed over all uncleanness and unholiness. He nailed all sin to the Cross, died and rose again, and ever lives at the right hand of God the Father to complete the work of holiness in His people, making them holy, and wholly for the LORD. He is the Victor over all uncleanness and unholiness. He is interceding in heaven in our behalf. God's motive and purpose, revealed in the Book of Leviticus, was to produce, through the Laws of the Priesthood and through the ministry of *blood, fire, water, incense, light, frankincense*, and *atonement blood*, a holy life of holy thoughts and holy actions in the hearts and lives of His people.

Holiness is the principle, active force provided by our great High Priest, Jesus Christ, that shapes and regulates every sphere of our life and activity as we surrender to Him. The governmental power of holiness governs our bodies as well as our spirits and our souls. Holiness is needful in the body because the body is the house and the temple of the spirit and the soul. The body is the only instrument through which the spirit and soul can work in the day in which we live, and it will be the only instrument through which the spirit and soul will work in eternity. Therefore, it is needful that the body be holy. Let us keep it holy, as Paul said in I Corinthians 6:19,20: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

So, the Spirit of God desires to brood over our spirit, soul, and body, bringing forth a new, clean creation of thoughts, feelings, and deeds, a new form of living holiness in our hearts and wills. Jesus Christ and His Spirit wants to brood over us as the Spirit of God brooded over the chaos and the darkness that rested upon the prehistoric world as it was sunk under judgment from God, because of sin.

God's Spirit desires to brood over us, hover over us to produce:

- a new, holy form of life
- a new, holy activity of life
- a fresh, holy creation, a new, holy birth
- a new resurrection

God wants to fill the shaft of our will and the wheels of our being with holy Wisdom, understanding, and Knowledge. Then, we can go forth, living wholly and completely unto the LORD God with His Holiness reigning in our lives, in our thoughts, in our actions, in our deeds, and in our relationships to God. Leviticus definitely commands us to: "Be ye holy for I am Holy."

God intended to make Israel a holy nation through the ministries of the priests and the Levites. The performance of all the duties prescribed by the Law and the observance of all the feasts of Israel were to be enacted by the priests and Levites on behalf of the people to lead them into a holy relationship with their God. The glorious work of our precious LORD and Saviour, Jesus Christ, as a Mediator, was portrayed in shadow and type throughout the Book of Leviticus. His life was a fulfillment of every Old Testament type.

Genesis gives us the cause of all things and the beginning, which is God and His Son of Wisdom. Exodus gives us the exit of His Seed of Wisdom, surrounded by His Creative Power of Understanding, as the nation of Israel went forth from Egyptian darkness and bondage. Leviticus gives us the reason or purpose of the exit of Seed Wisdom, which is to grow up into the Knowledge wheel of holiness of God Word, God's Law, the *Torah*. God gives us the Wisdom of His Word, and the Power of the Understanding of His Word in order for us to exit with it, while growing unto the full stature of the Knowledge of truth and holiness.

NUMBERS

A BOOK OF WISDOM

FOURTH PRINCIPLE

The fourth principle, represented by the second bowl on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of Numbers. This BOWL OF WISDOM displays God's LIGHT OR SEEING PRINCIPLE. The Hebrews translate the meaning of Numbers as *in the wilderness*. In English, however, it remains *Numbers* because it records God's mustering together and numbering of His people in the wilderness. It is another Wisdom book which means *seed*, a Beginning Principle. Numbers also forms the fourth bar of the inner seal and gives us the fourth principle in the Creation story.

And God said, Let there be light: and there was light (Genesis 1:3).

God in His great Wisdom gave us His Light or Seeing Principle through His beloved Son, who is the Light of the World. The word for *light* in Hebrew is *ore*. This word is related to the Hebrew word *oor*, which means *to be awake*. Being awake is being receptive to external impressions. The word ORE is also used for the *skins* with which the LORD God clothed Adam male and female before setting them outside the garden.

Light is an awakening force or element. It awakens all things to development, according to God's Master Plan. In the springtime, when the seed is clothed with light, it is awakened to hasten unto the development of God's Master Plan for it. Likewise in the spiritual, when Jesus Christ clothes the soul with the light of growing up into full stature, it is awakened to hasten to full spiritual growth and development in the stature of Jesus Christ. This is why the Apostle Paul said in Romans:

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light (Romans 13:12).

Light is a protective armor against drowsiness and falling asleep. Being drowsy or asleep prevents us from being receptive to external impressions. When we are awake, we can be sensitive to *giving and receiving*. When the soul is clothed with darkness, it is withdrawn and not exposed to the awakening power of light.

After the Holy Spirit of God brooded over the chaos of the prehistoric world, sanctifying, cleansing, and making it holy, God cast His Word into the midst of the great womb of Holiness of the Spirit of God, saying, "LET THERE BE LIGHT!" And there was light! This was the unified Light of God's Spirit and Word. The Light of God's Spirit and Word are not separated. The Light was one, abiding in the house, as it were, of holiness. From the Light of Spirit and Truth in this house of holiness, God brought to birth a new creation! God placed the Light in the house of holiness for it to awaken all seeds of creation that they might hasten to full development according to God's Master Plan.

This Principle of Light or Seeing, in the Book of Numbers, reveals Israel's experiences of spiritual darkness before the Light of the Law came. God's Spirit, in the form of the Cloud and Fire, brooded over and sanctified Israel's darkness during their walk in the wilderness.

The earth was submerged in darkness and death before God brought forth His light for the present creation. The Light was then present to awaken the force of development in all seeds. Light is the ruling force for all growth. Light is the creative force that awakens all development, both in the natural and in the spiritual.

In the wilderness, God set His Light, His Law, in the midst of His people to awaken the spiritual, moral force in the nation of Israel. His purpose was to bring them to full, spiritual development as a bride and wife of God. God's Light and Law were a picture of Jesus Christ, the Light of the World, the *Lifted-up-One*, who stands in the midst of our spiritual ignorance and darkness to sanctify and awaken the seeds of truth from God's Word that we, too, might grow to fullness as a Bride and wife of Jesus Christ.

God commanded that the sanctuary, the Mosaic Tabernacle, be set up in the form of a cross in the midst of the camp of Israel. Then, He gave the Law to be placed in the head realm or the Ark and crowned it with the Light of the Kabode and Shekinah Glories. God numbered the worshippers, the workers, and the warriors, arranging them

around the tabernacle so they would be facing the light from all sides: the east, south, north, and west. The sanctuary had the Light of the Cloud and Fire on the outside and the Light of the Fire and the Glory of the Law on the inside. The Light of the Law, like *two all-seeing eyes* inside the Ark (the Law being on both sides of the tables of stone), joined with the Light of the Kabode Glory and the Shekinah Glory upon the Mercy Seat to form the inside light of the Holy of Holies. Thus, the Light of the Law and the Light of the Spirit of Glory dwelled together as one at the Ark.

God sent fire to fill the tabernacle, all the way from the Brazen Altar to the Ark of the Covenant. There was fire on the Brazen Altar, the Censer, the Golden Altar, the Golden Candlestick, the Golden Table, and in the Golden Censer in the Holy of Holies on the day of Atonement. God filled the tabernacle with sanctifying fire to create a House of Holiness for the Light of the Law and the Light of the Kabode and Shekinah Glory to dwell in. From the House of Holiness and Light, God continually did a new creation in Israel's heart, mind, and will as she came to worship before Him. God put His sanctifying fire on the outside of the tabernacle and on the inside of it to insure a holy camp so that His Light could dwell in the midst of it.

Thus, the Light of the Law and the Light of the Kabode and Shekinah Glory crowned the sanctuary. The sanctuary was a tabernacle of Light with the Light of God's *All-Seeing Eyes* always upon Israel, always watching to do new, creative works in her heart and mind through His Word. God numbered Israel in the wilderness to assure her that His Eyes were on the smallest to the greatest in the camp. God assured her that no one was worthless or superfluous, but that all were special and important to Him. God was the center of Light in the midst of the holy camp. God numbered and arranged all Israel, from the smallest to the greatest, so that each person encamped facing the light or marched forward facing the Light.

The *All-Seeing One* was in the midst of her and faithfully watched over every distress and danger that threatened her in order to relieve and protect her. He also watched over every rebellion and apostasy and moved in stern severity with divine judgment when she erred. The Light desired for Israel to awaken to the full force of complete dependency on the LORD God as her Leader-Guide and Decider of her fate.

This Tabernacle of Light was a beautiful picture of Jesus Christ, a Tabernacle of Holiness, in which the Light of the Father, the *Torah*, dwells. Jesus said, "I do what I see my Father doing." Jesus always walked according to the divine Light of His Father's eyesight. Jesus was totally dependent upon God to awaken all seeds of service and obedience in Him. When the Father ministered healing, Jesus ministered healing. When the Father ministered bread, Jesus ministered bread to relieve weakness, to comfort the heart. Jesus drove the apostates and rebellors out of the Temple with a whip of small cords because He saw the Father ministering severe judgment upon them.

God's purpose for numbering Israel was that each individual might find his special place around the *All-Seeing Eyes* of Light. This is powerful! When Israel's *face was toward God* and her *back toward darkness*, her whole being was *filled with light*. When Israel's *face was toward darkness* and her *back toward the Light*, her whole being was *filled with darkness*. God wanted His *worshippers* arranged in their places around the cross of Light and the circle of His Name. Thus, their *worship* would be led and guided by the Light of His Spirit and His Law. God wanted His *workers* arranged in their places around the cross of Light and the circle of His Name so that all their *labor and service* would be led and guided by the Light of His Spirit and His Law. God wanted His *warriors* arranged in their places around the cross of Light and the circle of His Name so that all *warfare* would be led by the Light of His Spirit and His Law. All Israel was numbered so that each one could be placed in his perfect, proper place.

The one thing they all had in common was that their eyes were to be upon the light of the sanctuary, by day and by night. They were all encamped (worshippers, workers, warriors, and the people in general) so that their eyes were always on the Light. In this divine order, God continually could speak His Creative Word and His Law into their hearts, minds, and wills. Therefore, whether encamped or marching forward, everyone was arranged so that his eyes were continually on the Light.

The Light Principle is powerful! No wonder King David said, "I have set the LORD (Light) always before my face." David encamped and marched as the children of Israel, always toward the Light. Paul said, "You did run well, who doth hinder you now?" We are hindered when we lose our place of encampment and marching around the Light of God's Word, the Cross of Jesus, and the circle of His Name. We lose our vision of Him, the Light, when we turn our faces from Him. When we turn, the Word will be shut up and lose its excitement and appeal. When Israel was encamping and marching around the LORD, the Light, God consistently gave them food, meat, water, and leaders and consistently led them onward to the Promised Land. The Book of Numbers is a beautiful book of Wisdom and Light.

Jesus Christ, God's Son, the Light of the Word, has always been lifted up by His heavenly Father. God lifted up the picture-form of His Stature in the Old Testament Tabernacle. This picture-form was a promise of the greater and

more perfect tabernacle, the WORD, dwelling in a holy, fleshly Body. The Word of God, in the Old Testament Tabernacle, dwelled in a fabric made with corrupt, human hands. The greater and more perfect fabric was made by the Creative Power of God's Word and Spirit.

It is restful to have the wisdom to keep facing the Light and holding on to the Light of His promises through faith, as the spiritual ones of Israel did, until the Living Word stands up in one's heart and will. Not all in Israel held to the promises of the Messiah; therefore, when He came they did not recognize Him in their hearts. However, some did cling to the Light of the promise which led them to the Living Christ, the Messiah of Israel. Some kept their encampment and marched perfectly around the Light and did faithfully cling to the promises in their hearts and wills and made it to Canaan's Land. Israel is a clear picture, shadow, and type for us today, both as an encouragement and as a warning.

Adam male and female were placed in a garden with the Light of God's Word and the Tree of Life in their midst, but Adam male and female turned from the Light of God's Law, His commands. The result of taking their eyes away from God's Light of truth and turning their backs to the Light, mixing their eyesight with the forbidden things of darkness, was death and destruction. By mixing the Light of their eyesight with the Serpent's will and way, their eyes were opened to terrestrial awareness of material things. Material awareness is corrupted light.

This is the reason the minute we take our eyes from Jesus Christ, our Light, we set our faces toward terrestrial goals, encamping around them, marching toward them, and placing the Law behind our backs instead of before our faces. We sellout to material awareness and terrestrial goals, making them the gods of our lives. We sell out to material awareness and terrestrial goals when our Light of the truth and the Law grows dim. When we become aware of material things, beyond and above our desire to keep our place around God's Tabernacle of Light, we lose the spiritual awareness of the Light of His headship.

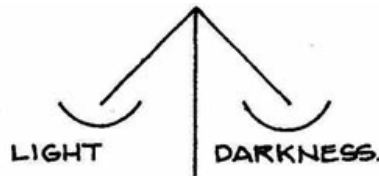
When Israel encamped and marched forward, the sanctuary of Light was in the midst. Jesus Christ, the Light, is lifted up in the Book of Numbers so that, whether Israel encamped or whether she marched, the Light of Jesus Christ from the glory cloud of the Ark of the Covenant and the Light of God's Spirit from the Cloud and Fire were in the midst of her. What a precious picture of our glorious Bridegroom, Jesus Christ and the Holy Ghost and Fire. When we learn this principle of counting or numbering for the purpose of placing each person in proper position so everyone has a perfect vision of the Light, we will readily see why Numbers is among the main twelve principles on the central shaft of the Candlestick which gives birth to the other fifty-four principles--twenty-seven to the right and twenty-seven to the left. Hence, the sixty-six principles of the Word of God are revealed through the sixty-six bowls, knops, and flowers on the Candlestick. All other principles found in the Bible are simply extensions of these sixty-six principles.

DEUTERONOMY
A BOOK OF UNDERSTANDING
FIFTH PRINCIPLE

The fifth principle, represented by the second knop on the central shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of Deuteronomy. This KNOP OF UNDERSTANDING displays God's PRINCIPLE OF THE LAW OF OPPOSITES or THE LAW OF THE SCALES or THE LAW OF SEPARATION. Deuteronomy forms the fifth bar of the inner seal and gives us the fifth principle in the Creation story.

And God saw the light, that it was good: and God divided the light from the darkness (Genesis 1:4).

There is no balance or harmony without the Law of Opposites. This beautiful principle enlightens the understanding of believers to their spiritual privileges and blessings if they obey the Law on the right side of the scales. It also enlightens the understanding about the tremendous chastisement which will befall those who disobey the Law on the left or opposite side of the scales. God instituted the scales, the Law of Separation or Opposites, to rule the world.



In God's plan for the world, both light and darkness were to have their uses. God fixed their boundary lines, placing the newly unveiled light to the right and the old darkness to the left. The ministry of the darkness was to rule the night season, to give inward or internal rest and relaxation from work and activity. The ministry of the light was to rule the day, to awaken and penetrate every seed with stimulation to individual growth and development according to God's Master Plan for it. The divine power of God divided, separated, and balanced the kingdoms of light and darkness, one against the other, to rule the world with rest and creativity. God arranged and limited these great contrasts according to His Master Plan and the needs of the world. Man's frustration and confusion arises because he does not understand how to obey God's Law of Opposites by being *active* toward the *positive precepts* of the law and *restful* toward the *negative precepts* of the Law.

When God says, "I am the LORD thy God," He means for us to stand on the *light* side and be active in praise, worship, and adoration to Him. When He says, "Thou shalt not kill," He means for us to stand on the *dark* side and be at rest, cease from the mental and emotional activities of hatred, wrath, strife, and envy that lead to murder.

The darkness of night is the time to send out the roots of surrender and drink in God's humility love. For example, the root of a plant is the son of darkness, and the trunk, branches, and fruit are sons of light.

This fifth Principle of Light and Darkness is also joined to the fifth commandment or the Father and the Mother of the Law. The darkness is the Mother, and the light is the Father. All life germinates in the great womb of *dependency* while in darkness. For example, the root is totally dependent on Mother Earth to supply the nourishment in darkness that it needs to push its head or shoot above the ground. All life matures to full growth and development under the rays of *independent* light. The light is not confined; it is independent. It can fill the heavens. It can fill the earth. It has power to bend and form all life. Light is free and independent. The darkness and the substances of darkness are dependent on the seed to partake of them. The light pulls all life upward. The darkness pulls all life downward. A mature plant experiences the perfect balance between the two. There must be the negative dependency of the darkness of Mother Earth to give the humility foundation. There must be the positive independence of the Father of Light to give the form and mature stature of the plant. Therefore, mature growth is the Child of the Mother and the Father.

The Law of Separation or Balance accompanies us throughout our earthly life. We must be governed spiritually

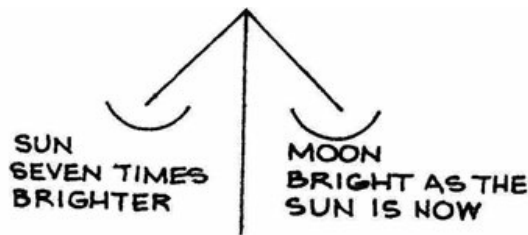
by the humility negative dependency of the darkness of Mother Earth. When we are governed by this principle, we understand that we must drink in the humility substance of dependence which, in turn, forces the roots of surrender to move downward in the opposite direction from the sun. We also must accept the exalted ruling force of the positive independence of the Father of Lights. Thus, through perfect balance, the heavenly and the earthly are joined.

We must learn, as believers of Jesus Christ, to rest in the motherly womb of darkness of the Crucified Christ at the Cross and depend on Him for complete redemption from every thought, emotion, and deed that is contrary to His holy Law. It is necessary to give up our lower, animal nature for death at Calvary's Cross in order that the new seeds of surrender might sprout and grow. We must drink the fresh force of the humility surrender and obedience of the Crucified Christ. The motherly womb of darkness encompassed and brooded over the chaos of the prehistoric earth, waiting for the fatherly wings of light to bring new light and life. We must also learn to ascend with the fatherly wings of light of the Resurrected Christ to fresh life and healing.

The kingdoms of Day and Night have separate existences and separate purposes. The kingdom of Night is for teaching man to lie down, to assume the horizontal position, the dependent position of rest. The kingdom of Light is for teaching man to arise, to stand up and grow individually to a place of full development, as revealed in God's Master Plan. God's Law of Balance of Opposites, now, is a balance between light and darkness; however, His Law of Separation, Opposites, or Balance in the millennial reign of Christ will be the balance between light and light.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound (Isaiah 30:26).

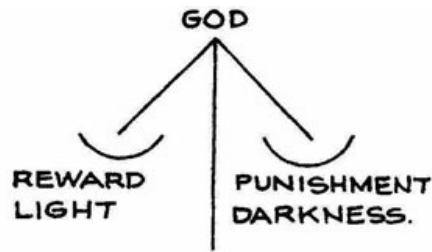
The light of the moon will be like the sun, and the sun will be seven times brighter.



In the meantime, we need the womb of the Mother Darkness to rejuvenate us and to feed the fresh seeds of truth in our hearts. The fifth principle, known as the Law of Separation or Opposites or Balance of Light and Darkness, is needful to our existence and growth during the present dispensation of imperfection.

In the Book of Deuteronomy, God clearly establishes the blessings of the fatherly wings of light for those who *obey* the Law at Mt. Gerizim, and He clearly establishes the curses of the motherly womb of death for those who *disobey* the Law at Mt. Ebal. When God puts us in the womb of darkness because of obedience, new seeds of truth sprout *roots* downward and push *shoots* upward. But when man disobeys God's Law, God places man in the womb of darkness for destruction and death. When Israel crossed over to Canaan's Land, twelve stones were taken out of the River Jordan and were carried to Mt. Ebal. There the Law was written upon them, and the curses of darkness were rehearsed. The blessings of light were rehearsed from Mt. Gerizim. The Law of Opposites was manifested at Mt. Ebal and Mt. Gerizim. The Book of Deuteronomy declares the LORD God to be a God of Balance. God has provided the Law of Separation or Opposites, the Law of Scales or Balance, to meet the needs of man. The kingdoms of Light and Darkness meet the needs of man's obedience and disobedience.

God, the ROCK of Israel, has opposite natures.



First, on the right side of the scales, God has the nature of reward with divine blessing of fatherly light for faithful obedience and observance of the *Torah*. Second, on the left side of the scales, the opposite side, He has the nature to punish with the motherly womb of darkness and judgment for rebellious disobedience to the *Torah*. Thus, we have God's reward for obedience and His punishment and chastisement for the sin of disobedience. Although God has opposite natures of reward and punishment, He is ONE God, ONE Rock, ONE Creator, and ONE Governor with a Master Plan. Deuteronomy is called the *Second Law* because Moses rehearsed it with some new, additional counterparts.

The Book of Deuteronomy reveals God's Master Plan and purpose for man. God created man in His likeness and image for the purpose of sanctifying him holy for God's *Torah*! Therefore, we belong to God. The LORD God is the Owner of our spirit, soul, and body whether we admit it or not. The LORD will either reward us with light, or punish us with darkness. We cannot change God's balance. These are the choices we have: First, we can accept God's Headship and let Him choose which side of the scales we have need of, whether it be light or darkness, and let Him join them together in unity and harmony to produce a mature Tree of Life in us. Or, secondly, if we resist, God, as the Owner of the scales, will choose to leave us in darkness until we cry for the Light. We do not control His Headship or Ownership. He owns us and will, in one way or another, exercise His Headship over us. Therefore, our best choice is to willingly accept and not to reject His Headship in whatever circumstance of life we find ourselves. Acceptance of God's Headship of the scales will bring us either to the motherly womb of darkness to nurture new seeds of truth, or to the fatherly wings of light to help us ascend in growth and development of our spiritual stature. Rejection of God's Headship of the scales will bring us to death and destruction.

Obedience will bring us to the divine, blessing side of the union of light and humility darkness; or disobedience will bring us to the judgment and punishment side of darkness. The desire or choice to obey or disobey is ours, but we cannot choose to obliterate God. He is the Head, the Ruler, regardless of our choice to obey or disobey His Word. God is a living, merciful, gracious Friend. God is a Father and a Mother. As a Father of Lights, He is faithfully and continually separating the light on the right side of the scales; and as a Mother of Darkness, He is graciously and continually separating the darkness on the left side of the scales. We cannot prevent God from setting in motion the Law of Opposites. We cannot prevent Him from separating light and darkness, the heights from the depths, the waters above from the waters below, the hot from the cold, or the pleasure from the pain. God has *filled* our terrestrial existence with the Law of Opposites. He is the Creator of the Law; therefore, He is the Governor of it. It is sufficient for us to have a surrendered heart and to know He gives us what is needful for us. It is sufficient for the surrendered believer to understand that God has instituted the spiritual principle, known as the Law of Opposites or the Law of the Scales or the Law of Balance or the Law of Separation, and that He (God) is the Sovereign Ruler of the Law.

Understanding makes us see that the right choice for us to make is to accept His Law or the spiritual Principle of Opposites and also to choose His Headship of light and darkness. When we sin and encounter His chastisement and punishment, it is comforting to understand that we can repent and be restored. It is beautiful to have enlightened understanding so that we can be aware of God's scales can accept His Headship over all things.

When we find ourselves on the chastisement side of the scales, in the darkness and death of His permissive will, we can be encouraged by understanding that, although we have disobeyed and missed God's perfect will of balance, light, and darkness, we can quickly repent and accept His righteous, holy Headship and Ownership. People go to the judgment, punishment side of the scales in God's permissive will because they have the eyes of their understanding completely darkened, and they refuse the light. It is heartbreaking to listen to their painful crying as they say, "Why, O God, is this happening to me?" They are filled with the darkness of ignorance that prevents them from understanding the fifth principle, the Law of Separation or Opposites or Balance.

God's perfect will for our terrestrial existence is for us to go first to the womb of Mother Darkness for new nourishment for our roots of humility, for feeding and nurturing our new seeds with the Name and death of the

Crucified Christ, and then it is His will for us to ascend to the Father of Light, the Resurrected Christ, for new nourishment for our trunk and branches which bring us to full spiritual growth and development. This truth keeps us in harmonious balance and fellowship with Jesus Christ.

JOSHUA

A BOOK OF KNOWLEDGE

SIXTH PRINCIPLE

The sixth principle, represented by the second flower on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of Joshua. This FLOWER OF KNOWLEDGE displays God's SHARING PRINCIPLE. Joshua also forms the sixth bar of the inner seal and gives us the sixth principle in the Creation story.

And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth:* and it was so (Genesis 1:9-11).

God intended for the earth to share her living substance by producing living plants, but the earth could not share without the aid of water. Water is a soft, dissolving, fluid element in which all seeds of life germinate, while the earth is diametrically opposite: it is a dry, rigid, compressed solid. Because the earth is solid, the fluid element of the water is necessary to prepare the earth for its ministry of sharing itself in new forms as it obeys the commands of God.

These verses in Genesis further prove the Law of Separation and Opposites, the fifth principle. Through the separation of water and lands, God filled each with its respective forms of life. So *separation* prepares the way for an abundant sharing and increase of life. God's purpose in the separation and establishing of opposites is to bring forth an abundance of new forms of life. Although the earth and seas are separate and opposite, yet the cycle of life on earth depends upon God's control of the cycle of harmony between earth and seas. The waters surround the earth. The waters from the springs, fountains, brooks, streams, and rivers rush hurriedly toward the seas. The sun draws the water up as vapours into clouds, making it sweet water. God's floating reservoirs, called clouds, disperse the precious treasures of rain upon the earth. The earth is watered; then the water hurries back to the sea to share itself All over again. The water can *share* because it is willing to be low (seas) or high (clouds), to be sweet (rivers) or salt (seas). The water is willing to suffer change in order to share.

God asked the earth to share her substance in order to bring forth new forms of plant life; for instance, *fruit* trees which produced fruit came forth. But in the midst of earth's freedom to share her substance, which produced new life, God's Law of Separation exhibited His mighty, infallible, ruling power because every seed, from the tiniest seed to the giant tree, came under God's Law of Separation. The tiniest seed and blade of grass, as well as the tallest, towering cedar tree, must remain true to its heredity. It was because of the Law of the Scales of Separation and Opposites that God forbade the mixture of plant and animal life in the making of clothing under the Law. Substance and life must be shared freely according to God's Headship, and, yet, be restricted by the Law of Separation. God told the earth to bring forth and share her living substance, hidden within her, according to His Rulership through the Law of Separation or Opposites.

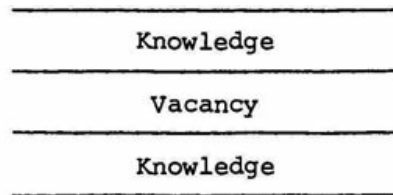
The Book of Joshua is a KNOWLEDGE book, and God intended Knowledge to be shared, under His Headship, after Wisdom and Understanding were received. God wanted the ear to receive Wisdom, the eye to receive Understanding, and then the mouth to share Knowledge. We cannot share true knowledge until we have had the theories and experience of it. Theory knowledge is a mental viewing, a mental taste, of God's divine, systematic, pure principles of truth. Empirical knowledge is *experiencing* the practical application of God's divine theories of truth in our every day lives. Jesus Christ is the Source of all true theory and experience.

God desires that the theoretical knowledge and empirical knowledge of truth of Jesus Christ fill the shaft of our wills with His Wisdom in the center. God desires that the wheel of man's being be filled with the same. The outer truth of theory and experience of our wheel must be the same as the inner truth of theory and experience found in the will or shaft; the inner and the outer must be the same.

Man's wheel in the beginning was made with a will or shaft with knowledge on either side of it, with a vacancy in

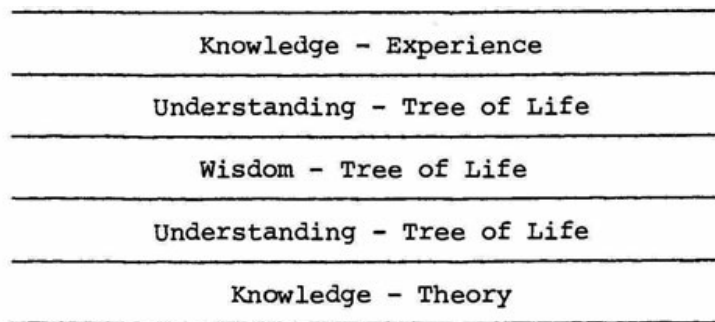
the center for wisdom and understanding.

MAN'S WILL, AS GOD CREATED IT IN THE BEGINNING



Man *knew* in the exterior of His will what God wanted on the negative and positive sides of the scales. He knew NOT TO EAT, and he knew TO EAT. Man had a choice to feed on the Tree of Life and fill the *center* with wisdom and understanding, which would have kept *knowledge alive* concerning the negative and positive commands of God.

God wanted man's will to be filled in this manner:



Then God wanted the will of man to be surrounded with the wheels of Understanding and Knowledge. God wants the *inner* as the *outer*. God wanted the wheels and shaft or will of man to be *governed by the LIVING WISDOM* from the Tree of Life, Jesus Christ.

The lines of theoretical and empirical knowledge and the circles of theoretical and empirical knowledge are found in the Book of Joshua. The flower of true, fragrant knowledge consists of theory and experience. The flower of knowledge has its origin in the fig tree, which is a symbol of sincerity. Sincere *theoretical knowledge* will never stand alone. It will always seek sincere *experience knowledge* for the birth of true lines and true circles. Theory knowledge seeks its mate--experience knowledge. Fallen Lucifer stole this kind of knowledge, which the advertising world uses to its advantage. For example, if a person never received the theoretical knowledge about the pleasures of a cigarette, he would never be seeking the experience knowledge of smoking. So it is with drinking. Theoretical knowledge sets desire in motion to seek its mate, experience knowledge.

This is true in the spiritual realm, also. When we really accept the divine theories of God's truth and let them be joined to experience knowledge on the outer wheel, Christ will take those same theories of knowledge and join them to experience knowledge in the midst of our human will. Therefore we can know the marriage union of true theory and experience with Wisdom in the center of our will. Then the shaft and the wheels of empirical knowledge and experience knowledge in the spirit and soul of man will be in union with the Bridegroom, Jesus Christ.

Theory truth that has been mentally seen and tasted first begins to seek the practical *experience on the wheel* with the espoused Bridegroom in the situations of life. Then, secondly, theory truth that has been mentally viewed and tasted seeks a spiritual *union* with the Spouse-Bridegroom *in the will*. The new marriage *union* inside the will produces a new marriage union of experience *on the wheels* of man's spirit, soul, and body. When the lines or shaft of theory and experience knowledge in the will are joined to the understanding and knowledge of the wheel, the whole being of man searches for new opportunities and situations of life to share his newly found treasures of knowledge of theory and experience. Therefore, if we really have espoused a new *theory* of truth in our circumstance of life, we, certainly, will go to our knees in prayer for the practical experience knowledge to go with the theory we have learned. We will want to be joined to Jesus Christ not only in the written Word, but also in every experience of life.

Joshua is a KNOWLEDGE book. Israel knew the promise (the theory) about her future possession of Canaan's

Land, and then she experienced the truth of it (the performance) in every battle and victory under Joshua's leadership. God had theoretically promised Canaan's Land to Israel through Abraham. This theoretical promise found its mate of experience performance in the time of Joshua.

The Land of Canaan, the earth of Canaan, had never shared her substance with the nation of Israel until the time of Joshua. Then the land experienced new life being brought forth through the multiplying of God's Bride upon it. The earth was blessed mightily of God in order for her to share her substance. The land drank in the blood of Israel's enemies; the land received the life of God's enemies. God sanctified the land through His promise of truth and His performance of truth. Then the land shared her substance in the form of the increase of her fields with God's Bride, God's wife, Israel. Christ, the Captain of the LORD's host, helped Joshua to join the wheel of theoretical knowledge and experience knowledge, through Israel's possessing the land.

The real purpose of theoretical and empirical knowledge is to *share*. This is the nature of knowledge even in its corrupted form. For example, when Adam female crooked the theoretical and experience knowledge of the LORD God's commands, given them in the garden, she *shared* with the Serpent her knowledge, which had been added to and deleted from. The Serpent then shared with her his corrupt theory knowledge of *not dying*, with its enchanting experience of disobedience, which filled the will of Adam female. With the union of theory and experience between Adam female and the Serpent, a bold, brazen, disobedient desire was born to experience knowledge from the fig tree. She joined stolen knowledge to her wheels and to the crooked shaft of her will. Therefore, the deceitful, corrupt knowledge of theory and experience from the creature was joined to the stolen knowledge of truth from God. Thus, the whole wheel of man's being became filled with deceit and delusion on one side, which is saying, "Ignore God's Word. Do your own thing. You *will not die* and go to hell." The other side of truth from God's Tree is saying, "Ye shall surely die. I am the knowledge of it." It is this struggle in the soul of lost man that drives him to utter desperation. This is why the *good news* of Jesus Christ as Saviour and Redeemer is of such eternal importance. If it were not for the Law of Separation or Differences, there would be no need of Sharing. Adam female shared her corrupt possessions of knowledge with her husband and corrupted him. His wheel became like her wheel.

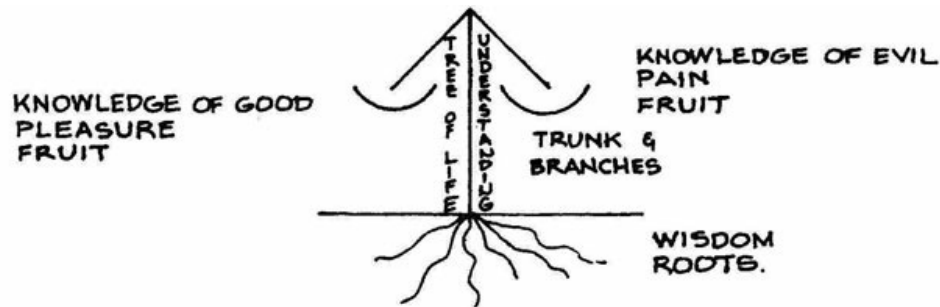
The Book of Joshua reveals the purpose of possessing the promised land: to share it under God's Law of Division or Separation. In order for Reuben, Manasseh, and Gad to possess the land and dwell on the east side of Jordan, the Law was that they had to share in the fighting on the west side of Jordan. Under Moses, all Israel had joined in the battle for the east side of Jordan. Therefore, all Israel had to join under Joshua to war for the west side of Jordan. Although the river caused the tribes to be divided into east and west sections of the land, the opposite energies (east and west) had to join in warfare to possess the whole land. Israel's tribes could not share in possessing the land, individually, until they all had shared in the fighting. They all had to share the life that had already been given of God, and then they would find new life, individually, from the land.

As a book of Knowledge displaying the Principle of Sharing, Joshua fits with God's sharing command in Genesis: "Let the dry land appear, let it bring forth..." In other words, let it share all of its life. Let it share its roots, trunks, branches, fruit--its substance. The LORD had commanded the earth to bring forth a *fruit tree* yielding *fruit*. God wanted the roots, trunk, and branches to have the same taste as the fruit of the tree. For example, an apple tree should taste like an apple--from the fruit to the roots. God wanted the whole tree to be eaten. Jesus Christ fulfilled God's will as a fruit tree bearing fruit because His roots of humility and surrender and His trunk and branches of trustful obedience tasted the same as His fruit of love, joy, and peace.

The earth, in the beginning, did not share all of her substance. She brought forth a *tree yielding fruit*--not a *fruit tree*. The earth shared her *seed*, but she withheld her *fruit* life from the roots, trunk, and branches of the trees. The earth rebelled against the Principle of Sharing her complete fruit substance with the roots, trunk, and branches that would have produced a *fruit tree* yielding *fruit*. The earth shared her love, joy, and peace life with the exalted fruit of the tree, but she refused to share her love, joy, and peace life with the humility roots so they could taste like fruit. Thus, the foundation of the root system was not a fruit system, but was of an opposite nature to the fruit in the top of the tree.

God intended the *below* and the *above* to be of the same nature, and the *inside* and the *outside* to be of the same nature. God intended the tree to be of *one* nature: fruit in the depth, the heights, the length, and the breadth. God desires us to be this way as spiritual trees. He desires us to manifest the same love, joy, and peace in our tree, regardless of whether He asks us to serve Him in some low, humble place or in some exalted place. However, we are like the earth in our rebellion against God's Law of Sharing. Adam female did not want to eat of the Fruit Tree, the Tree of Life. She did not eat its humility roots of sweet Wisdom, its trunk and branches of trustful Understanding, and its exalted fruit of Knowing the LORD God as the Husbandman-Bridegroom. Had she eaten, she would have been prepared as a Bride, to eat the fruit from the Tree of Knowledge. The *humility* love, joy, and peace

life, and the *exalted* love, joy, and peace life from the Tree of Life would have prepared Adam male and female for sharing the knowledge of good and evil (or pleasure and pain) from the Tree of Knowledge.



We must share the wheels of our being, our hearts and wills, with the wisdom, understanding and knowledge from the Tree of Life, first, if we are to know a harmonious sharing of pleasure and pain from the Tree of Knowledge of good and evil.

There are many examples of how people in the Bible shared under God's Headship. We see God's Principle of Sharing operating in the lives of the following people:

Joshua led the people in battle under the headship of the Ark to possess the land, from the east of Jordan (the lowest part) to the west of Jordan (the highest part). Joshua was victorious because God miraculously sent His Captain, the Christ, His Ark, His Kabode Glory, His Shekinah Glory, and His priests to be with Joshua as he led Israel to possess and share the land.

The Three Lepers of Elisha's day shared the food they found and saved their lives and the lives of the people in Samaria.

Then, there are examples of people who refused to share:

Ananias and Sapphira refused to share and lied to the Holy Ghost. They, like Adam female, joined the deceitful knowledge of the creature to the truth knowledge of the Holy Ghost, the Creator. They died.

The Rich Young Fool planned to build bigger barns. But the Lord took his soul that night.

The story of Israel's sharing shows both kinds of sharing: the good and the evil. She shared in circumcision, in the victory march around Jericho, but at Ai she shared defeat because of Achan's sin. Achan had a selfish, deceitful thought that he could store up God's firstfruits for himself in his tent. He wanted to keep God's rightful portion of the land. God had shared with Israel the power of His glory and the Captain of His Hosts, which had given them the miraculous victory at Jericho. This city was the firstfruits of Victory in Canaan's Land, and therefore as such, its spoil belonged to the LORD. God *warns* before He *wounds*. God had warned Israel not to touch the spoils of Jericho. They were to be brought to His sanctuary. They were *His* firstfruits. Therefore, Israel shared the evil consequence of Achan's sin.

Our inbred selfishness causes us to imagine that we will be happier if we share partially or not at all, but Ananias and Sapphira and the rich young fool died while the lepers lived! We must first share with God and then, secondly, with each other. If we refuse to share with God, we will not have anything good to share with each other. We will, on the contrary, only have our painful sin to share with each other. Selfishness defeats and destroys the individual as well as other people. But just as He did for Israel, God will do miracles for us in helping us fight our battles of selfishness so that we may share our possessions. It is plain to see why God has placed His Sharing Principle among the first, most powerful principles in His Word.

The first twelve books of the Bible fit with the twelve bowls, knops, and flowers on the central shaft or loin part of the Candlestick. They form a double Star of David. These two stars or seals formed on this middle shaft make a seal within a seal. The Book of Joshua becomes the last bar on the first or *inner* Seal.



The Book of Joshua gives us a vision of the importance of sharing, both in pain and in pleasure. In fact, Joshua told Reuben, Manasseh, and Gad, "If you do not share in the suffering, in fighting to possess, then you cannot share in the pleasure of possession in the land." This is an irrevocable principle of truth. Jesus said, "If you suffer with me, you will reign with me." If we are not willing to share with Jesus in His suffering, His crucifixion, then we will not share the pleasure of possession in the New City. The Principle of Sharing in pleasure and in pain is an immutable Law. The ultimate purpose of all knowledge, both in theory and experience, is sharing!

JUDGES

A BOOK OF WISDOM

SEVENTH PRINCIPLE

The seventh principle, represented by the third bowl on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of Judges. This ALMOND OF WISDOM displays God's principle of LAW OF SOWING AND REAPING OF SEED. The Sowing and Reaping Principle in Judges forms the first bar on the outer seal. The *seed* principle is also found in the Creation story.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and *herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind:* and God saw that it was good (Genesis 1:11,12).

God's immutable Law says that every seed brings forth after its own kind. In the beginning, God gave each seed freedom of *independence* to grow to full maturity on *one* side of the scales. But on the other side of the scales, God gave total restriction and *dependence*, for every seed had to stay within its own kind, depending on the kind for its shape and form. Were evolution a principle of truth, seeds continually would bring forth new kind. It is obvious, however, that the original form of each kind was total and complete, for although man constantly works with the laws of nature, attempting to produce more beautiful flowers or more productive agricultural products, man's work produces hybrid varieties which cannot reproduce themselves. None of man's efforts negate God's established, immutable command for every seed to bring forth after its own kind. The kind of seed that goes into the ground governs precisely the kind that comes out of the ground, except, of course, that in the mature plant the one seed which began the growth process is multiplied many times. The kind of seed going into the ground governs the shape and form of the stature arising from the ground. This is a tremendous spiritual truth. No wonder God placed the Book of Judges *first* on the *outer* seal in the middle of the Candlestick because it is a *seed* book.

Judges is a Wisdom book and unveils the *seed* of national government which God planted in Israel when He instituted the order of the Judges. The time of the prophets and of the kings was a more mature form of government. In the time of the judges, the people continually failed because of their idolatrous, worldly affiliations. Because they sowed idolatry, they reaped God's anger and punishment. God had given them His Law with His Kabode Glory and His Shekinah Glory. As a nation they were very well instructed and experienced in the knowledge that God was the only *One* true God. They had experienced God's judgmental wrath when they made the golden calf in the wilderness. God had given Israel His Power, His Word, and His Glory. She was without excuse.

There were thirteen judges who ruled in Israel. Some historians include the prophets with the judges; however, the prophets extended beyond the time of the judges and belonged to a different class of governmental rule.

The names of the thirteen judges have different meanings which present various pictures of the *seed government* that God wants to sow within our wills. The judges picture Jesus Christ, our Judge, who faithfully judges our evil thoughts that proceed from our hearts, as found in the thirteen steps or levels down into the human heart. If we sow the government of Jesus Christ in our hearts, His government will come up in full ruling and reigning power.

OTHNIEL, the first judge, means the *force of God* and fits with the first step downward in the human heart which is *evil thoughts*. To overcome evil thoughts, we must sow the *force of God* in our hearts. As a result of the different classes of sin found within Israel, God chastened her with seven different oppressions. The first oppression came as a result of her sin of idolatry. God used Othniel to deliver Israel from her oppression after Israel cried unto the LORD. The first image or evil thought discussed in *The Threefold Nature of Man** is the pride of revelation known as idolatry. Israel had given herself in servitude to the heathen, had worshipped at their idolatrous shrines, had intermarried, and had practiced sinful vices. Israel had practiced the Law of Sowing, so she reaped what she had sown. The sin sown determines the whip of chastisement that is reaped. Sowing and reaping is an immutable law of cause and effect. Israel sinned by disobeying and oppressing the first and second commandments of God. They oppressed God's Law by holding down the truth of it, thereby not permitting God's Law to be the governing force of their lives. They sowed oppression toward the *Torah*; therefore, they reaped oppression. God is merciful! When

Israel began to repent, God raised up a judge, Othniel, to deliver them.

The second oppression God sent upon Israel was the result of more seeds of immorality and idolatry being sown by Israel. The immorality of idolatry connects with the immorality of adultery. When Israel became immoral and practiced the lasciviousness of idolatry and adultery, God turned them over to the oppression of the enemy again. The second step downward in the human heart is *adultery*. When God sent oppression, Israel cried unto the LORD, sowing seeds of repentance and watering them with her tears; and then God raised up a deliverer. The second judge was EHUD, which means *union* and to *war against*. Ehud, or *union*, delivers. Union with Jesus Christ also will deliver us from the oppression of the immorality of idolatry and adultery today.

It is incredible how long the periods of oppression extended before Israel repented. This reminds us of human beings today. People would rather suffer long in sinful oppression than turn to the LORD and repent. Israel's first oppression lasted eight years, and their second lasted eighteen years!

The third step downward in the human heart is *fornication*. Israel's third sin was fornication. She continued to sow seeds of immorality. When Israel again wept and cried in repentance before God, He raised up SHAMGAR, the third judge. God used Shamgar, meaning a *sword*, to circumcise and deliver Israel from her sin.

Jesus Christ, our Sword, is the WORD of God. The Word is quick, powerful, and sharper than any two-edged sword. God's sharp sword of His Word cuts out fornication and all types of sexual sins when deliverance is sought through repentance and tears. The Book of Judges continually reveals the sowing and reaping of evil. But when Israel sowed seeds of repentance, she reaped a judge who was able to deliver her through the power of God.

The fourth oppression came and lasted about twenty years. Then God raised up two judges: Deborah and Barak. *Deborah* means a *bee*, signifying sweetness and light. A bee produces honey and beeswax. Honey was used to enlighten the eyes, and beeswax was used to make candles for light in the sanctuary of God. Deborah brought sweetness and light to Israel through her judgments.

The fourth step downward in the human heart is *murder*. This sin was manifested through the Canaanites. Jabin, their king, whose name means *intelligence*, assaulted and destroyed the people of God. His captain, Sisera, whose name means *binder in chains*, led Jabin's army against Israel. Jabin and Sisera portray our own carnal intelligence that chains, binds, and destroys spiritual thoughts, desires, and our determination to go on for God. God can deliver us with the sweetness and light of the Bride's message, as He delivered Israel from Jabin and Sisera through the help of Deborah. God anointed Jael, the Kenite, who drove a nail through the murderer's temple, nailing him to the ground. The nails of humility truth will nail the bondage of our carnal intelligence to the Cross of Calvary.

The fifth judge, BARAK, whose name means *lightning*, fits with the fifth step downward in the human heart, which is *theft*. The fifth sin Israel dealt with was the Canaanites' thievery. They frequently attempted to steal the land that God had given to Israel. God raised up Barak to work with Deborah to conquer the Canaanites.

Lightning signifies separation. When lightning strikes the clouds, there is a manifestation of separation. The lightning severs the clouds, splitting them asunder. Barak was like a mighty lightning that separated the dark clouds of robbers, the Canaanites, from the Israelites, driving them out of the land. Our carnal intelligence is like the Canaanites. It kills and steals the fruits of love, faith, and hope from our spiritual land. But the light and lightning of God's Word, the Bride/Bridegroom message, will drive the murderers and thieves from the land, just as Deborah and Barak drove out the Canaanites. Israel had rest and peace for a season after the Canaanites were driven from the land and their leaders were destroyed.

The sixth step downward in the human heart is *coveteousness*. Coveteousness is the cause of all strife. When people are striving and gossiping, they are simply coveting someone else's flesh, place, authority, or position. When a person legitimately and honestly attains a God-given position, through prayer and study of God's Word, he/she is not covetous or filled with strife over someone else's achievements.

Israel's next oppressors were the Midianites who typify strife. When Israel departed from God and began once more to sow sinful seeds, God used the Midianites to punish her. Finally, Israel sowed the necessary seeds of repentance, so God sent Gideon to deliver them. The name of the sixth judge, GIDEON, means a *mighty warrior*.

Gideon typifies the mighty, humility warrior. He was the least in his father's house, which was the poorest of the tribes. Gideon was in the poor corner, but the LORD was his mighty force and warring power. Strife, in the form of the Midianites, had reduced Israel to a poor, poverty-stricken condition. God, through His humility warrior and humility army, delivered Israel. Gideon and his small army of three hundred men carried their clay pitchers with the lighted lamps inside. When they all blew their trumpets, brake their pitchers, and let their lights shine, God gave them victory. They were *willing* to blow the trumpets, break their pitchers, and let their lights shine in order to *gain the victory*. Likewise with us, when we are willing to blow the trumpet of God's truth, to break our clay hearts in tearful prayers of intercession and travail, letting new, fresh light of truth shine forth, Jesus will drive all strife and

coveteousness from our hearts.

Israel's seventh judge was TOLA. Again, Israel did not learn the lesson of Sowing and Reaping. She was always striving between the carnal and the spiritual, just as we struggle continually between our spiritual nature and our carnal nature, between good and evil, between the new man and the old man.

Our new man is constantly sowing seeds of repentance over our carnal nature. As we water the seeds of repentance with tears of Godly sorrow in prayer, we reap a new, greater vision of Jesus Christ and experience a new form of His power and glory. Our old man is constantly sowing seeds of rebellion, apostasy, and separation from God. God is constantly engraving, afresh and anew, the truth in our hearts that He is a Rewarder for obedience and a Punisher for disobedience.

Tola means *worm*. The seventh step downward in the human heart is the sin of *wickedness* and is the powerful force that takes our thoughts, feelings, and deeds away from the fire of God's Word and Spirit. When the human will cannot rule, or have the power of authority over others, or have the high seat, then it will break away from God's fire, destroying itself and others. When we leave God's fire, we become *cold clinkers*. Jesus Christ is the Judge, the Worm, the Humility One Who breaks the proud wickedness of our human wills. When we crawl into the low place and feed on the humility leaves from the Tree of Life, His humility nature will fill us with a desire to crawl back to the fire of God's Word and Spirit and build a house of fire, light, and glory.

The eighth judge in Israel was JAIR, whose name means *enlightner*. He was a picture of Jesus Christ, Who enlightens the eyes of our understanding. This truth fits with the eighth step downward in the human heart which is the sin of *deceit*. The one way to overcome deceit and error is with the light of the truth of God, the Word of God. Truth will expose the deceitful darkness of error in our wills. Falsehood cannot stand in the light of truth from the LIVING GOD. The entrance of God's truth gives light to the hearts, driving away the dark clouds of deceit and error, leaving the Sun of Righteousness with healing in His Wings.

JEPHTHAH was the ninth judge in Israel, and the story is the same. Israel sowed more seeds of sins of disobedience and apostasy. God continued His faithfulness in punishing them with oppression, which again caused Israel to sow more seeds of repentance. Then God faithfully raised up Jephthah, whose name means *he will open*. He was a judge, anointed mightily of God. Jephthah warred against Ammon, which means *inbred*.

The ninth step down in the human heart is *lasciviousness*, which is total unrestraint. Lasciviousness is arrogant disregard of others and recklessness. Lasciviousness says it must have its own way. It is lawless and takes the pleasure of its own will, regardless of the expense or cost to others.

However, God is faithful to oppress and chastise until repentance comes. God has raised up our Jephthah, who is Jesus Christ, and *He will open*. Jesus Christ opened a fountain filled with blood that will cleanse from all sin.

God opens our hearts and brings forth the lawless, unrestrained part called lasciviousness and conquers it through the Blood of Christ. Israel lived under the oppression of the Ammonites eighteen years before she was willing to humble herself and repent. How slow man is to repent of his own thoughts, words, actions, and deeds!

IBZAN, which means *shining*, was the tenth judge of Israel, and he relates to the tenth step downward in the corrupt heart, which is known as the *evil eye*. The evil eye masks the true appearance of things, professing them to be great and shining when the opposite is true. The scene in the Garden of Eden repeats itself in our lives. The Tree of Knowledge of good and evil *appeared* beautiful when Adam female's eyes became corrupted with the Serpent's vision. As she looked through his evil eye, the Tree of Knowledge appeared shining and beautiful. It was not so! It takes the shining eyesight of Jesus Christ, the single, shining eye of the new heart, filled with the light of God's Word and Spirit, to be able to see and conquer the evil eye that distorts true vision and leads astray from God.

The eleventh judge was ELON, and his name means *oak*. The oak tree signifies the stature of humility in the Word of God. The eleventh step downward in the carnal heart is the Wall of Blasphemy. The Wall of Blasphemy is part of the Old City of Pride found in our carnal heart and is very much a reality. The Wall of Blasphemy is covered with the branches of scorn. This proud, fleshly scorn opposes the oak tree of humility of the Cross. The scorn tree covers and adorns the Wall of Blasphemy in the City of Pride. The scorn tree, with its adornment of mocking and scoffing, justifies its blasphemy of God's Master Plan, God's power, God's creation, and God's ways. Scorn is the cause of all of man's hostility. If we believed that GOD DOES NOTHING WORTHLESS OR SUPERFLUOUS, we would never scorn or blaspheme. We scorn and blaspheme because we esteem places, people, and things as worthless.

When Israel was oppressed sufficiently, she sowed new seeds of repentance. How merciful God is! Let us take courage from God's great display of mercy throughout the long history of Israel. God is always merciful because of WHO HE IS!

When we sow seeds of repentance, watering them with tears, God brings up new portions of Jesus Christ to judge

our scorn and blasphemy. Our oak of humility, Jesus Christ, our Elon, stands tall to overcome the tall, scornful trees of our Wall of Blasphemy.

The twelfth judge was ABDON, which means *to work, to serve, to till, to enslave*. Abdon, a great judge and servant of Israel, was from the illustrious tribe of Ephraim. He had seventy relatives who rode upon seventy asses, helping him to judge the tribes of Israel. Abdon was a faithful servant of God and trained his relatives in the ways of the LORD and taught them how to help in the work of judging Israel.

The twelfth step downward in the human heart is called *pride*. Only as we become servants and bondslaves in humble submissiveness to Jesus Christ will He deliver us from our pride. God's Master Plan is for us to allow Jesus Christ to judge our pride, every high thought and feeling outside of God, and allow Him to make our thoughts, feelings, and deeds His humble servants. The acknowledging and embracing of all the spiritual principles of truth on the main shaft of the Candlestick will deliver us from our proud arrogance and haughtiness that makes us desire to substitute our own plans for God's Master Plan and our own power for His glorious power.

The thirteenth judge of Israel was SAMSON, whose name means *sun-like*. When Israel sinned again, God punished her for forty years with oppression from the Philistines. The beginning and the end of the Judges is quite a contrast! In the beginning, Israel was punished eight years, and in the end they were punished forty years.

This shows that God made the punishment harder for the nation each time she sinned because she had progressively experienced more and more of God's Headship. Therefore, each time Israel sinned, her sin was against greater light of the truth. Israel was continually growing in the light of God's seed government; therefore, "to whom much is given, much is required." Samson did not always live up to his sun-like name. Samson sinned himself; yet, he sowed bitter tears of repentance so that in his latter days he shone forth as a newly risen sun.

Samson, with his new sun-like power, pulled down the pillars of the temple, destroying the foolish Philistines, who were a picture of idolatrous foolishness in our hearts. The thirteenth step downward in carnal flesh of man. is filled with silly, unwise, ridiculous, absurd, and worthless thoughts, feelings, and deeds that are as idolatry in God's sight. The foolishness of carnal man is like the idolatrous Philistines. They were wallowing in their own idolatrous pleasure at their great feast, not realizing that God was about to destroy them. Samson, beaming forth as a new, bright, shining Sun of Righteousness, dealt a death blow to Israel's foolish enemy.

Jesus Christ is our risen Sun of Righteousness. As we allow Him to judge our hearts, He will destroy the idolatrous foolishness of the carnal heart. The Wisdom of the Book of Judges teaches us over and over again the Law of Sowing and Reaping.

* B. R. Hicks, [*The Threefold Nature of Man*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1969).

RUTH

A BOOK OF UNDERSTANDING

EIGHTH PRINCIPLE

The eighth principle, represented by the third knop on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of Ruth. This APPLE OF UNDERSTANDING displays God's principle or LAW OF LIGHT FOR DAY AND NIGHT. The Book of Ruth forms the second bar on the outer seal, and gives us the eighth principle in the Creation story.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made two great lights; *the greater light to rule the day, and the lesser light to rule the night*: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good (Genesis 1:14-18).

Our LORD Jesus Christ, our Kinsman-Redeemer, Bridegroom and Sun by Day, is pictured in the Book of Ruth by Boaz. The Bride of Jesus Christ, the Moon by night, is portrayed by Ruth. Boaz and Ruth shine forth as a great Sun and a great Moon, ruling in their day to protect the Promised Seed of the Messiah.

The RULING LIGHT PRINCIPLE FOR DAY AND NIGHT was first instituted in the Creation story. God made two great lights, one to rule the day and one to rule the night. On the first day, God spread the light over the chaotic waters. This spiritual, glorious light brought forth children of light called *plants*. On the fourth day, God created chandeliers, as it were, and hung them in the firmament to give light upon the earth. These lights were called *maw-ore*; the *ore* mentioned on the first day was the source of the light itself. The *maw-ore* lights were only the chandeliers or bearers of the light. The sun, moon, and stars were the light bearers. They were the vessels to bear the light. Therefore, the light to rule the physical and spiritual welfare of the earth was not as strong on the fourth day as on the first day of creation because the light was confined to the vessels, light bearers. The plant light was brought forth under ore, the source of light itself, but the life of man and animals was brought forth under the light of the light bearers. However, there was one harmonious system formed between the source of light and the bearers of light.

This same Principle of Ruling Light is seen in the history of the nation of Israel. God first placed the Cloud and Fire as a chandelier to lead and guide Israel and her animal life. God then had Moses to build a tabernacle and veiled the source of all light, the *Torah*, by placing it in the Ark of the Covenant. Those who chose to be spiritual plants and trees in God's kingdom found the light of the *Torah* bringing forth new seeds of life in their hearts and minds.

God wanted the sun and moon to rule the day and night, to serve for prophetic signs, to distinguish between seasons and cycles of days and years. The great sun and moon are a luminous order that regulates life on the earth. They tell man when to assume the surrendered, prostrate position in the night or when to stand up in the morning. They regulate the Law of sowing in springtime, maturity in summer, and reaping in fall. They prepare the earth in winter for a new cycle of sowing and reaping. The sun, moon, and stars serve to fix accurate time. Likewise, the Cloud and Fire, the bearer of light, ruled the day and night during Israel's journey in the wilderness. It led her to places of rest; it stood her up to march; it led her to the places where the manna fell; it led her to the Source of Light, the *Torah*, at Sinai; it led her to Canaan's Land.

Likewise, Boaz and Ruth were God's outward chandeliers or bearers of light (sun and moon, Cloud and Fire) which led and guided the people of Israel. The Seed of Promise, the Christ, the Source of all Light in seed form was veiled in the tabernacle of flesh called Boaz.

Boaz was a picture of the Lord Jesus Christ, who is a resurrected light for spiritual day seasons. Ruth was a picture of the humble mind, the *Torah*, of the Crucified Christ, who is a light for spiritual night seasons. The light of humility truth in Ruth's heart was like a great moon, ruling over the darkness of her night seasons of life. When her husband died in Moab, and she chose to accompany her mother-in-law to Canaan's Land, it was a night time for her. She did not know her kinsman-redeemer was in Canaan's Land. But the light of humility ruled her choice to walk

according to the *Torah*, which she had learned from Naomi. She continued to be ruled by the humility light of the *Torah*, after she was in Canaan's Land, and it led her to the kinsman-redeemer, Boaz. After she knew who he was, she continued to walk in the humility light of the *Torah*, the moon, or the Shekinah Glory until her marriage to Boaz was firmly established. Ruth was faithful to the humble mind, the Moon light, as it were, of the Crucified Christ.

Boaz showed himself like the Resurrected Christ, the great Sun of Righteousness, when he saw Ruth gleaning in the fields in the heat of the day and invited her into his home to give her special food. Boaz gave Ruth special attention, appointing special sheaves for her and seed from the field that was not growing in the poor, stranger, fatherless, and widow corners. In obedience to the ruling sun light of Boaz, the reapers let special sheaves fall for Ruth. Later, Ruth humbly obeyed the instructions of her mother-in-law, and followed the humility Light of the moon, as it were, to Boaz at night while he was at the threshing-floor. Ruth's mother-in-law, had instructed her to dress, bathe, and anoint herself so that she might be clean, fragrant, sweet, pure, and holy to meet the kinsman-redeemer, the bridegroom.

Ruth did these things outwardly, which was a picture of her inward cleanliness, purity, and holiness of character. Ruth's only goal and objective was to fulfill the Levirate Law, which is stated in the Book of Deuteronomy.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, my husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall the brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot and spit in his face, and shall answer and say, So shall it be done unto that man that will not build his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed (Deuteronomy 25:5-10).

Ruth went down to the threshing floor and laid herself down, as a moon, in total subjection at the feet of Boaz, the sun. Ruth did not go for immoral purposes, but she went in obedience to the instructions of her mother-in-law and with humility of mind to fulfill the Levirate Law. She was willing for the nearest kinsman to marry her and raise up a name, a seed, for her dead husband so that his name would not perish in Israel. Ruth presented herself to Boaz as an espoused bride in the night season. Boaz and Ruth rose up in the early morning in an espoused union of the exalted light (sun) and the beautiful, humility light (moon), determined to work until their marriage was consummated. The humility moonlight of the *Torah*, the humble mind of Christ, shined upon Boaz and Ruth that night.

The light of the humility mind of Christ filled Boaz with great reverence for the seventh commandment that night. Boaz was an older man, and older men are usually greatly aroused in their emotions by younger women. Boaz was not a married man; therefore, his physical needs were not satisfied. He demonstrated great respect for God's Law and for Ruth on this occasion. He arose with the clean, pure, and righteous ruling light of the Sun, joined with the ruling light of the Moon, the humble mind of Christ, the Shekinah Glory, the humility light.

Boaz said to Ruth, "Everyone knows you are a virtuous woman." He, therefore, ruled over his desires and respected her. When morning came, Boaz arose like a great sun to rule over the day, performing all the requirements of the Levirate Law as a near kinsman of Ruth. Boaz took care of all the legal arrangements and married Ruth. Then they did shine forth as the sun and moon to rule over and protect the Seed of the Messiah of Promise that was placed within them. Together they preserved the Seed of Promise of the Messiah that was passed on through their son, Obed. Boaz and Ruth became the great grandfather and great grandmother of King David. They also became progenitors of the Lord Jesus Christ according to the flesh.

The Book of Ruth is an UNDERSTANDING book. It is crowned with the light of understanding, of exaltation (sun), and humility (moon). The splendor of understanding true, exaltation light and the beauty of the true, humility light of separation and obedience fills the heart and mind with true rest. Thus, the union of these two lights formed the marriage of the bridegroom and the bride. Because the same splendor of the sun light and the moon light of truth was shining, both in Boaz's life and in Ruth's life, they were able to separate themselves from *out-of-season* desires.

Boaz was a wealthy man, a man of reputation and honor. He was a great sun shining with great respect in his

community. He did not have to concern himself with a poor stranger, whose name was Ruth, from another country. Boaz was also filled, from the beginning, with humble, Shekinah glory (moon light) which shined in his life, and he was willing to take notice of the humble, little immigrant, who had come to Israel in order to fulfill the kinsman-redeemer law.

God gave the sun light and the moon light in the beginning for the purpose of preserving the seed of the earth which the Source of Light had already brought forth. Likewise, God gives us, as believers, the sun of exaltation and the moon of humility in our experiences of life in order to preserve the seed that Jesus Christ, the Source of Light, has brought to birth in our hearts. God used Boaz (the sun) and Ruth (the moon) for the purpose of preserving the Seed of the Messiah. The Seed of Promise had already been given to Adam male and female in the garden, but it had to be preserved until it reached the loins of the Virgin Mary, where it could be quickened by the Holy Ghost to become the body of Jesus.

If we do not have the ruling light of the humility glory of the Crucified Christ and the ruling light of the exalted glory of the Resurrected Christ to regulate our spiritual night and day seasons, months, and years, we will not be able to preserve the seeds of truth from God's Word in our hearts. This is a beautiful and precious principle for us. We need to accept the ruling light of Jesus Christ for our spiritual days and nights as Boaz did. Then He will lead us to the marriage relationship of the Bridegroom and Bride.

The humility light of the humble mind, (*Torah*) of the Crucified Christ will give us the splendor of separation from disabling *inferiority pride*, enabling us to perform *humility* service for Him. The humility light of Christ enables us to walk through long, deep, dark valleys on our way to Canaan's Land. The exalted light of the Resurrected Christ gives us the splendor of separation from disabling *superiority pride* and arrogance, enabling us to perform *exalted* service for Him. The exalted light of Christ enables us to climb the steep, high mountains of difficulties on our way to Canaan's Land. These two great lights of Christ form humble obedience, true character, true holiness, and true godliness that will bring us into the marriage relationship of the Bridegroom and the Bride.

I SAMUEL

A BOOK OF KNOWLEDGE

NINTH PRINCIPLE

The ninth principle, represented by the third flower on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of I Samuel. This FLOWER OF KNOWLEDGE displays God's PRINCIPLE OF ABUNDANT LIFE OF GOD IN THE LOW PLACE AND THE HIGH PLACE. First Samuel also forms the third bar on the outer seal of the Bride and gives us the ninth principle in the Creation story.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day (Genesis 1:20-23).

God brought forth His abundant creative life in the low place, the humility place. He filled the waters with all kinds of fish and other creatures. God also brought forth His abundant, creative, exalted life in the high place in the form of birds that fly in the heavens.

The last three days of creation reveal the purpose of the first three days of creation. God gave *light* on the *first* day so there would be *light* on the fourth day to fill the chandeliers, metaphorically speaking, called the *sun, moon, and stars*. God gave *water and air* on the *second* day in preparation for the abundant *life* in the low place (waters) and the high place (air) on the *fifth* day. God gave the *earth and vegetation* on the *third* day in preparation for the *living inhabitants*, animals and man, on the *sixth* day.

The creation story is a revelation of God's divine purpose for all things: to be filled with an abundance of life, both in the low and high places and in the in-between spaces.

God gave the command for the waters and air to be filled with abundant life. He also filled the waters and air with His divine Word of blessing for this life to continue on and on in the power of reproduction and multiplication. It is the Word of God that works on and on in the life He has placed in the low and high places. The creatures of the low and high places are still experiencing the power of reproduction and multiplication because of God's Word that was placed there in the beginning. Likewise in the spiritual, God placed the eternal Word, the Crucified Christ, in the low place of the Cross, Death, Grave, and Hell. God exalted the Resurrected Christ to the high place at His right hand. Jesus Christ has left the low place and the high place filled with seeds of life. For this reason, the Apostle Paul cried, "That I may know him and the power of his resurrection (high place), and the fellowship of his sufferings, being made conformable unto his death (low place): (Philippians 3:10).

God's humility life in the low place and His exalted life in the high place were manifested in His creation. This same principle was expressed in the life of Samuel.

First, Eli prophesied to Hannah of Samuel's origin and birth. He had his birth, his origin in the desert, the barren place of his mother's womb. Before Samuel's conception, his mother's womb was desolate and barren. He has his birth, as it were, in the tears of his mother. She has spent time weeping and praying before God in the temple until God heard her prayers for a son.

Secondly, not only was Samuel born out of prophecy, he became a prophet. God filled Hannah's womb with abundant life in the low place. Samuel, as a small child in the low place, feasted on the humility Word and the Glory of God as he served God in the tabernacle at Shiloh with Eli, the high priest. God chose to speak to Samuel in the low place, the humility place, rather than to Eli, in the high place of the high priest.

As a child, Samuel ministered in the low place as a doorkeeper in the house of God's tabernacle, God's temple. When Samuel was ministering in the low place, the abundant, humility life of God's prophecy came forth. God gave Samuel a judgment prophecy for Eli. God spoke to him and told him how He was going to judge and humble Eli and his house for their improper behavior in the house of God. First, God was angry because of the sinful deeds of Eli's sons. Secondly, God was angry because Eli had not rebuked and chastened his sons. God removed the house of Eli

and exalted Samuel to the place of a Word Prophet over Israel. As a Word prophet, he constantly fed on the exalted, ruling Word of the LORD. Samuel rose to an exalted position as a mighty prophet of God, flying like a great, kingly bird, ruling and governing the nation of Israel.

Probably, the time of Samuel's prophecy lasted about 115 years. Samuel swam low and flew high with the Spirit of Prophecy during this period of time. Samuel demonstrated God's abundant, humility life and grace through his repentance, sorrow, and agony over Israel's sins. God's abundant, glory life and mercy were revealed through Samuel as he led Israel from victory to victory in their national life.

King Saul was a constant disappointment and heartache to Samuel. Saul was *man's* choice for a king. It is amazing how Israel thought that she could win by selecting her own king, when in reality she was fighting against God's Master Plan for her. Samuel, however, always stood for God's Master Plan, regardless of whom he had to stand against. Samuel was a faithful prophet in the low place when he anointed David as King; he was faithful to swim the humility streams with David. Samuel had spiritual authority over Saul, the King. He also had responsibility as a prophet over the nation of Israel. He was a mighty, exalted prophet in the high place, knowing the mind and will of God. He had to ascend on high to find God's will and see that it was carried out. He was judge, priest, and prophet in his day. God's Master Plan provided for this dispensation in Israel's national growth. If Israel had accepted the dispensation of the prophets and had learned her spiritual lessons, she would have been prepared as a nation to receive her king, in season.

Samuel took a stand FOR God's Master Plan and against the king on these occasions:

- During Saul's presumptuous intrusion into the office of the priesthood.
- During Saul's institution of his carnal law of fasting in the midst of battle when the army actually needed to be increasing the fight.
- During Saul's refusal to kill Agag the Amalekite.
- Throughout Saul's jealous attacks and hatred against David.

There was a time for Samuel to swim low in tears for Israel and her king when they missed it, but there was a time for him to fly high like an eagle, swooping down like a bird of prey to devour the evil plans of a man like Saul. Samuel was willing to descend and swim like a fish in the humility waters with little, humble David, and he was willing to ascend like a mighty eagle in withstanding Saul in his jealousy and hatred toward David.

Samuel, even in death, arose from paradise to withstand Saul's sinful appeal through the witch of En-dor. In the Old Testament dispensation, Satan had the keys of Death and Hell or Paradise and Hell. Therefore, Satan, the Devil, had the power to answer the request of the witch of En-dor and bring up Samuel's soul and spirit from Paradise. Samuel was *still* faithful in his decision and ascension in and out of the waters of Paradise. Although he was swimming in the abundant waters of life in Paradise, he ascended to stand up against Saul's sinful appeal through the witch of En-dor.

Samuel was a mighty prophet who was a picture of our great Prophet, Jesus Christ. Jesus has provided humility waters for us to swim in with Him in the low place. He has provided exalted, glory breath for us to breathe with Him, when He places us on His eagle back, lifting us up to war against spiritual wickedness in high places. When we are filled with His abundant life in the low and high places, we will fight and war against sin.

Once God had twelve stones taken out of Jordan as a demonstration of the seeds of life and truth that are hidden in the low place. These stones were placed in Gilgal. The whole nation of Israel came up out of Jordan, the whole seed of life, and then God lifted Israel up on high and gave her the possession of Canaan's Land.

There was another twelve stones taken out of Jordan and carried up to Mt. Ebal to show God's exalted Word of life that ascends on high to establish the truth, to lift it up. The ministry of the Word prophet is to establish the life of the Word in the low place and in the high place. The Apostle Paul said that he knew how to be abased, and he knew how to abound. It is so great to know the abundant life of Jesus Christ in the low place and in the high place. Samuel had this principle working in his life at all times. He was a great Word prophet.

II SAMUEL

A BOOK OF WISDOM

TENTH PRINCIPLE

The tenth principle, represented by the fourth bowl on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of II Samuel. This ALMOND OF WISDOM displays the truth of the horizontal formation of the PRINCIPLE OF LOWLY SERVICE. God establishes the horizontal form of living truth as one of the first principles so that we might learn the lowly, humility form of service. Second Samuel also forms the fourth bar on the outer seal of the Bride and gives us the tenth principle in the Creation story.

And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and the cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good (Genesis 1:24,25).

God in His Kingly Power, commanded the earth to bring forth horizontal images and forms as seen in the cattle and other animals that travel on four feet.

The plants, with all of their independent personalities and characteristics, were commanded to sprout from the earth. Their continued existence and development depended upon their being always chained and bound to their parent body, the earth. Plants were a combination of independence and dependence. They were dependent on the earth for its life-giving substance, but they were independent of each other in their own personal beauty and ability to manufacture their food supply. Plants also have an independence that animal life does not have, in that they can be reproduced from different parts of their stature--from either their roots, shoots, slips, buds, branches, or seeds. Water creatures were also a combination of independence and dependence. They moved independently in the water, yet they were chained and bound to the element in which God created them.

A step higher than the water creatures, the land creatures were elevated to a horizontal form of independence and dependence. The earth brought forth horizontal creatures and set them in a position apart from itself, and yet they were dependent upon the earth for their sustenance or existence. Animals were not chained to the earth as the plants were but had independence and freedom to move about on the earth. The animals had not been given power by God to help the earth produce food. These independent/dependent horizontal creatures prepared the way for man and became man's wonderful, lowly servants. They pulled man's ploughs and wagons; they did the hardest work and carried the heaviest burdens. Without them, man would have been yoked and harnessed to his own plough and wagon; he would have had to have grazed, as it were, to produce milk and wool. But God brought forth these wonderful, horizontal, independent/dependent, lowly servants for man so that he might be free to give his energy to meditation and contemplation in the heights of God's *Torah*. The lowly, horizontal servants feed with their faces and minds toward the grass. But upright man feeds with his face and mind upright, toward God and His *Torah*.

This tenth principle is the legal principle of the Earth's Formation Principle of Humility Service. Humility Service in *love* is the fulfillment of the Law. This tenth Law serves God and mankind with love. God wanted the natural earth to bring forth horizontal, humility-surrender-forms that would render lowly service to mankind by the will of God. Likewise, God wants to redeem our earth, our carnal flesh, so it, too, can bring forth horizontal, humility forms to render loving service to the Creator and the creature.

The Book of II Samuel unveils the living truth of this principle in operation in the life of King David. The book reveals the Wisdom or Seed of God's true Kingship enthroned in Jerusalem and Zion and ruling over Israel, His Bride. God had formed, in Israel, the horizontal position of surrender to Him as a Bridegroom. Now the nation of Israel could render lowly service to her Bridegroom and walk according to His Headship, which was witnessed by the Urim and Thummim. God's beloved King David, enthroned in Zion and Jerusalem, was a picture of Jesus Christ, the spiritual Bridegroom, ruling over His spiritual Bride. David suffered faithfully in lowly service as an outcast after he was anointed king. In this lowly horizontal service, he overcame the giant Goliath and won many other lowly service awards. Then he was exalted as king on the throne in Israel. Lowly David was always independent of Saul's hatred and jealousy, but he was always dependent upon God for his life, food, and protection.

If King David had not been faithful in his lowly forms of service as God's anointed, outcast king, he would never have been exalted and established on the throne of Israel. But, because David had the Horizontal Formation Principle of Lowly Service in his heart, he could be used of God to form and fashion Israel's political nature into a surrendered and horizontal position that would allow the nation, as His Bride, to do lowly service for God.

By bringing the Ark to Jerusalem, David demonstrated humility worship and lowly service to the LORD God. God desires this kind of humility worship from us, our earth. However, David's wife despised this kind of lowly service to God. She resented this animalistic form of "leaping like a hart and springing like a deer" in worship before God. It was ridiculous to her. But to David, his earth was bringing forth the true *Formation Principle of Horizontal Forms* of worship when he put the tent on Mt. Zion and danced all the way up to Mt. Zion in front of the Ark.

David's life had already brought forth the horizontal principle before he went up to Mt. Zion. He had already brought forth the true, horizontal form, the true, humility shape and image, spiritually, while he was keeping his father's sheep. David experienced the humility, horizontal nature of God's secret Name with its exalted, upright power while he tended sheep. David was treated as one of the little animals or sheep by his family, since they did not mention his name or existence when Samuel the prophet came looking for God's king. Samuel had to ask especially for David before he was brought in from his shepherd's duties. In the victory over Goliath, David was treated as a little animal by his brethren. Again, he accepted the horizontal shape and form of humility. Then he ran forth with the Horizontal Humility Principle and killed the arrogant, proud, defiant form of Goliath.

David was a tremendous example of humility faithfulness, humility modesty, humility courage, humility trustfulness, humility patience, and humility wholeheartedness. David was a tremendous example of bringing forth the Horizontal Formation principle. David practiced the Humility Horizontal Formation Principle as he walked by the witness and light of the Urim and the light of the Thummim. This was the reason he escaped from Saul many times. Saul did not want the counsel of the Urim and Thummim of the priesthood. He was angry with the priests for helping David, and he killed the priests for this. Only Abiathar, the priest who had the Ephod, escaped and went to David. Therefore, he could always enquire of the Urim and Thummim for David, who always bent his will in humility form to accept God's will. When God said for him to get out of Keilah, David ran forth like a little sheep following his shepherd.

The structure of the spiritual forms of truth in the Word of God is remarkable and magnificent. God is faithful to record the time that David sinned and missed the will of God in his relationship with Bathsheba. God in His faithfulness punished David, but again, he brought forth new shapes and forms of humility repentance. David came to God on *all fours*, as it were, crawling before God in a horizontal position of sincere repentance. Many of the Psalms are bathed with his tears of repentance from the bleeding wounds of his heart as he poured forth streams of repentant sorrow for his sin. He learned well the Humility Horizontal Principle. His repentance was deep and sincere.

This principle is revealed again in the New Testament in the life of Jesus Christ, who was personified as a lowly, horizontal Lamb and an Ox.

The next day John seeth Jesus coming unto him, and saith, Behold the *Lamb of God*, which taketh away the sin of the world (John 1:29).

Jesus, as God's Lamb of sacrifice, carried the heaviest load of all horizontal creatures. He carried man's sins, offences, failures, faults and trespasses to Calvary's Cross. Jesus performed the *lowliest service* of all the horizontal creatures, when His precious Blood became a wagon, a vehicle, to carry man's sin to the sea of forgetfulness behind the back of God.

After Jesus had served as a horizontal Lamb to take away man's sin, He assumed the personification of the horizontal Ox to perform the lowly service of yoking Himself to the new believer to help him plough in lowly service to God.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matthew 11:28-30).

What a blessing and privilege it is to be joined to the *restful yoke* of Jesus, to plough in the fields of His Word, and to plough in the fields of lost souls. There is no rest compared to the joyful rest of the meek and lowly,

horizontal service of Jesus. This is exquisite joy and limitless love granted to the Bride-to-be: to have the privilege of ploughing with Jesus in His lowly service. The thrill is not in the service but in walking with the person of Jesus, the Bridegroom, in sharing His *horizontal yoke*.

The Bride of Christ fills her will with the horizontal surrender of independence and dependence to the Bridegroom, the King of Kings, that she might feed in His green pastures, that she might plough deep furrows to receive the seeds of truth, that she might pull the heavy wagons of the workload of His Kingdom, in order to be of *service* to mankind. The Bride of Christ experiences the glorious freedom of independence, on one side of the scales, as she moves with joyful liberty into many levels of spiritual truth and serves in many different ways. However, she is chained and bound in the pleasant, glorious bondage of dependence on the Headship of Jesus Christ, the Bridegroom, in all things. The Bridegroom is the glorious Head of the Bride in all things and over all things.

God establishes the horizontal form of living truth as one of the first principles so that we might learn the lowly, humility form of service first.

If we suffer with Him (lowly service), we shall reign with Him (exalted service). If we are willing to suffer in lowly painful service for Him, we shall be exalted to rule and reign in pleasure in the New Jerusalem with Him.

If we have the fullness of love of the Bridegroom and Bride, we will have lowly service to our LORD in all places. Love knows no distinction of class and rank and is truly insensible to fear of service in any low place. Oh the uselessness of all service without humility. How much evil is in the proud arrogance of man. How much goodness is in the humility of Jesus.

If Jesus asked us to serve in the lowly service of a martyr, we have all the great cloud of witnesses of the Eleventh Chapter of Hebrews. If He asked us to be sawn asunder, we have Isaiah for an example. If He asked us to be cast to a den of wild beasts, we have Daniel and his experience with the lions for an example. If He asked us to go into a fiery furnace, we have the three Hebrew children for an example. If He asked us to go to a watery grave, we have Jonah for an example. If He asked us to give up our heads, we have John the Baptist for an example. If He asked us to be stoned, we have Stephen for an example. If God asked us to go to a cross to be crucified, we have our *perfect example*, Jesus Christ, and our *imperfect example*, the Apostle Peter. What a priceless delight is fearless surrender and love for lowly service to the will and Headship of Jesus Christ.

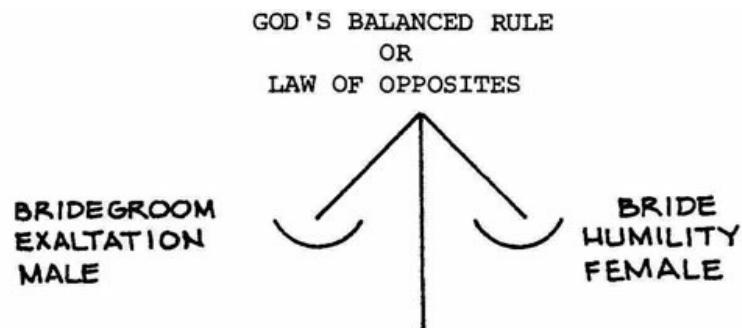
God in all His Wisdom had the earth bring forth the HORIZONTAL OR FORMATION PRINCIPLE OF HUMILITY LOWLY SERVICE, first, before He brought forth the upright principle displayed in man. Through the creation of animal and human life, one can readily see the form of a cross. God intended for all forms of life to carry the independent and dependent lines of the cross. The only independence God gave to His creatures was an independent choice for the horizontal line of the cross. The upright vertical line of the cross was for complete, total dependence upon God. Thus, all *independence* was to be nailed to the *upright dependence* upon God. The Cross of Jesus Christ already had the proper horizontal shape and form. We only have to accept it. This is powerful!

These truths make one sure and stable in his service to God and in his worship to God. In seeing this, one is able to separate distinctly and to choose wisely the Formation Principle of Lowly Humility Service.

I KINGS
A BOOK OF UNDERSTANDING
ELEVENTH PRINCIPLE

The eleventh principle, represented by the fourth knop on the shaft of the Candlestick is found in the Book of I Kings. This APPLE OF UNDERSTANDING displays the truth of the RULING AND REIGNING PRINCIPLE of God's Humility and Exalted Image on the earth. God's dual image of humility and exaltation is revealed in the spiritual statures of the Bridegroom and the Bride, and in the opposite images in the natural world of the male and female.

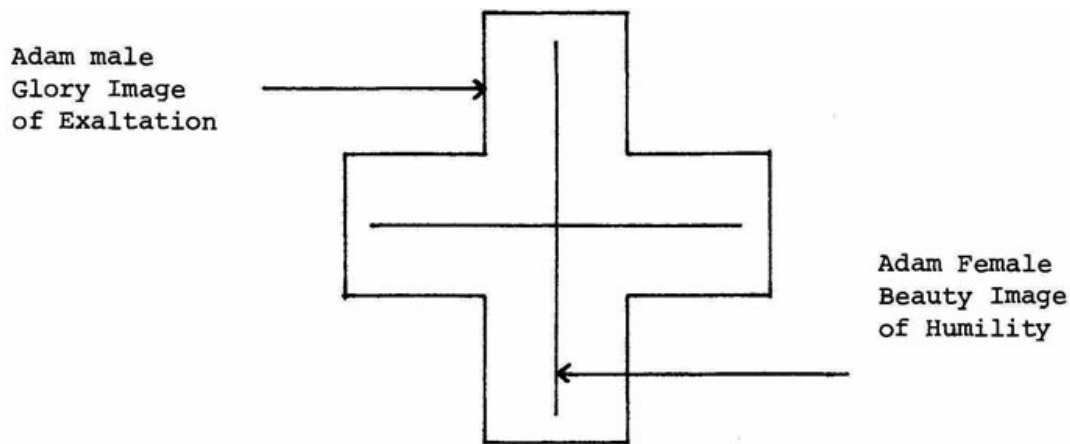
Man was made in the image of God to take dominion over the earth. God's Law of Opposites must be in effect before His Law of Ruling and Reigning Power and Authority can work. Because God is a God of balance, and because He is sovereign, ruling power must be subject to balance or the Law of Opposites in order for it to be righteous governing power. All creation displays God's balanced nature: for cold there is hot; for dark there is light; for day there is night; for male there is female. Man could take dominion over the earth because he was made in the image of His Creator; he was a unity of opposites.



First Kings also forms the eleventh bar of the outer seal of the Bride and gives us the eleventh principle in the Creation story.

And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Genesis 1:26-28).

The Ruling and Reigning Power and Authority of God's divine humility and exalted image in Adam male and female were like two great lights, a great sun (Adam male) and a great moon (Adam female). As male and female, they were opposites, created in God's image and likeness, in His glory and beauty. When God created them, He created them as one, joining their two opposite natures of male and female. They were created in unity and harmony, the female being united with the male in one image.

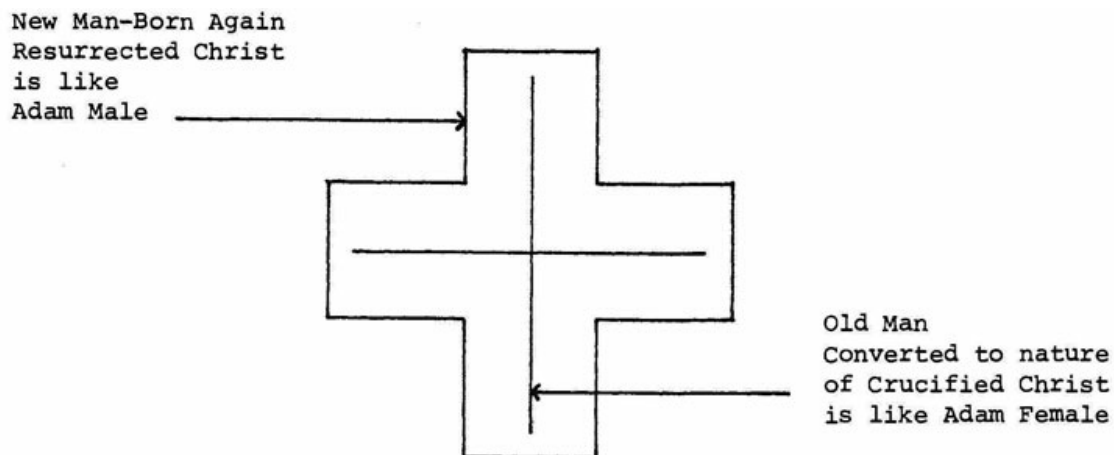


Adam female, the humility side of God's image, was hidden within the glory image of Adam male before God separated them by taking Adam female from Adam male's rib. God brought Adam female forth from the inside, the invisible, hidden position, into visibility. Then God placed Adam male and female, who were opposites, in a balanced, harmonious marriage relationship under the headship of His Word.

Adam male and female inherited the same image and likeness. In the beginning, they lived in the same house of glory and beauty, enjoying an *inside marriage union* of glory and beauty of the Image of God. Then after the severance of the rib, they enjoyed an *outside marriage union* of the glory and beauty of the Image of God.

Adam male and female were to govern the creation as God's representative Image of Glory and Beauty. They were to be God's Image and Form through which He would govern His creation with compassion, love, equity and truth. Man was given the mastery over God's creation to lead the creation in holiness and subjection to its Creator. God desired to display His Holy, Righteous, Ruling Power over His creation through the image He had given Adam male and female.

God has the same desire for us. He desires for us to display to the world the righteousness and holiness of the beauty of the humility Christ and the glory of the resurrected, exalted Christ. When we accept the resurrected Christ into our hearts by faith, we receive a new birth or a born-again experience. A new spiritual man is begotten in our hearts. Yet we still have an old man, inherited from Adam the first, that was begotten in pride and sin. It is the ministry of the crucified Christ to *convert, or turn again*, the old man back to the humility image of Christ. We are able to accomplish this as we allow the Crucified Christ to rule over our old, fleshly man, changing his devilish nature into His humility nature. By joining the new man, who was begotten in the image of the Resurrected Christ (the Bridegroom side of the image) to the old man that has been conformed to the image of the Crucified Christ (the Bride side of the image), we fulfill God's will on this earth. Thus, we experience a holy matrimony between our nature and the nature of Christ. God desires for our new man to grow until he converts our old nature into a Bridegroom and Bride. Thus, the relationship is similar to the union of Adam male and female in the beginning.



Adam male and female carried a perfect resemblance to their Creator in the beginning. They had complete, intellectual perfection and held the place of preeminence over all other creatures. God proclaimed to the created world that they were perfect representatives of His image and likeness. God granted them the privilege to exercise their own free choice in fulfilling His will on earth. Furthermore, they were fully conscious of this God-given privilege of free choice.

In the beginning, Adam maintained the *inside* unity of opposites under God's headship; therefore, he enjoyed a perfect marriage relationship or union between his outer, exalted self and his inner, humility self. Adam was accepted as God's governmental representative on earth. Ruling and Reigning Dominion and Authority uses all positive and negative forces in governing power. He ruled over the creation through the outer and inner union, giving names or natures to all of God's creation.

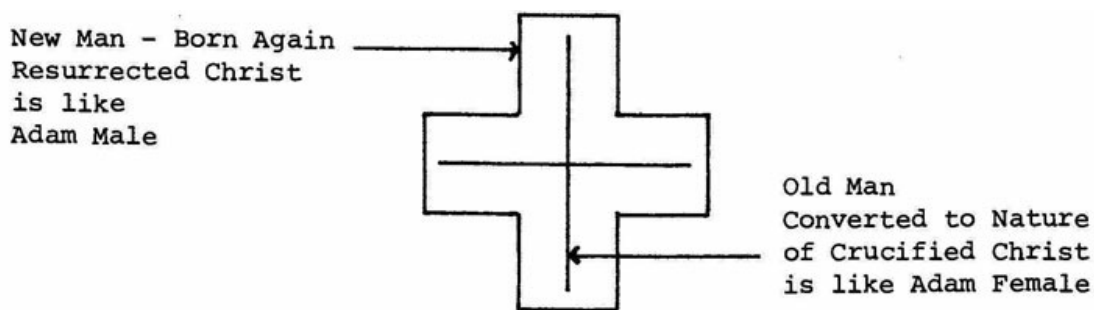
Later, when God removed Adam's inner self and called her Adam female, they were to rule and reign over God's creation through the outer union or marriage relationship. Before sin, they had a perfect, moral sense of right and wrong; therefore, they understood *not* to kill God's creation. In the beginning, man ruled by *preserving life*, but since the dispensation of sin, he exercises his dominion by destroying the life of creatures. When man finds a place on earth that he desires for his own dominion, he does not hesitate to order any other creatures away from it, destroying them if they refuse to go. God told Adam male and female to be fruitful and multiply, spiritually, intellectually, and naturally. God wanted them to propagate the human race and not to destroy the world by failing to do so. God expected them to be the foundation and the perpetuation of the human race. God wanted Adam male and female to rule through the unity of opposites, the Law of Opposites.

The eleventh principle of Ruling and Reigning Dominion and Authority is the manifestation of the marriage union of the Law of Opposites, the union of strength and weakness--the strength to do God's will and the weakness to depend upon His authority to produce true ruling and reigning power over His creation. This principle was given to Adam male and female when God created them in His image and His likeness. The Hebrew word for *image* is masculine. The Hebrew word for *likeness* is feminine. God gave them His image (masculine) and likeness (feminine), and through them flowed the forceful power of opposites to rule and reign.

God wanted Adam male and female to exercise *their independent power* over His creation, by reaching down authoritative hands. But on the other hand, He wanted them to maintain *their dependency* on Him by reaching up with open hands for *His authority* which they would receive by eating from the Tree of Life. There can be no authoritative power in the downward hand if it has failed to reach upward to God and His Tree of Life, Jesus Christ. Adam female failed to reach down a ruling hand over the Serpent because she had failed to reach up to the authority of God and partake of the Tree of Life.

As long as Adam male and female were obedient to their Creator, the creation gladly recognized them as their master and ruler. When Christ comes again with His Bride, the whole world of creation will bow to God's image, the Christ and His Bride. The whole world, all material earthly elements, animal kingdom, and mankind, will be raised unto God-serving purposes under the moral rule of the Bridegroom and Bride.

Jesus Christ came in the image and likeness of His heavenly Father.



The words and works of Jesus Christ proved that, as the second Adam, He possessed the power of the Ruling and Reigning Principle over the creation.

Jesus Christ died to restore God's image and likeness in mankind. Those who allow their understanding to grow in the Word of the fullness of the stature of Jesus Christ and have the *Torah*, the Law, written in their hearts will rule and reign with Him in the millennial age and, then, eternally out of the New Jerusalem.

In I Kings, the book whose central principle is God's Principle of Ruling and Reigning, we find the story of King

Solomon, who was a picture of God's image and likeness in His Son, the Prince of Peace, the Lord Jesus Christ.

From his throne in Jerusalem, King Solomon built God's glorious temple or image. Solomon's Temple, just as the Mosaic Tabernacle, was laid out in the form of a cross and pictured the Crucified Christ, the King of Humility, and the Resurrected Christ, the King of Exaltation. The Book of I Kings reveals Solomon's Temple with the splendor of humility in the Courtyard and the glorious splendor of exaltation in the Holy Place and the Holy of Holies, forming the complete image of God's glory. The world had never seen a kingdom of glory to compare to the glory of Solomon's kingdom. The secret of all of Solomon's glory was the glorious temple that displayed the image of the Bride (humility) and the Bridegroom (exaltation). These two are one image and likeness.

The Queen of Sheba said the half had not been told about the glory of his kingdom. Solomon ruled through God's humility likeness and exalted glory image on the earth. His glorious kingdom was a picture of the millennial kingdom of the Lord Jesus Christ, when He, the exalted Bridegroom, will reign upon the earth for a thousand years with His humility Bride.

In the beginning of Solomon's reign, he shined forth like a great exalted sun (a Bridegroom), and Israel shined forth like a great humility moon (A Bride) as they ruled spiritually over the nations of the earth. Solomon was called Jedidiah, or God's beloved. God especially loved him. His coronation was a great day of joy in Israel.

King David, Solomon's father, had given him the momentous charge of building the temple. David had supplied Solomon with beautiful blueprints, materials, and substance for the building of the greatest temple ever made with human hands. David wanted the temple and Solomon's rule and reign to be a picture of Christ and His Bride in the millennial reign.

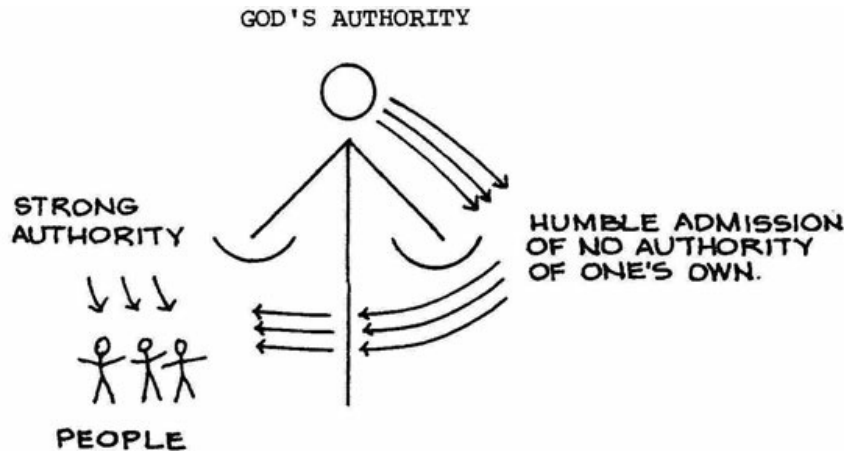
Solomon prayed for wisdom. God gave him "wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore." Solomon wanted to rule as God's living image, filled with His Wisdom, Understanding, and Glory. He knew, if he could find his proper place as king, that he could lead Israel to her proper place as a queen, and together they would become God's King and Queen among the nations of the earth. Therefore, Solomon and Israel had an incredible rule and reign of peace and glory among the nations of the earth. The dimensions of their glory and power extended into the whole world. When the Queen of Sheba visited Solomon, the Word of God said that there was no more breath left in her, no more spirit, so overcome was she with the magnificence of his kingdom.

The Unity of Opposites existed in Solomon. He was a man who was *strong* and *weak*. Solomon was strong, wise, and courageous in the beginning of his reign. He gave himself totally, unreservedly to doing the will of God or carrying out the will of God. He gave his heart for seeking wisdom and understanding of the truth of the *Torah*. At the time of the dedication of the temple, Solomon had a special brass scaffold built so that he would be higher than all the people. Thus, when he kneeled before God, all could see him spreading out his hands in a demonstration before God of his weakness and utter helplessness, and they could hear him confessing his total dependence upon his Creator. Even before this occasion he went to Gibeah, where the Mosaic Tabernacle stood, and made his sacrifices unto God as all other weak, sinful persons did.

Solomon's strength and weakness were apparent to all at first. When he instituted the magnificent worship to God in the temple, he carefully obeyed the instructions of his father, David. He set in order all of the twenty-four different orders of ministry. These ministries fit with the twenty-four elders in the Book of Revelation. Solomon had twenty-four orders of music, singing, and praising God, which is the backbone of worship that connects the foundation, the feet, in the Courtyard to the Holy of Holies, the head.

At first the Law of Opposites was in perfect balance in Solomon's life. He had a perfect marriage between his strong, exalted, wisdom side, the Bridegroom side, and the weak, humility side that was like a Bride. The man is the stronger vessel, and the woman is the weaker vessel. Solomon's weaker, humility side was like a woman. Solomon had total marriage unity *outside and inside* with the will of God. He was in total dependence upon God which, combined with his total, independent, strong choice to seek God instead of people, gave him the power of Ruling and Reigning over people. Because of the union of strength and weakness or the unity of the Law of Opposites, he had power and authority to rule over the people.

There cannot be true dominion without the Law of Opposites. In order to rule and reign, there must be the strong side of authority flowing down over those in subordination; then, there must be the weak side that is joined to the authority from above. All true authority must be received from above and must be kept in subjection to the authority above, for example:



True authority flows down from God to the humble, weak side of the scales and is passed over to the strong side and on down to the people. All authority must be received from the person in command until the final source of all authority, God Himself, is recognized. God is looking for holy persons or images on earth in whom He can place this paradoxical authority. People who, on the right hand, have strength to reach down in power and authority over the world, the flesh, and the Devil; and who, on the left hand, reach up with weak, open, helpless hands to receive God's authority--this is the type of person God looks for to entrust him with ruling and reigning power.

For many years, Solomon's reign was a beautiful union of the Law of Opposites. The first case he judged proved his possession of the scales of authority. His God-given discernment made it possible for him to choose the right mother in the dispute between two women, each of whom claimed to be the mother of the same child. But after he corrupted his natural marriage by taking strange, sinful wives, his inner, spiritual union of the Law of Opposites was broken and corrupted. This was a repeat of the sinful scene in the Garden of Eden. The humility dependence of Solomon that was completely joined to God turned into independence and disobedience to the *Torah*.

The loss of Solomon's spiritual union with the Law of Opposites was manifested in these ways:

- He multiplied unto himself outlandish, heathenish wives, contrary to God's Law.
- He sought after possessions instead of the riches of God's *Torah*.
- He became an idolator, building many places of idol worship.
- He imported apes and peacocks to warn of invading enemies instead of depending on God for protection. He imported horses for warfare when he lost his confidence in God's power to keep him secure from his enemies.
- He wasted time as a king in seeking all the pleasures of the world instead of studying God's *Torah*, whereby he would have gained spiritual stature.

According to the Book of Ecclesiastes, Solomon seems to have repented at the end of his life. He enumerated how he had given himself to every form of pleasure in this world, only to discover the fallacy and deceitfulness of it all. He then concluded in the twelfth chapter that the whole duty of man is to *fear God and keep His commandments*.

Neither our spiritual nor our natural kingdom will remain complete and whole if we stray from God and give the love and loyalty due to God to an idolatrous relationship. We cannot have a marriage relationship between our heart and God's heart and, simultaneously, have a marriage relationship of our soul to an idolatrous form. The Principle of the Exalted Ruling and Reigning Power of Authority over people will only work in our lives if we have humility dependence on *God*. This humility dependence on God is the true foundation of all righteous government. Fear possesses the human heart when man separates himself from God's authority and establishes his own independent, governmental authority. Perfect love casts out fear. We must love God and love to do His will.

II KINGS

A BOOK OF KNOWLEDGE

TWELFTH PRINCIPLE

The twelfth principle, represented by the fourth flower on the shaft of the Candlestick that supports the lamp of the tetragram name of the LORD, is found in the Book of II Kings. This FLOWER OF KNOWLEDGE displays the HOLY EATING PRINCIPLE. The Flower of Knowledge from the Fig Tree is the fragrant knowledge of knowing how to eat of the Word and Spirit of God. The Book of II Kings also forms the last bar of truth on the outer seal of the Bride and gives us the twelfth principle in the creation story.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so (Genesis 1:29,30).

Here God instituted the Holy Eating Principle. The Eating Principle involves the changing of material from its original form to the form of the individual ingesting the food; that is, food is eaten in its original stature and form, and then through the digestive process, it takes on the image and stature of the individual eating it.

The thing eaten is not destroyed, but it is changed and lifted into a higher realm of living. For example, when the lamb eats the green grass, the grass loses its image and takes on the image of the lamb. When man, in turn, eats the lamb, the lamb takes on the image of the man. When the man allows Jesus Christ to feed on his will and his life, he finds himself being changed into the likeness and image of Jesus Christ. Thus, through Jesus Christ, the whole Creation has become one, as we read in the Book of Revelation.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Revelation 3:20).

In the Garden of Eden God provided man with food that was suitable to and compatible with his spiritual nature and personality. Since God knows the nature of man, He supplies food that can be assimilated and become part of man's nature. God gives the kind of food that will meet the needs of man's nature. God uses this powerful principle to provide what is needful for man's nature in both the natural and spiritual realms. For example, the first foods that God gave to man were grain, seeds, agricultural food, herbs, and fruit from the trees. The agricultural plants provided food from the low place, and the fruit from the trees provided food from the high place. The Holy Eating Principle teaches man how to eat the humility food in the low place and how to eat the exalted food in the high place.

In the lives of Elijah and his servant, Elisha, we see beautiful examples of their obedience to eat what God provided for them in the low place and the high place. The lives and ministries of both of these prophets revolved around food. By God's command to the ravens at the Brook Cherith, Elijah was fed with humility food in the low place. Then by God's command, the prophet ordered a widow to feed him with more humility food in the low place. Later, after his great battle on Mt. Carmel, Elijah was fed twice by God's angels with exalted food from on high. This exalted food provided supernatural strength that enabled him to travel forty days to Mt. Horeb, where he received a new revelation from God and His Word. This record of events reveals to us the importance of the Holy Eating Principle. It is important for man to accept and eat God's holy provision for him, if he expects to experience the miraculous power and Word of God in his life.

The theoretical knowledge and the empirical knowledge of the Holy Eating Principle in Elijah's life miraculously served him and prepared the way for his mantle of power to come down to Elisha. Elijah lived a life of humility; then, when he was caught up to heaven in God's exalted chariot and lifted up to the high place with God, his mantle, with the humility and exalted glory anointing upon it, fell to Elisha.

The demonstration of this double glory is seen through Elisha's double portion of miracles. The fourteen miracles performed by Elisha are balanced. Seven of these miracles relate to the exalted glory on the right hand side of the

scales, and seven of them pertain to the humility glory on the left hand side of the scales. They are balanced because they were attached to God's headship in the center of the scales. The balanced scales are seen again in the way God used the prophetic ministries of Elijah and Elisha. Elijah was called of God to minister judicial sternness upon all the rebelliers against Jehovah's Holy Eating Principle; those who rebelled and fed their souls on idolatry were visited with judicial punishment by Elijah. Then, since God always balances the scales, He sent Elisha who ministered quiet healing beneficence.

Because Elisha respected His master, Elijah, and the Holy Eating principle, God miraculously prevented the wind from blowing Elijah's mantle to some other place when the prophet was translated. God allowed the mantle to descend to Elisha, who went in search of empirical knowledge with it. Elisha tasted of the experience power of the mantle personally when Elijah used it to touch him in the beginning. The power of the mantle caused Elisha to forsake all and follow Elijah. Elisha was constantly made aware of the theoretical knowledge of it as he followed Elijah and was taught of him.

The first time Elisha experienced the miraculous power of the mantle, after the translation of Elijah, was in regard to his ministry of parting the waters of Jordan. Many of his subsequent miracles pertained to the miraculous Holy Eating Principle.

The second miracle performed by Elisha was the healing of the sick waters so people could drink sweet water. In his third miracle he gave Israel and the animals water to drink; Elisha prophesied, and God filled all their canals with water. In his fourth prophecy, he gave the widow oil, which was good for food and could be sold for money to purchase other food. Oil was a main substance used in the Eating Principle in Eastern countries. Elisha practiced the Eating Principle when he ate the bread of the Shunamite. Then, because he ate in the will of God, the LORD blessed him and empowered him to bless the Shunamite with a seed of life, a son. The fifth miracle Elisha performed was when he miraculously raised the Shunamite's dead son to life again, so he might live and continue obeying the Eating Principle. The prophet's sixth miracle was the healing of noxious, deadly pottage, which the sons of the prophets were eating. There was death in the pot, but he put life in it. He changed the Corrupt Eating Principle of death to the Holy Eating Principle of life. The seventh miraculous work of Elisha involved feeding a hundred men. His eighth miracle was the fulfillment of his prophetic prophecy of plenty of food in the midst of famine, which was so great that the people were eating dove's dung and selling asses' heads for premium prices. Israel ridiculed Elisha because they could not see how God could perform the prophecy of the Holy Eating Principle. Nevertheless, in spite of the unbelief of the people, God overcame the camp of the Assyrians and gave their food to Israel to relieve the tremendous hunger. The fear of man has always questioned God's ability to provide a table of life in the wilderness, so man can fulfill the Holy Eating Principle. Elisha also prophesied that food would be withheld in Israel for seven years, and he told the Shunamite woman to flee to another place. And, because she obeyed God's prophet in the Eating principle, her household was fed and kept alive.

The truth of the Eating Principle, found in II Kings, shows us the theoretical knowledge and the empirical knowledge of the Word and Spirit of God. This truth is personified through the lives of Elijah and Elisha. Not only did the Holy Eating Principle provide Elijah and Elisha with the knowledge of how to feed on the Word and Spirit, but it provided both of these Word prophets with knowledge to provide a diet of truth for the nations of Israel and Judah, so they could experience the Holy Eating Principle.

It is unfortunate that everyone in Israel did not follow Elijah and Elisha in obeying the Holy Eating Principle. There were some who followed the leadership of the idolatrous kings who provided error and falsehood for the nation of Israel and Judah, enticing them to experience the Corrupt Eating Principle.

The corruption of the Eating Principle is seen in II Kings when Israel began eating and feeding her soul on idolatry. She joined all the idolators and immoral worshippers taking her food and pouring it out to the idols. She took the food given by God, food which He intended for her to eat in gratitude and honor to Him, and poured it out to strange lovers or idols. God, in His righteous judgment, divided the kingdom asunder.

Eating brings either life or death. In the case of Adam male and female, the Eating Principle brought death to them because they chose to abuse, misuse and corrupt the Holy Eating Principle. Death and destruction followed their disobedience.

Likewise, Israel experienced death and destruction because of their disobedience. God's prophets warned her of her disobedience again and again. Yet she refused to eat of God's profitable bread. Consequently, God did not leave Israel in Canaan's Land when she disobeyed Him. His purpose in taking Israel to Canaan's Land was to give her the privilege of eating spiritually of the *Torah* and eating naturally of the fruit of the land, while He, in turn, feasted on Israel's worship, praise and thanksgiving to Him. When Israel ceased to feed on the Word of the Almighty God, the One LORD, and was disobedient, then God removed the people to a strange place, preventing them from feeding on

the natural fruit of the land. In Babylon, they had neither the spiritual bread and wine nor the natural bread and wine of Canaan's Land. When Israel abused the Eating Principle, they ate themselves into destruction. They ate themselves into natural and spiritual death as a nation.

Apostasy pertains to the Corrupt Eating Principle. The gnawing worms of apostasy feed on the theories of the flesh, the world, and the Devil. Worms are the most voracious of all creatures for their size and capacity. There is no way to satisfy their appetites. So if we allow the deadly worms of apostasy in our heart, they will feed on the theoretical knowledge of the flesh, the world, and the Devil, and they will develop a desire to search for the food of empirical knowledge in the form of experience.

When the theories of God's truth reside in the middle of the will, they, too, beget an insatiable hunger for the Holy Word of God. Hunger for God's Word is like millions of voracious silk worms in the middle of the will, clamoring to be fed. Hunger must be fed! Hunger for the Word, the *Torah*, is an exquisite pain that seeks and searches for satisfaction. Holy hunger, like silkworms, produces linen.

The Devil is an imitator. He seeks to fill man with hunger for everything but the Word of God. When man allows the Devil to corrupt the Eating Principle, he accepts the Devil's theories and allows these theories to satisfy his hunger temporarily. When Lucifer's corrupt theories inhabit the middle of the human will, they are like voracious maggots searching for carnal, fleshly experiences of this world. They feed on one carnal experience and then another carnal experience. Hunger for the things of the world is exquisite, temporal pleasure to the flesh, which seeks and searches to be satisfied. The maggots of corrupt hunger produce evil flies of destruction. Carnal hunger feeds on its own destruction.

Carnal hunger for the world is like a worm living inside of a tree. In the beginning, the tree looks good, for the inward deterioration is not visible. However, a tree surgeon knows when there are worms inside of a tree. Woodpeckers also know when there are worms inside of a tree. The average person sees the tree as looking good and beautiful because it appears to be in excellent condition. However, when the stormy winds begin blowing forcibly against the tree, the tree breaks and falls. Then it is possible to see the whole inside that has been devoured. The tree that appeared to be beautiful and solid was in reality only a shell. It had just enough bark and life to put on a good front.

The same principle applies to many Christians, for God likens people unto trees. They appear lovely on the outside, but inside they are feeding on everything but the Word and Spirit of God. I have always prayed this way: "Oh, God, please do not let me be eaten up inside with the corrupt theories of my carnal ideas and my own worldly opinions." I do not want to be devoured inwardly with the voracious, cancerous worms that gnaw and eat away my desire for God's Word, which gives inner strength to the heart and will. I do not want to be like the people who are unaware of their inner weaknesses until some catastrophic event strikes, and their tree breaks.

God also likens nations to trees. When God and His holy Word is the central governing force of a nation, it is a strong tree. Conversely, when a nation is controlled and governed by corruption, violence and injustice, it is like a rotten tree inside. Sooner or later that nation is destroyed. Nothing destroys a nation as quickly as its corrupt eating habits both spiritually and naturally.

If the sun were taken out of the natural sky, there would be no grass, flowers, orchards, or food. Likewise, in the spiritual realm, if the Son of Righteousness is taken out of the spiritual sky of a nation, there will be famine and death. When Jesus Christ is feeding a nation with His theoretical knowledge and His empirical knowledge, it is preserved from devastation and destruction, just as Israel was when God continually provided manna and His *Torah* in the wilderness where there was no food.

God's Law in the beginning instituted the Eating Principle. God's gift of human intelligence was to be joined through work and nature to provide food. First, God provided food by gift and work in the Garden of Eden. Before man sinned, God gave him all things good and suitable for food. However, God's requirement for man's being able to enjoy the Holy Eating Principle was for him to *dress and keep* the garden. Man was to join his work with God's gift in order to partake of the Holy Eating Principle; therefore, *in the garden*, man's working with God's gift of nature would produce food on the pleasure side of the scales.

After man sinned, God instituted the same Eating principle *outside the garden*, only now man eats on the pain side of the scales. After man sinned and corrupted the Eating Principle, food is produced through the union of God's gift of nature and the sweat of man's brow.

God took Israel to the wilderness where her human intelligence and nature *could not be joined* in a cooperative effort with the nature of the wilderness to produce bread. God wanted to give Israel bread on the pleasure side of the scales, just as He did for Adam male and female in the garden. So He gave the manna, a gift, suitable for Israel, and He desired that she work to dress it and keep it according to His commandments. The desert was so barren that there

was nothing but death, not even a blade of living grass; consequently, it was impossible for Israel to join her human intelligence with the nature of the desert to produce bread. The wilderness, on the other hand, was totally lawless, for it was filled with all kinds of wild, living vines growing in every direction and so matted and entwined that it was impossible for one to find his way through it. Likewise, it was impossible for Israel to join her human intelligence with the nature of the wilderness to produce bread. Yet God took Israel through the desert and through the wilderness to teach her that if she would join her works to his gifts, His powerful will would always provide a table in the desert and in the wilderness to help His espoused Bride fulfill the Holy Eating Principle.

When we join our works of seeking first the *Torah*, the kingdom of God, then God will abundantly supply all the natural food needed. God proved this principle beautifully in the lives of Elijah and Elisha. If we will work to seek “I AM THE LORD THY GOD” first, God will provide the bread. God did it in the beginning of Elijah’s life, and He did it at the end. He did the same thing in the beginning and end of Elisha’s life.

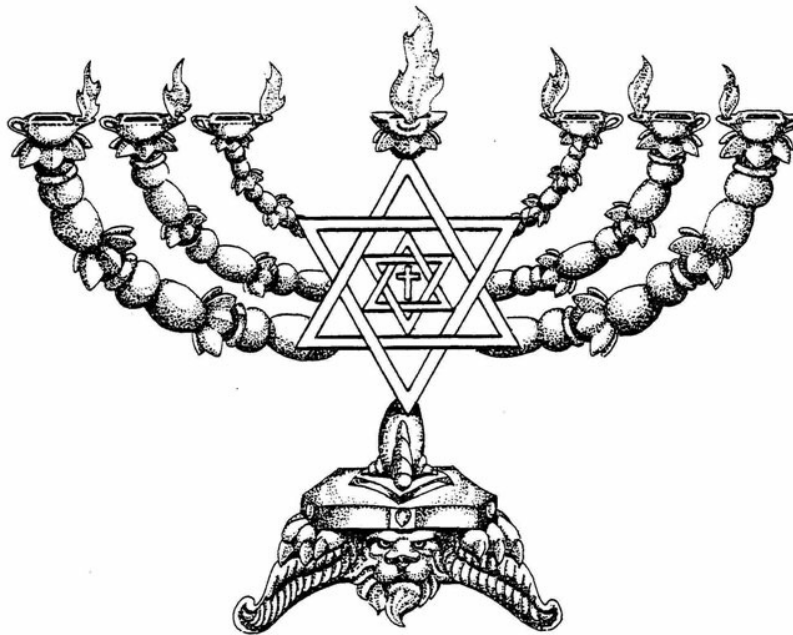
God reveals also that if we eat Satan’s corrupted theories and experiences, He will destroy us. He will set us out of the land, the pasture of His truth. God proves that either we eat to life and construction, or we eat to death and destruction. Our only choice is life or death.

We can choose to practice the Holy Eating Principle and live, or we can choose to practice the Corrupt Eating Principle and die. We cannot bypass the Eating Principle. WE ARE GOING TO EAT! Whether we eat to life or eat to death is determined by our personal choice.

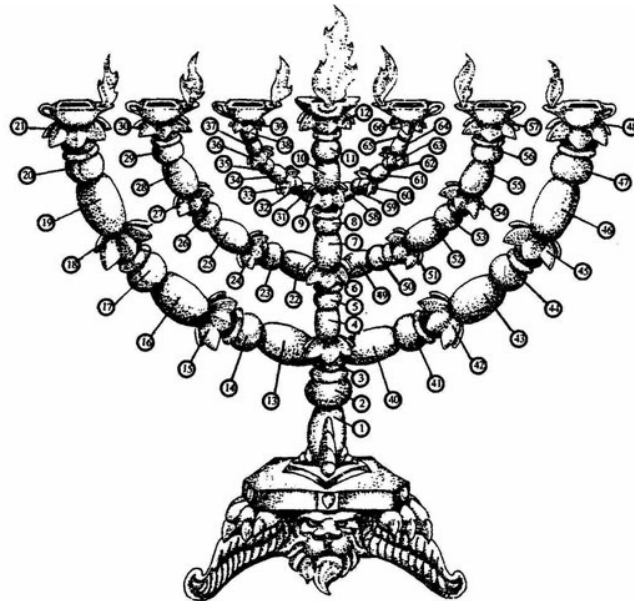
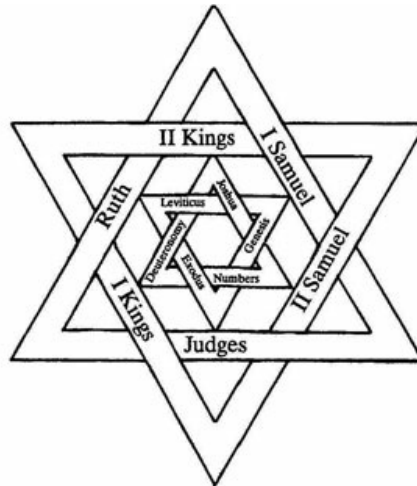
With God, the Holy Eating Principle has always been an important one. In the beginning, He provided food in the Garden of Eden. He did miracles in the Old Testament to provide food. In the New Testament, Jesus provided food miraculously in His earthly journey. One of the last things Jesus did before going to Calvary’s Cross was to leave His children the miracle of the Communion Table. After He arose from the dead, He practiced the Eating Principle when He ate fish and honeycomb. In eternity, the Eating Principle will continue to be practiced, for in the New City God has provided the Tree of Life which bears twelve manner of fruit every month. What an incredible principle!

**THE LORD'S
SIXTY-SIX SPIRITUAL PRINCIPLES
OF TRUTH**

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



Rev. B. R. Hicks



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
66. Revelation — Flower Knowledge

INTRODUCTION

In this section of our study of the LORD'S Sixty-six Spiritual principles of truth, we will be dealing with the nine principles found on the first branch growing out of the shaft or loin of the Candlestick. This branch supports the lamp called *THE FEAR OF THE LORD GOD*. To fear the LORD God means to respect His Word, which leads us in the Way of Wisdom and in the Paths of Understanding and Knowledge of God. This Way and these Paths lead us to the force and power of the love of God in Christ Jesus. This Way and these Paths bring us to delight, joy and happiness. As we tread in His Way of Wisdom and in His paths of Understanding, the love of God, with its joyful, happy feelings, is begotten in the mind and the soul.

No other way or path we can take leads us to the happiness we find as we give ourselves completely to Jesus Christ, thereby experiencing the overflowing streams of His love. From out of this kind of love, we can give all of our thoughts, feelings, and possessions, both naturally and spiritually, to the service of the Lord Jesus Christ to accomplish His divine purpose on earth. This is the fear of the LORD God. The fear of the LORD God is the key, the lamp light, to all of God's treasures of Wisdom and Knowledge. God's Word is a gate or a lamp. But what good is the gate without the key, the fear of the LORD God, to open the gate? What good is the lamp without the light, the fear of the LORD God, to lighten the lamp? All of the nine principles found on this branch teach us to fear and respect the LORD God.

It is impossible for mortal man to create out of his own logic and reasoning the perfect structure of these spiritual principles of truth and make them fit together so perfectly! When one's spiritual eyes are opened to perceive the overview of these spiritual principles and their meanings in the Word of God, the soul and mind are lifted into a new spiritual world of light and understanding.

I CHRONICLES

A BOOK OF WISDOM

PRINCIPLE THIRTEEN

The thirteenth spiritual principle, represented by the first bowl or almond of Wisdom on the first branch which supports the lamp of the light of the Fear of the LORD God, is found in the book of I Chronicles, the thirteenth book in the Bible. This ALMOND OF WISDOM is called the ONENESS PRINCIPLE or the SUPERLATIVE PRINCIPLE. And because Genesis is the book of beginnings, all sixty-six principles of the Bowls, Knops, and Flowers on the Candlestick are also found there. This principle on the Candlestick of truth is also the thirteenth principle in the Creation story.

And God saw every thing that he had made, and behold, it was very good... (Genesis 1:31).

In the Hebrew, this verse reads: "And God saw the whole of what He had made, and lo! it was *very good*..." Each day, as God created and brought forth new degrees of life, He recognized each separate phase of His creation as being *good*. However, He did not say that it was *very good* until he put the whole creation together in His vision. When God saw everything *in* a united form, He pronounced it *very good* or *all good*.

The word for *every* in Hebrew is *all*. God saw all things that He had made and behold it was *very good* or *all good*. After He had finished the six days of creation, God saw all things or everything as a complete whole, and then is when He said that it was all good or very good.

When God unified the creation into one wheel, turning around the shaft of His will in perfect harmony, He said that it was very good. As long as each of the six creative days remained separated, it could be said only that it was good. Everything, looked at in total connection with each other, forms the *all good wheel*.

After God unified the whole creation, making it ONE, the creation could enjoy the blessing of the Oneness Principle. Separately, each part could enjoy being good. But when they were joined together, in oneness and harmony, they could enjoy being very good. In the Hebrew, ALL GOOD means mightily good or especially good. A good analogy of how this concept works can be found in how the many parts of a watch fit together to make a whole watch. The stem of the watch, for instance, is good, but as long as it is separate from the whole, it cannot be said that it is *all good*. As long as the stem abides alone, its total purpose in existing is lost; therefore, it cannot know the joy of the Oneness Principle until it becomes joined to the whole watch.

The wisdom to see the completeness, the wholeness, the oneness of a thing, is *mature* wisdom. This is the origin of the teaching in Romans 8:28 that all things - not one separate thing alone - work together for all good, complete good, or whole good. This is why God used the superlative term *very good* or *all good* at the end of the sixth day. Each created day was good, but when all six days were joined together as a whole in a finished creative work, the LORD said that they were very good, all good.

God beheld all the creation in complete unity and oneness. He had gathered all things in heaven and in earth into one, including man. Oneness glorifies all parts in a special way in which they cannot be glorified when they are separated. God's glory was the center, or pivot of the wheel of creation, that shed its radiant beams of light on all creation and joined each part together as one glowing, radiant wheel. It took the unity of all creation to enjoy God's spoken Word of satisfaction after He finished all creation. God saw all His creation as one composite whole. He breathed out His Words of satisfaction when He saw all creation joined together as one glorious wheel. Then, in their unified form, the heavens and the earth could enjoy the statement that all things were exceedingly good.

The same Oneness Principle is seen in Matthew 18:20: "For where two or three are gathered together in my name, there am I in the midst of them." When Jesus sees individual people gathered together in His Name in complete unity, He steps into the midst of that wheel of unity to pronounce the *all good* blessings of His presence and glory.

The Oneness principle works in our lives and in other ways, too. God places in our lives many diverse things: temptation, suffering, death, pain, misery, woe, glory, exaltation, blessings and pleasure. The LORD uses these things to form a complete circle or wheel so He can stand in the midst as the pivotal shaft. With the Lord Jesus Christ as the shaft or axle of the wheel, all things become all good and are filled with His glory and His power. When this happens, our senses are filled with the awareness of His glory in all things. This is a precious principle!

We can never know the all good until we come into unity with each other and have Jesus in the center.

As soon as we allow Jesus Christ to broaden our minds so that we can see that the pleasurable experiences of life and the painful experiences of suffering, temptation, and death form one harmonious wheel of God's Master Plan, we see the *all good*. Then we can understand the truth of the Oneness Principle: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). As long as we view each separate, painful event, we see evil, misery, woe, and affliction. Likewise, if we view every contemporary moment of earthly time separately, apart from the space of eternity, we see vanity, vexation of spirit, and we feel a sense of total worthless monotony. However, if we connect the internal and external fight of present, earthly time with the glorious light, freedom and victory of eternity, we see a total, complete wheel of God's Master Plan. Then we can say, indeed, that it is all good. We can patiently suffer in the present if we can see ourselves connected to a greater, wiser, and nobler part of ourselves in eternity. The present phases of trials, sufferings, and temptations are a drop that will be joined to God's mighty ocean of light, love, and life in eternity. A vision of God's management of the Oneness Principle changes sadness into joy because of His harmonious joining of events, circumstances, and situations.

Oneness means harmonious perfection. On the sixth day God created man, the final ultimate, the height of His creation. God formed man in His own likeness and image and breathed into him the breath of life and the breath of the *Torah*. God gave man the *Torah*; then He joined all the creation to man. The creation was joined to man through the *Torah*, the Law, and that was in man. The *Torah*, God's Law, was the unifying force in all creation. Therefore, God saw that all things were very good or all good by reason of the fact that in man was the *Torah* that radiated out to the whole creation, joining them in unity and harmony.

Until we receive the salvation of Christ and grow up into the head realm of the fullness of His stature and, through Him, achieve the righteousness of the Law working in our hearts, our minds, our deeds, and in our lives, "all things" cannot be unified and filled with the glorious good by the Lord.

God made all things; therefore, He can take all things (light, darkness, good, and evil) and form them into one harmonious whole. Evil is not sin. The Hebrew word for EVIL, which Isaiah 45:7 tells us was created by the LORD, means pain. And the root word in the Hebrew for EVERY or ALL means to be a ring, a crown, a circle. A circle is said to be the most complete line. All completion and perfection are related to the circle. Some things are good by themselves, but are not all good in the state of togetherness if they are united out of God's will. Conversely, some things are evil by themselves, but become all good when joined together in God's will. God saw all things joined in the circle of His Name and His *Torah*, fitting together harmoniously, turning around one pivotal point of Himself and His perfect will, and said that it was VERY GOOD. This is why the enemy hates unity and harmony in our lives and minds. It is great Wisdom to place all events, experiences, and circumstances into a harmonious wheel around the perfect will of God's Headship.

The enemy, fallen Lucifer, fights in homes, in churches, and in the business world to prevent us from placing things in the circle around God's perfect will and Headship. Temptation, suffering, and death are single things which, when viewed separately, appear evil and imperfect. We wonder why they happen, and we feel confused as long as we look at them separately. But when they are viewed as God views them, as a whole, with God and His *Torah* in the center of His perfect will, we can see the exceeding good in all things.

The Almond Wisdom of God gives humility eyesight to look at the whole. So, beloved, every internal and external suffering increases the depth of our wisdom for eternity and brings freedom and victory to our souls. The sufferings of the present are just drops in God's great oceans of eternity. Remember that! They are just little drops waiting to be joined and made one with the whole extent, the whole scheme of God's Master Plan. The present sufferings of earth are splotches of paint waiting to become one in God's beautiful, eternal picture. When we view earthly things separately from heavenly things, we cannot see the Oneness principle. Even when we view earthly things as separate pieces of the puzzle, instead of viewing them as a complete puzzle and allowing God to fit the pieces together, we will miss the Oneness Principle. The suffering is not worthy to be compared with the glory of viewing the Oneness Principle in the whole complete, eternal picture. Therefore, beloved, let us lift up our eyes to the lofty height of the heavenly New City and join eternity to the little bits and pieces of our earthly life and let God work His Oneness Principle in and through us.

The Almond Wisdom of the Oneness Principle is also portrayed in the Book of I Chronicles. The word Chronicles means "the words of the days" or "the events of the times." I Chronicles is Israel's presentation of her historical events, processes, failures, piety, apostasy, reward, and punishment. When we read in I Chronicles of all the seemingly meaningless and nauseous pages of historical data, it is easy to ask "Why?" God's purpose in I Chronicles is to show us His Oneness principle through all the bits and pieces of Israel's history. The separated parts

of temptations, sufferings, and deaths in the history of Judah reveal that without those bits and pieces of Israel's history, she would not have progressed to the Oneness Principle of unity and harmony under the rule and reign of Solomon. In the beginning of Solomon's reign, the whole nation enjoyed the harmonious wheel of unity with the glory of God and His perfect will as the shaft or axle of the wheel.

When one understands that the bits and pieces of life are neither WORTHLESS NOR SUPERFLUOUS, but necessary to complete the whole it takes away all despair, discouragement, sadness, and despondency. When we view the whole picture, we see the necessity of every small piece. Likewise, in the history of Israel, if we view only one sad, evil part, it looks hopeless for her ever to be a holy nation. But the bits and pieces of sufferings, failures, and death, when they are woven together with the blessing, honor, glory, will of God, the Name of the LORD, and the *Torah*, will bring Israel to a holy, perfect nation in the Millennial Reign of Jesus Christ.

God mingled suffering, temptation, and death with pleasures, blessings, and life of His Word in Israel's history so she could grow unto the Oneness Principle. In the Book of I Chronicles, God established King David on the throne, and through suffering, David overruled his enemies. Then God joined the victories of war in David's kingdom to the consequent blessings of peace in Solomon's kingdom. The unity of pain growth and pleasure growth brought the nation of Israel to the accomplishment of God's Master Plan, the Oneness Principle. Through the Oneness principle Israel marched on, protecting the Seed of Promise of the Messiah until the fullness of time when Jesus Christ, the Messiah, was brought forth of the seed of a woman to take away the sin of the world.

It is beautiful to see in I Chronicles the unveiling of the Almond Wisdom of the Oneness Principle that is formed of bits and pieces. King David understood that the bits and pieces of his life were to revolve around the LORD and His will. When David was suffering Saul's jealousy, enmity, and desire to kill him, David practiced the Oneness Principle. It is so precious when we manage to keep all the bits and pieces on our circle of experience in harmonious oneness with God's will in the center. God is looking at the worth and necessity of each tiny bit and piece in our lives. Nothing is worthless or superfluous. He is looking individually at each temptation, suffering, and death in order to join it to His pleasure, blessing, and life so that the complete wheel of unity and harmony can be formed. God is looking at the whole, composite picture, the finished product! Jesus Christ is looking for the finished product, the New City!

In eternity, the history of each nation and each individual will reveal the Oneness Principle of God's Master Plan. How beautiful to know that the LORD God is the Owner and that He produces oneness in all things. The humble mind sees the Oneness Principle as the LORD sees it. When our firmament is filled with the light of the Oneness Principle, we can praise Him in the firmament of His power. It is so wonderful to grow in Jesus!

Through the Book of I Chronicles, God gives us the historical bits and pieces of the lives of His chosen people, and through their history He preserves the unity of His promises and brings them to fulfillment. God is still working with the bits and pieces of Israel as a nation. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Romans 11:1). God will not stop until He completes the oneness of the wheel of His Master Plan for Israel. The nation of Israel will be brought into perfection of the Oneness Principle in the Millennial Reign. Jesus Christ will look upon the nation of Israel when He stands in the midst of the shaft of her wheel and say, "Behold, all things are exceedingly good, all good, very good with the nation of Israel."

God's faithfulness to the nation of Israel should encourage our hearts. He will also be faithful to us as individuals to complete the harmonious wheel of the Oneness Principle in us.

First Chronicles is an Almond Wisdom book which reveals to us the power of God to use bits and pieces in the life of a nation or an individual to bring them into a complete circle of unity and harmony around the fear of God and respect for His will.

II CHRONICLES

A BOOK OF UNDERSTANDING

PRINCIPLE FOURTEEN

The fourteenth spiritual principle, represented by the first knop or apple on the first branch which supports the lamp of the light of the Fear of the LORD God on the Candlestick, is found in the Book of II Chronicles. This APPLE OF UNDERSTANDING displays the PRINCIPLE OF SABBATH REST. This principle is also found in the Creation story.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. These are the generations of the heavens and of earth when they were created and made. These are the generations of the heavens and of earth when they were created, in the day that the LORD God made the earth and the heavens, (Genesis 2:1-4).

The Principle of Rest is a double blessing. God rested and took satisfaction in all His creation. God breathed the breath of unity upon all His creation, lifting the good and evil into *All Good*. Then out of the place of *all good*, the creation breathed back on the LORD God, and He was refreshed. God is blessed and refreshed when His creation is in restful harmony, breathing out praises and thanksgivings to Him. The breath of God gathered the Creator and the creation together in one unified rest. On the seventh day God contemplated and evaluated all the spiritual contents of life that He had created. He refreshed Himself by receiving the restful breath of unity from His creation.

We read about the refreshing that the LORD received on the Sabbath day in Exodus 31:17: "It is a sign between me and the children of Israel forever; for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed." The Hebrew word for *refresh* in this verse is *naw-fash*, which means to be breathed upon. With His breath, God laced His whole creation together in one glorious orchestra and choir. Each part of creation had its own harmonious note or breath, yet each part was joined together by the sanctifying breath of God so that all creation glorified God by playing and singing together in the great symphony and chorus of creation. God's own Son, Jesus Christ, led the whole peaceful, harmonious orchestra and choir of creation in a melodious, refreshing praise to the Creator. What a happy, glorious day it is when creation is in restful peace and harmony with the Creator!

God's holy Sabbath rest is an opportunity for us to evaluate our actions and change the direction of our course from unrest to rest, from disharmony to harmony. God instituted the Sabbath so that we might rest, meditate, contemplate, and be refreshed by the LORD. He breathes on His creation so that His creation, in turn, might breathe upon Him.

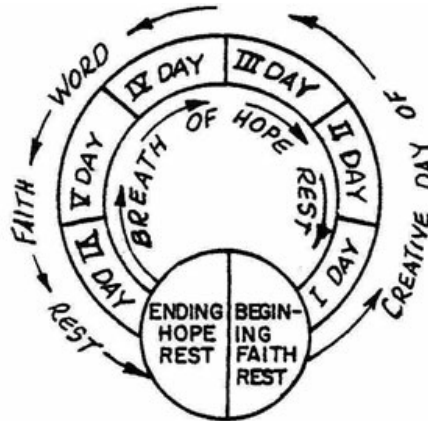
On the seventh day God abstained from natural work so that He could engage in the loftier, spiritual work of redemption. Man's six days of natural work is a constant rushing from goal to goal. Man's natural work is filled with the sweat of his efforts as he constantly strives with zealous ambition to attain the success of this world. The Sabbath day is a time for us to rest and evaluate our spiritual life. Constant, natural striving is the source of all woe, melancholy, depression, wretchedness, and misery. Rest and peace are the source of all joy and happiness.

Quiet, peaceful meditation in God's *Torah*, produces fruitful rest. Jesus Christ, Who is the true Sabbath day, has promised to give rest to those who come unto Him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

Jesus Christ is called the Prince of Peace because He is the beginning-rest and the ending-rest. The Sabbath is like a circular jewel. Half of the Sabbath is known as the *beginning-rest* because it attaches itself to the first three days of the week: and half of the Sabbath is known as *ending-rest* because it attaches itself to the last three days of the week. Since beginning-rest diffuses faith for the beginning of the week, it can also be called *faith-rest*. Since the ending-rest crowns the week with hope for God's will to be accomplished through the six work days, it can also be called *hope-rest*.

The six days of creation were like a beautiful ring joined to the circular gem of the Sabbath, which joins the

beginning of the week with the end of the week. The Gem was the Christ, the Rest of God. The Gem was the beginning-rest or faith-rest and the ending-rest or hope-rest.



God began His creation with the faith-rest of His Son, and He ended His creation with the hope-rest of His Son. God's Son, Christ, was the beginning and the end of His Father's creation. All creation was refreshed by the breath of hope of the Word and faith of the Word. The creation, in turn, breathed upon God, and He was refreshed.

On the seventh day God blessed all the creation with His breath, and through His breath He unified all the breath of creation and made them one breath of rest. In the house of God, Jesus Christ stands in the center of the circle of His people breathing on them His omnipresent, infinite, divine, restful breath of unity. He laces them together as one creation.

God blessed and sanctified the creation. The word *sanctify* means to make clean and to set apart for God. In the beginning days of creation, sin had not yet entered; therefore, God was not cleansing His creation from sin, but was setting it apart for a special union of rest with Himself. God sanctified the creation and set it apart in a special way for service. All creation was set apart from the individuality of its beginning breath and gathered into the end-Sabbath, making one breath of unity and harmony. Each part of creation was given the breath of beginning-faith; the plants, the trees, the animals, man and the angels. Every thing had its individual breath; then God breathed upon them all with the end-hope of the Sabbath, interlacing, intertwining them into one. God's omnipresent breath is the invisible link that links all creation together in one great wheel or into one great orchestra and choir.

Although God, in His foreknowledge, knew that Adam male and female would sin, He rested in hope on the seventh day. He did not hasten to take up His spiritual work of their redemption; He simply rested in hope. So God Himself and His Son, Jesus Christ, are our examples of perfect work and perfect rest.

In His creative days of work, God created all things out of His Word, His Son, the beginning-rest of faith. Then He crowned His creative week with the end-rest of hope of His Word, His Son. God separated His Son's rest. He used the faith-rest to create the six days of creation, and He used the hope-rest to bless the creation. God's Kabode glory-rest and His Shekinah glory-rest are the beginning-rest and the ending-rest.

The beginning-rest in our spiritual life is the rest of faith. For example, our first rest as a sinner comes when, by faith, we take Jesus Christ as our Saviour. Faith in the Son of God gives rest. The minute we place our faith in Jesus Christ as our Saviour, we have faith-rest from the fear of punishment in death and hell. So faith is the beginning-rest. When our soul is filled with strife, contention, miserableness and wretchedness, it is time for us to ask Jesus Christ to sanctify us from our lack of confidence in the goodness of His Headship and our unbelief and distrust that prevent us from having faith-rest. Believing produces rest!

God gave the Sabbath or seventh day to Israel, His Bride, as a special gift of rest. He sanctified that day; He set it apart and offered the Sabbath day as a glorious present to the nation of Israel. Israel enjoyed rest through God's covenant with her concerning the seventh day.

The Sabbath rest that God wants His people to know is reflected in Israel's Day of Atonement, when, through the blood of atonement, Israel was forgiven for her sins of the past and restored to a oneness relationship with the LORD.

Rest is also God's Sabbath day gift to us.

For by grace are ye saved through faith/rest; and that not of yourselves: it is the gift of God: not of works,

lest any man should boast (Ephesians 2:8).

As a sinner saved by grace, our first experience with Jesus Christ is the beginning-rest, that first half of the wheel of the Sabbath day, the faith-rest. This principle has never changed! Whenever we need new rest, it always begins with new faith in God. Faith is the beginning. The Bible says, "...he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Faith is the first creative substance placed within the heart of the believer, which gives peace and rest to the mind. When we enter into oneness with God through the atonement, the "at-one-ment" of the Mercy Seat, we experience rest.

Although we know this truth of unity and rest on one side of the scales, we sometimes still proceed in the opposite direction to the other side of the scales where we use our tongue, which is set on fire of hell, to create enmity, disunity, and disharmony between God and His creatures. Whenever we do this, we cheat ourselves out of the Sabbath day, which was blessed and sanctified by God's holy breath.

The enemy delights in reversing our faith-rest, which is our beginning-rest. When faith-rest is reversed, it becomes distrustful torment. Distrustful torment assures us, erroneously, that we cannot attain the New City, the Prize. It is necessary to realize that the creation did not work to come into existence or work to remain in existence. Instead, it came into existence by the faith of God's Word, and it remains in existence by the faith of God's Word. Jesus Christ, the Alpha, the beginning faithrest, created all things through the substance of faith in His Father's Word, and He keeps them in existence by the same faith.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Hebrews 11:1).

The visible things we see now have come out of the invisible substance of restingfaith of the Word of God, Jesus Christ, the Sabbath Day. The half circle of beginning faith-rest produced all of the six days of creation. The half circle of ending hope-rest breathed and blessed all of the six days of creation. God never created anything out of strife or enmity. He created all things out of peace and rest. The only works that will stand are those born out of faith and peace. The scriptures declare that everything which has not been planted by the heavenly Father through the faith of Christ, His Son, will be plucked up. That is why the Apostle Paul told the Galatians that the self-life must be crucified, or plucked up.

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).

The proud self-life of the flesh was planted in mankind by the Serpent; consequently, it must be plucked up. It must die, so that the life of Christ by faith might come forth. The Apostle Paul learned to give up the "I" life, the self-life, to death and to live by faith of Jesus Christ, the beginning and the end. He learned to live by Jesus Christ, the Author of the faith and the Finisher of the hope. The Word of God continually unveils Christ as the Author and the Finisher, the Beginning and the End, the Alpha and the omega. God did not create rest; He BEGOT REST. He begot the beginning-rest and the end-rest, the Christ. Jesus Christ was the only BEGOTTEN Son from the UNBEGOTTEN Father. That is why Jesus said, "The Father is greater than I."

The body of flesh or stature of Jesus was begotten and resurrected by the Principle of Faith-rest and Hope-rest. When the angel Gabriel brought the good news of the holy conception to the Virgin Mary, her words showed that she had resting-faith. "...be it unto me according to thy word" (Luke 1:38). Jesus was a walking stature of faithrest. In the beginning of Jesus' journey, He manifested Himself as faith-rest, and He created out of that faith-rest. Therefore, everything He touched received the flow of Creative Power out of faith-rest through His union with the Father's will. Jesus first placed His faith-rest in His disciples, who had left all to follow Him, and they went forth, also, creating healings and miracles out of their faith-rest. Then, after the disciples had been working, Jesus bade them to come apart and rest. "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat" (Mark 6:31). Out of that rest, Jesus created bread by blessing the five loaves and two fishes, in order to feed five thousand men.

When Jesus was ready to lay down His life, He manifested Himself as resting-hope, saying: "...my flesh/body/

shall *rest in hope*: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption” (Acts 2:26,27). After Jesus had been raised from death, the place where his flesh rested in hope, He shared this resting-hope with His disciples by breathing upon them His peaceful-rest.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, *Peace* be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: (John 20:19-22).

God’s Principle of Rest never changes. The Father practiced this principle in the Creation. Jesus practiced it in His life’s journey on earth. The disciples also experienced it. We, too, must experience faith-rest, then works, and then hope-rest in order to be like Jesus and to be in His Bride.

Our spiritual journey begins at the Brazen Altar when, by faith in the precious shed-Blood of Christ, without works, we find in Him faith-rest, which delivers us from the punishment of death and hell and from the torment and fear of it. When faith in Christ comes into the heart, it brings beginning-rest of the Baptism of the Holy Ghost and the waters of His Name, death, and life. After faith-rest in Christ comes, we have the privilege of beginning to work our way up in the stature of Christ, which is personified through the six pieces of furniture in the Mosaic Tabernacle. The seventh piece of furniture, the Ark of the Covenant, is a type of the beginning-rest and the end-rest. God began with Himself at the Ark, the Law, and worked His way down to the Brazen Altar, and there He left His beginning faith-rest for Israel; then he led Israel back up to the Ark of the Covenant.

We begin with faith-rest; then we labor to gain spiritual maturity, and then we must be converted to a simple, childlike resting-hope that can be joined to the simple, childlike resting-faith we had in the beginning. The beginning and the end must be the same. We began with childlike faith-rest; we must end with childlike hope-rest in order for the two to become one glorious circle or gem of Sabbath rest.

Jesus Christ, the beginning faith-rest, had His earthly beginning in the womb of the Virgin Mary. Although God had promised the Seed of the Messiah to Adam female in the Garden, the Son did not strive to come to birth prematurely before it was God’s time for Him to be born in a body of human flesh. Even after His birth, the Son did not rush about, trying to enter into His earthly work out of season. He rested by faith in His heavenly Father until it was time for Him to begin His earthly work. Jesus experienced constant, perfect faith-rest in the Father, saying: “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise” (John 5:19).

Faith-rest is never in a hurry, never rushing, never desiring out of season, never striving, never contending. The Bible says that His voice was never heard in the street. He never lifted up His voice to establish His own position, place, or authority. He had that beginning faith-rest because He was the beginning faith-rest. He had ending hope-rest because He was God’s complete Sabbath day that joins the beginning and the ending.

David first prophesied of the hope-rest in Psalm 16:9: “Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.” In order to receive the promise of hope-rest, we have need of patience. “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Hebrews 10:36).

After we have begun with faith-rest in salvation and after we have labored to grow to spiritual maturity in the stature of Jesus Christ, let us have patience to inherit the promise of hope-rest. Many times, after we have begun with faith-rest, and then worked our six days doing the will of God, we find fleshly impatience coming out of our hearts instead of resting-hope. It is so beautiful, after we have done the will of God, to rest in hope for God to breathe, bless, and redeem the work.

Jesus Christ possessed complete faith and hope - even in the place of death. His flesh or body did not lay in the grave twitching and striving in fear, for the *nephesh* soul that lives in the body was perfect in hope-rest. In his great sermon on the Day of Pentecost, the Apostle Peter referred to Psalm 16, showing that David was speaking prophetically of Jesus Christ’s experience while He was in death and hell.

For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy

One to see corruption (Acts 2:25-27).

Jesus Christ knew that His celestial soul, the *nashamah* soul, would return and Join His *nephesh* soul in His body, lifting up the body again. Jesus had no fear; He had perfect rest because He was the beginning and the end Sabbath. He was the beginning faith-rest, and He was the end hope-rest.

In order for us to finish our spiritual journey successfully, we must learn this great lesson concerning the Sabbath day. Beginning-rest and end-rest means *Completion*. Therefore, God rested completely when there were no new creative formations emerging. If God had not joined the end-Sabbath with the beginning-Sabbath or rest, new forms would have been brought to birth *out of season*!

How good God is to put an end-rest on us. Otherwise, we would be bringing all kinds of works to birth out of season. God's end-rest is a restraint on the extension of creative work. The Sabbath-rest controls the size, the purpose, the fruit of creation. Imagine, for example, the size of fruit of the apple tree if there were no restraints put on it. The whole earth would soon be sunk beneath the water with an unbearable load of apples! It is God's mercy that appoints to the apple tree an end-rest from bearing fruit. God restrains all creation with rest. All creation has a different, appointed season for rest. All of the trees do not blossom at the same time. All of them do not bring forth fruit at the same time. All fruit does not ripen at the same time. All of God's creation does not have the same type of stature. The trees and shrubs have a different stature than the plants which die down to the ground and lose their stature in the winter season, only to rise from the dead once more in the spring season. Everything has a Sabbath, an end-rest upon it, a control upon it.

Complete rest is restraint. God created the entire host of heaven, which is commanded by the leadership of His mind and will. Heaven and earth had a great host of things that were appointed, placed, and given power by God to accomplish their allotted tasks. God, as the Leader and Guide of His creation, has projected His whole mind and will in His Master Plan. If God were not in control of all creation, utter chaos would ensue. When man does not keep the Sabbath Day principle, allowing it to restrain the works of his hands, then out of his rebellion he brings forth natural works that cannot be joined to God's Sabbath day.

The great concern of God's mind and will is for the whole creation to know the beginning faith-rest and ending hope-rest of the Sabbath day. We do not stand by our own authority or our own appointments; we live, move, and have our being in God. The greatest thing to learn is that we are part of a host and that God governs the host in order to accomplish His rest.

Because we are strangers to the end-Sabbath, the Omega-Sabbath, the finisher-Sabbath, we tremble and fret when God restrains some class of work or service we have been engaged in. We imagine that we are dead and will never live again. We are without hope until we become joined to Christ, the end-Sabbath. Then great patience and hope fill our hearts and minds while we wait for the Resurrected Christ to open a new work-week for us. When God takes His anointing power off our work and gives us a season of rest, we are exposed to the greatest temptation of doubts, fears, distrust, and unbelief. We think that we have missed God's will, that we are dead, crucified, and that we will never live again. We need to remember that Jesus experienced continual confidence in His Father. At the end of His earthly journey and work, He said, "My flesh shall rest in hope."

The culmination of the Sabbath faith-rest was manifested in Jesus in the Garden of Gethsemane where He was actually dying. Here He cried "...Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36).

Calvary's Cross was the goal of Jesus Christ. It seemed, however, that death in the garden would rob Him of His goal of the Cross. But He had resting-faith in His Father and refused to pervert His Sabbath faith-rest by doing a creative work on His body that was hemorrhaging great drops of blood. He would not lift up one finger to work on the Sabbath day to take Himself to Calvary's Cross. Jesus joined His restingfaith of His earthly life to His resting-hope in the grave or death. He rested in the grave in confidence and hope until the glory of the heavenly Father rescued Him out of death, hell, and the grave.

Jesus, the end-Sabbath, rested in hope in the grave until the new day of resurrection dawned. Jesus always rested in faith, demonstrating His confidence in God to join the beginning to the end.

It is vitally important for us to learn the Principle of the Sabbath-rest now in this spiritual family, because this is where we are in our spiritual journey. We have learned the beginning-rest of faith, but we must also learn the end-rest of hope that carries us to the Bride. Many people back up when they come to the end of their six work days and find themselves without the hope of the end-Sabbath. They do not have patience to rest in hope for God to resurrect them out of the poor corner, or stranger corner, or fatherless corner, or widow corner, each of which relates to the

place of Jesus' suffering of death and hell. We can have resting-hope if we wait patiently on the Lord and depend completely on Him to give it to us. WE CANNOT WORK TO PRODUCE REST. However, we can labor to enter into rest. We must learn to depend on the Lord to give Himself to us in the end, just as we depend on Him in the beginning to give Himself to us as a Saviour.

God instituted His glorious redemption during the end-rest of the Sabbath. When man sinned, God was resting in hope, waiting patiently to bring forth His redemptive Lamb. Christ, the Word, the beginning-faith of the Sabbath, brought forth the natural creation before sin. Christ, the Word, the ending-hope of the Sabbath, brought forth the redemptive, spiritual creation after sin.

The Book of II Chronicles reveals Solomon's Temple, which was a picture of God's ending-rest or hope-rest. The Mosaic Tabernacle was Israel's beginning faith-rest in service and worship to God as a nation. The Mosaic Tabernacle was placed in the Temple. Thus, the rest that God had provided in the Tabernacle and the rest that He provided in the Temple were joined. Second Chronicles tells about Israel bringing in the Ark, the glory of God's Headship. The Kabode and Shekinah glory from the Ark filled the Temple so that the priests could not stand to minister or work. All Israel fell in restful homage to God's glory. The crown of understanding clothed the minds of the people, causing them to cease from all their work and prostrate themselves in rest before His glory. Understanding how to rest in hope and wait for new forms of redemption to be brought forth creates great spiritual peace of heart and mind.

The priest had to learn ending-rest in the presence of the LORD'S glory before assuming the new forms of service and work in Solomon's Temple. Israel rested after she had worked diligently to bring forth the forms of the Temple and its furniture. She had to trust God to take care of the forms of her completed works while she was resting in hope for the start of new work and service in His Temple. God's order is to begin with rest, then work, then end with rest. So the crown of understanding is rest, then work, then rest so that we may be prepared to enter into a new week of work and service in God's kingdom.

Israel first rested in faith concerning the Temple blueprints, which had been given to David. Then she worked diligently in her six creative days, as it were, in building Solomon's Temple, putting together all of the gold and silver according to King David's blueprints. Then she entered into complete rest of hope.

This great principle of rest, works, and rest is found to be the secret of revival. Second Chronicles is a book of revivals. For example, chapter fifteen records the revival under Asa. The ones who put away their idol-perverted forms of their own redemption made by man's hands, and who rested in God's redemptive plan of faith and hope in His blood sacrifices, received a revival in their souls. Their gods of works could not give them satisfaction and rest in their hearts. Revival is the putting away of the redemptive works of our own hands (whereby we work to find our own satisfaction) and the acceptance of God's Master Plan for redemption, satisfaction, and rest.

In chapter twenty of II Chronicles the revival under Jehoshaphat is recorded. The men mentioned in this chapter were not perfect; they missed God on different occasions because they were human. Every human being has missed God on some occasion because everyone at one time or another has been guilty of trying to redeem himself through the redemptive works of his own hands. Therefore, God has provided a means of putting away the works of our own corrupt hands so that we might find rest in God's Master Plan of redemption through the beginning-Sabbath and ending-Sabbath.

In II Chronicles twentieth-three and twenty-four, the revival under Joash is recorded. Chapter twenty-nine tells of the tremendous revival Israel experienced under Hezekiah. Revival is repentance over the proud, redemptive idol-works of our own hands. Revival is resting from our own images, the works of our own hands, and accepting the glorious rest of God's redemptive Headship. When His glorious Headship fills our personal temple, as it filled Solomon's Temple, we, too, experience glorious rest.

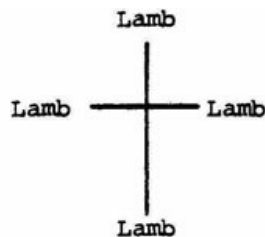
In II Chronicles thirty-five, the revival under Josiah is recorded. When revival fire is burning, God's Word assumes its rightful authority and redemptive position in the hearts of His people, constraining their hearts to bow in restful adoration to Him.

God's law concerning the "ox in the ditch" was instituted to help the ox obey the Sabbath day. God's law demanded the ox to be taken out of the ditch on the Sabbath, because God had commanded all the beasts to keep the Sabbath day as well as man. God esteemed it kinder for an ox's life to be saved by redeeming him out of his misery so he could live and keep many Sabbaths after that, than to leave him in the ditch to struggle in a vain effort to get out until he finally died. Since God desired that the ox be delivered out of the ditch so it could obey the Torah all the other Sabbath days of its life, then how much more does He want to lift us up out of our ditches of deadly works on the Sabbath so we can live and keep the Sabbath! It was for this reason that God redeemed Adam male and female. If God had never redeemed them, they would never have been saved and would not have had the privilege of

enjoying another Sabbath day. God worked on His Sabbath day to give life so man could live and keep the fourth commandment, which included working six days and resting on the seventh. God redeemed Adam male and female from the works of their fig leaf aprons and dressed them in His redemptive clothing so they could keep the Sabbath.

Jesus went about working and doing good on the Sabbath, healing and restoring sick bodies and souls so the people could live and keep the fourth commandment. Sick people cannot work six days; therefore, they cannot cease from work on the seventh day. Jesus was not working selfishly on the seventh day for His own satisfaction. Instead, He was fulfilling the Word in helping people to keep the fourth commandment.

Similarly, the work of the priest was doubled on the Sabbath day. Two lambs had to be offered in the morning, and another two lambs had to be offered in the evening. These offerings reveal the real purpose of the Sabbath. God desired to give His people full stature portion of life on the Sabbath day. For example, the four lambs of the burnt offering on the Sabbath day fit in the four points of the cross.



God gave Israel a full stature of blood on the Sabbath for complete, fresh, new consecration to the LORD God and His *Torah*. Through this consecration and dedication, Israel received new life to go forth to work the next six days. God's purpose in the fourth commandment is this: on one side of the scales we are to work independently for six days; and on the other side of the scales, we are to rest on the seventh day and go to God's House for complete restoration of natural and spiritual life.

It is so thrilling and satisfying to understand the fourteenth principle, the beautiful Principle of Rest on the Sabbath.

EZRA
A BOOK OF KNOWLEDGE
PRINCIPLE FIFTEEN

The fifteenth spiritual principle, represented by the first flower on the first branch which supports the lamp of the light of the Fear of the LORD God on the Candlestick, is found in the Book of Ezra. This FLOWER OF KNOWLEDGE displays the PRINCIPLE OF MIST OR WATER. This principle is also found in the Creation Story.

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground (Genesis 2:5,6).

A precious truth is revealed here through the different Hebrew words used to differentiate between the three classes of soil. The words are translated as *field*, *earth*, and *ground*. The Hebrew word for *field* is a masculine word, *saw-deh*, meaning an open plain or field, a place for tillage or pasture, a place opposite to a vineyard or a city which is enclosed. The Hebrew word for *earth* is a feminine word, *eh-rets*, meaning land that is hard and firm in opposition to the fluid and waving sea, land that is property, estate, fatherland or territory. The Hebrew word for *ground* is also a feminine word, *ad-aw-maw*, meaning firm soil for treading, tilling as pulverized, hence dust.

Although the word for field (*saw-deh*) is a masculine word, it relates to the Hebrew word *shod or shode*, which means a breast. In other words, God personified the field as the *breast* part of the earth. The field denotes the place to be cultivated for food that would produce food filled with liquid life to feed God's creation, just as the breast of a mother is filled with liquid life to feed her newborn baby. God made the breast of the mother to nourish and feed the new, little creature that is brought forth on the earth. Likewise, God made the field to be a fruitful breast to nourish and feed the created life upon the earth.

The seeds and herbs that were in the earth could not grow and fulfill their ministry until they had received nourishment. The herb of the field which God had made specially for man could not nourish him until it received the mist-water. The field became the great breast of God when it was filled with mist-water. The herbs of the field are still powerful and potent remedies for man's physical being. The herbs have the sap, the milk, the nourishment from God's great breast which gives strength and life. Herbs will heal any physical disease when man accepts the healing Blood of Christ for the soul.

The LORD had not caused it to rain upon the *earth* because there was not a man to till the *ground*. God revealed that rain from heaven could not be given until there was a man present on the earth. The Principle of the Humility Mist-water from BELOW must precede the exalted rain water from ABOVE.

The Law reveals that the raining of water from above was always contingent on man's implementing the spiritual Mist-water Principle in his life. This is not a magical principle. This is a certain God-given Law in the Word of God. The rain water hears the call of man's mist-water from the earth. When, out of a holy union with God, man pours out his humility tears in praise and lifts up the Name of the LORD, the rain water from above will come. The Bible is full of this principle, and it is called the Mist Principle, or the Humility Watering Principle, or the Turning of the Earth Principle.

In the beginning, the mist prepared the dust of the ground for a new formation called man, and it also turned the earth into a productive, growing, living force. According to Genesis 2:5,6, the seeds and plants did not grow until the mist came up. There was no growth in the natural, nor was there a preparation of the ground for new forms until the mist came up on the earth. Through the Mist Principle the earth was provided with a man who was to be the key, the center of all creation on earth. The first Adam was ordained ruler and king over the earth. The vapor that went up from the heart of the earth brought up the highest dust so that God could form man. The formation of man's stature from the Mist Principle was a blessing to all the earth.

The word *mist* comes from the Hebrew word *ade*, which means literally "continuous ascending vapor or cloud that wraps and conceals something". The word for mist comes from the root word *ood*. In the Hebrew language the spelling of the word *ood* is the same as *ade* except *ood* has the "Vau" of the secret Name of the LORD in it. *Ood* means to roll together, a poker for turning or gathering embers or firebrands, a piece of wood for stirring the fire, a

firebrand.

The Bible tells us that the mist went up from the earth. Within the earth God has hidden Paradise, with its cool water, and Hell, with its coals of fire. The fire of Hell is the hot breath of God. God's hot breath has torment only to the sinner and to the ungodly. His hot breath of glory is a blessing and exaltation to the righteous and holy.

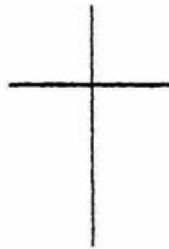
For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the *breath of the LORD*, like a stream of brimstone, doth kindle it (Isaiah 30:33).

God took a poker, a piece of wood, stirring and gathering the embers of fire, the coals of fire from Hell, mixing them with the water from Paradise down in the heart of the earth to form the vapor that ascended from the earth. According to the eighth chapter of Proverbs, before God made man, He made the highest dust of the earth. What was the highest dust? What did the highest dust come from? It came from the Rock Himself, the Word which is in the very center of the earth and which upholds all things.

Who being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Hebrews 1:3).

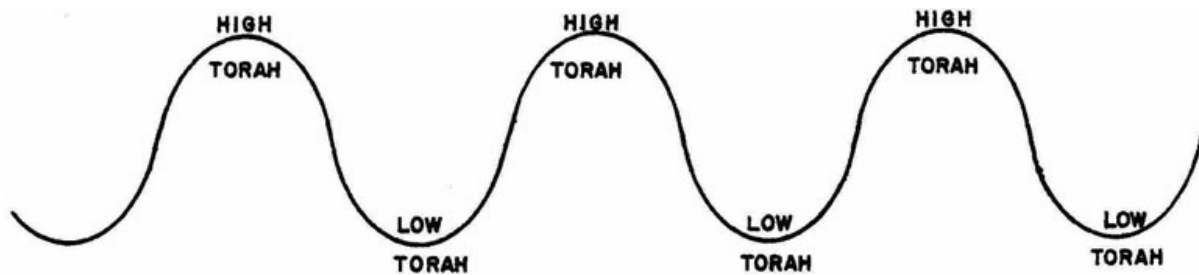
Jesus Christ is the Word, the beginning and the end. Therefore, God had to begin the formation of the earth around the Rock, the Word. The highest part of the Christ, the Word, is the *Torah*. This truth was proven by the exalted place the *Torah*, the Law, occupied in the Mosaic Tabernacle. God took the cool water from the river in Paradise, in the heart of the earth, and mixed it with some fire from Hell to warm the water; thus, He created vapors that ascended and pushed up the *dust from the Torah of the Rock*. The *Torah* Rock was hidden in the center of the lowest place. The humility *Torah dust* was pushed to the highest, to the very outer covering of the earth. This is a powerful principle! God created man out of the highest *Torah dust* of the ground. This is why man was in God's *likeness* and image. God created man out of His own Rock substance that was lifted from the lowest to the highest.

This explains why mortal man experiences such highs and lows in his emotional structure. Because man was created from substance which was so low and which ascended so high, he, in his fallen, sinful state, does not understand how to cope with all these experiences. He does not understand the humility glory of the *Torah* that is in the low place nor the exalted glory of the *Torah* that is in the high place. God took the low and the high of the *Torah dust* and formed man in the horizontal and vertical straight lines of the cross.

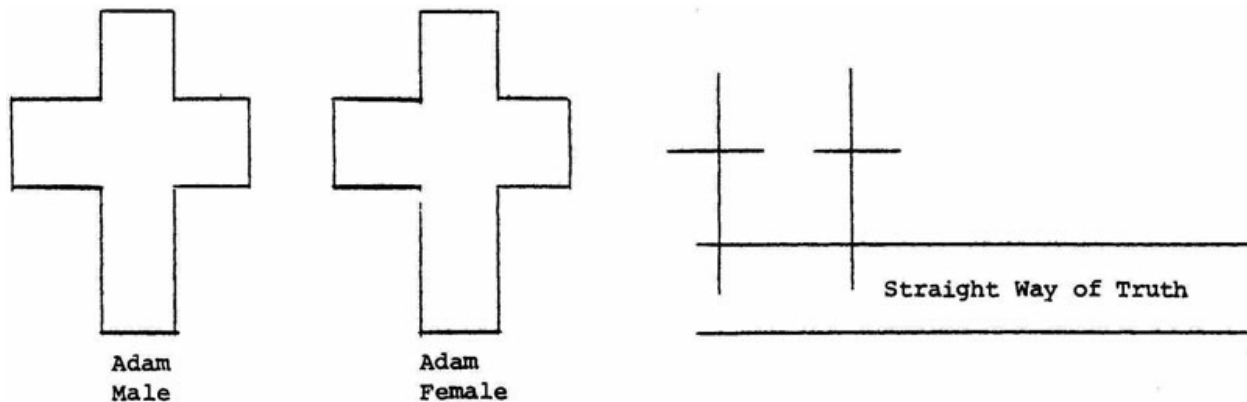


Then God placed a straight way or line before man and commanded him to walk therein. When man lost his relationship with God, he lost his balance, lost the straight way, and his footing became insecure. Now he soars up and down and feels dreadfully insecure because he has lost the balanced, solid, straight way.

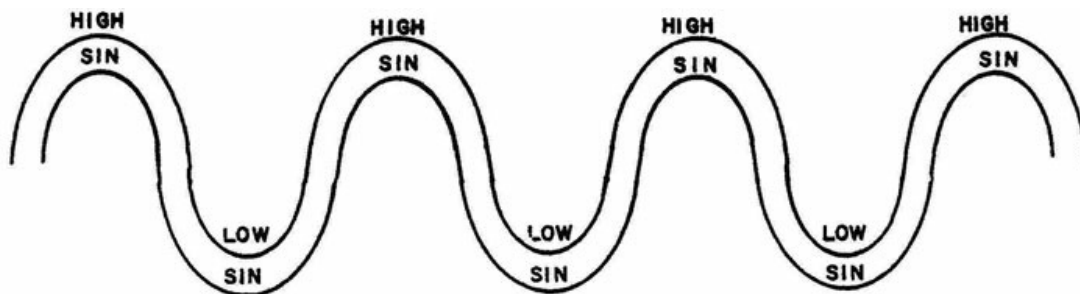
It was easy for Adam female to crook the truth because of her innate high and low substance. She pushed the truth up high and added to it. On the other hand, she pushed it down low, distorting the straight lines that God had formed in her. And she took away from the truth. She inherited this low inside and high outside, this above and this below, this beginning and this end.



God took the low and high and united them into the straight lines of the Cross or His image and likeness. Then God set Adam male and female on a straight way of holiness and righteousness of the *Torah*.



God formed the human will into a straight line or shaft. But Adam female and male changed the straight lines of their will which God intended to be filled with the holiness of the *Torah* into a crooked high and low of wickedness.



Apart from the redemptive power of Jesus Christ, the human will suffers death and hell in its highs and lows. This is the reason people, apart from Christ, cannot cope with their highs and lows. Some people turn to drink, or drugs, or they work constantly, or sell themselves to some continuous form of entertainment. When Jesus comes in the heart, He begins to make the crooked *straight*, to fill up the valleys of the low part of the human will and to bring down the mountains or the high parts of the human will. This is how God restores the will to its original *straight form*.

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Every *valley* shall be *filled*, and every *mountain* and hill shall be *brought low*; and the *crooked* shall be made *straight*, and the *rough* ways shall be made *smooth*; And all flesh shall see the salvation of God (Luke 3:4-6).

When we pour out our tears at the Golden Altar in intercession and travail, practicing the Mist Principle, God forms new portions of the stature of Christ within our souls. Then God will take the Mist Principle of our tears and

pour them out in blessing upon the earth of other hearts. By allowing Jesus to form His spiritual stature within us, we can cause the rest of the world to be watered as we share the water of God's Word and Spirit we have obtained through the Mist Principle. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring his sheaves with him" (Psalm 126:6).

If there had been ten righteous people in Sodom and Gomorrah to water these cities with tears of intercession, God would have spared them. Ten righteous people would have been able to water them enough to retard their evil putrefaction and to produce fruits of holiness unto the LORD.

The fragrant Flower of Knowledge of the truth of the Mist principle will constrain us to permit Jesus Christ to reach down in the depths of our hearts with the fire of His Spirit and loose the fountains of the deep in intercessory prayer. Pouring forth hot tears of repentance and praise will change our life and the lives of others. Sometimes the earthy crust of our heart is so hard and dry that we think we will never be able to weep again, but God is faithful to stir the fire of our heart. When we bow our knees and hearts before Him, He stirs the fire of gratitude and mixes it with the waters of praise, and once again, we find our eyes filling with the warm mist of tears, flowing in intercession and travail that changes our life.

We have watched the Lord Jesus time after time reach down into the depths of our being and bring up the misty vapor of gratitude and praise, filling our eyes with over-flowing tears. God takes his poker and stirs the hot coals of fire of His Word, mixing it with the cool, quickening, refreshing waters of His Spirit, giving us the substance for new formations of His truth and new fruitfulness of His Spirit. When we share this life-giving substance with others, it forms new portions of the Cross of Jesus and fills their lives with new fruitfulness of His Spirit.

It was this kind of fire that was shut up in Jeremiah's bones. When the earth crust of his heart was hardened by reason of the many temptations, sufferings, deaths, persecutions, rejections that had come his way, he vowed he would never share the Word of God again. Yet when God in His faithfulness stirred the fire in Jeremiah's bones, mixing the water of His Spirit with it, Jeremiah became weary of forbearing or holding God's fire down. He began practicing the Mist Principle of Tears of Repentance, the Turning Principle to God's will in his life. God watered the earthy crust of Jeremiah's heart with the vapor of the Mist Principle which made his heart soft and pliable so that he could make a new form of surrender to the will of God.

When God, in His mercy, stirs up the fire of the beginning promises in our minds, we begin to feel the warm life of His promises burning in our hearts. As God uses His poker to stir the fire of His Word, mixing it with the water of His Spirit, it brings the mist of tears to our eyes, turning our crusted heart from a bleached, dry, barren place of hopelessness, without courage or joy, to a well watered garden of joy and delight. God is also faithful to send fiery trails and temptations our way for the purpose of moistening our earth through the mist of our tears.

The Book of Ezra beautifully declares the Mist Principle. The Prophet Ezra was a "weeping prophet". Because Israel had sinned against God as a nation, God had sent her to Babylon to be held in captivity until the appointed time of deliverance. Israel's Temple had been plundered and left in ruins by the enemy. Yet God had left a remnant of Israel in the land. When Ezra returned and saw their spiritual condition and the utter desolation of the LORD's house, he wept, watering the land of Canaan with his tears. His practicing of the Mist Principle prepared the ground of the hearts of the people for new forms of repentance and holiness unto the LORD, and prepared the way for the fruitful work of reconstructing God's Temple in Jerusalem. The weeping, prayers, humiliation, and confession that Ezra poured out in Israel watered the people with new moral fortitude, new moisture of desire to seek God.

Ezra had learned some valuable lessons from Moses with regard to the Mist Principle. In the beginning, Moses, the leader of the first exodus out of Egypt, used the Mist Principle of weeping and crying to God to soften the hard earth of the crusted hearts of Israel. Moses permitted the persecution of the people to melt the hardness of his own heart and bring up the Mist principle in him. Later, in the end of his ministry, he allowed their strong, heated revoltings and rebellion to dry and parch the earth of his heart; consequently, he smote the Rock, instead of speaking to it. Had Moses continued to practice the watering or Mist principle as Ezra did, he would have gone on to Canaan's Land. Many years later, Israel's second exodus came from Babylon instead of Egypt, and Ezra was the leader instead of Moses. Ezra was a great prophet and servant of God, just as Moses was.

We can learn spiritual lessons from these great men. If Ezra had not possessed the Mist principle in his heart, he would not have been led out of Babylon in the first place. He would have allowed the dryness and hardness of the people to discourage him from starting. But Ezra wept until the people repented of their disobedience to the *Torah*. After he arrived in the land, Ezra had much opposition to the rebuilding of the Temple, but through the ministry of the weeping prophet, they were enlightened and encouraged to proceed with the building and restoration of the Temple. The Mist Principle of tears is for constructing a humility Temple; Solomon never wept when he built the glorious, exalted Temple.

Ezra is a picture of Jesus Christ, our Restorer, who reconstructs a humility temple out of our true self, out of our fallen Candlestick. The full stature of Jesus brings up our fallen Candlestick, filling its lamps with the oil of joy and gladness and lighting it with the Kabode glory-light and the Shekinah glory-light. Solomon is also a picture of Jesus Christ, the new man, who constructs a temple within us, in the full stature, image and likeness of the Crucified Christ and the Resurrected Christ, and then fills His temple with all His Kabode glory and Shekinah glory.

The ministries of the priests, judges, prophets, and King David and King Solomon teach us how to know Jesus Christ in His fullness as the beginning-rest and the end-rest. The ultimate for the heart of man is to have the spiritual man to grow up into the full stature of Jesus Christ and to have the old man crucified and the true Candlestick raised up again. Then man can know the holy, spiritual matrimonial union of the New Man and His true Self, the Candlestick, of the true kingdom hidden within the heart.

Ezra demonstrated the humility Mist Principle, the Weeping Principle, that helps to lift up the sunken Candlestick or the sunken temple, restoring it to a humility temple. The raised, humility Candlestick bears the light of the humility Shekinah glory of God's *Torah*. The humility Shekinah glory of Christ works submission to God's WILL and obedience to His precious Law. The exalted Kabode glory works in us the DO or the performance of the Law. "For it is God which worketh in you both to WILL and to DO of his good pleasure" (Philippians 2:13).

The "old timers" who remembered Solomon's Temple wept aloud when they saw Ezra's Temple which, in comparison, was so humble. Ezra's Temple had its place in type and shadow in both theoretical knowledge and empirical knowledge. It is beautiful to know that God always has a prophet, a leader, and a teacher who can show, lead, and teach us the way to build a humility temple and an exalted temple. The thing that is outstanding about Ezra, the scribe, is that "...he prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). Ezra's name means "help", and he certainly was a help to Israel. He made a humility, triumphal entry into Jerusalem, just as Jesus Christ, the Son of God, made a humility, triumphal entry into Jerusalem. Ezra entered Jerusalem to reconstruct a natural temple. Jesus Christ entered Jerusalem to construct new, inward, spiritual temples and to reconstruct the fallen kingdom within the heart of man. Jesus faithfully wrought humility works in the hearts of the people, although He was rejected by the religious system as a whole. Likewise, Ezra's humility Mist Principle, watering the earth with his tears, was rejected, ultimately, by the nation as a whole. However, by the grace of God, he did restore many inward, spiritual temples in the heart. In his day Ezra did what he was appointed to do by God. He was a beautiful figure of Jesus Christ, the humble One, who restores the inward temple in the heart of those who allow him to restore it.

In order for the original temple of our soul to be rebuilt, we must practice the Mist Principle. We must allow God to raise up the real person in us, the real kingdom of God that has been sunken under the body of sin. Our temple, kingdom, or Candlestick has been taken captive by the body of sin, just as Israel was taken captive by the Babylonians. But God has given to believers the LORD Jesus Christ Who, when He has grown to spiritual maturity in the heart, will subdue the body of sin and restore our temple, just as Ezra restored Israel's temple.

Before this can happen to us, however, we must first learn the Mist Principle of tears. Through tears of repentance, God stirs up the fire of His *Torah*, His Word in the depths, bringing with it the water of His Word and Spirit, while filling our eyes with the mist tears to know Him in the fulness of His stature, image, and likeness. As our hearts are continually softened, rejuvenated, moistened, and renewed, the Word of God will take root downward and grow upward into full maturity. Then Jesus will bring a restoration of our old temple, the Candlestick or kingdom that is within us.

Jesus said that His kingdom was not of this world, but it was in the hearts of men. The greatest thing in all the world is to receive Jesus Christ into our hearts and to feed on the precious Word of God until He grows into full stature within our hearts. Then the next, most exciting thing is to watch Him rebuild the fallen Candlestick, the kingdom of God or the temple, within us that has been taken captive by the body of sin and kept submerged under its power. God wants to bring our temple or Candlestick up out of Babylon, up out of confusion, and join it to Jesus Christ in holy matrimony. Therefore, our innermost natural *self* will be thinking, feeling, and acting exactly the same as our spiritual man. There will be perfect, holy matrimony in thought, word, and deed between the Old Man and the New Man. This glorious union of fruitfulness is accomplished through the Mist principle unveiled in the Creation story and in the Book of Ezra.

NEHEMIAH
A BOOK OF WISDOM
PRINCIPLE SIXTEEN

The sixteenth spiritual principle, represented by the second bowl or almond on the first branch which supports the lamp of the light of the Fear of the LORD God on the Candlestick, is found in the Book of Nehemiah. This BOWL OR ALMOND OF WISDOM. displays THE UNION PRINCIPLE OF THE HEAVENLY AND THE EARTHLY or THE DIVINE AND THE HUMAN or THE NATURAL AND THE SPIRITUAL. This principle is also found in the Creation story.

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God *formed* man from the *dust of the ground*, and *breathed into his nostrils the breath of life; and man became a living soul* (Genesis 2:5-7).

The sixteenth principle, the Union of the Heavenly and the Earthly, overlaps the Principle of Mist or Water, which showed how God obtained the dust and the moisture to form the clay out of which He squeezed man. The Hebrew word that is used for *formed*, in the creation of man, is *yatsar*, which means to squeeze into shape, to press into shape, to mold. The Hebrew letter “yod” appears twice in the spelling of this word in old Biblical Hebrew. The *yod* is also one of the letters of the secret, tetragram name LORD. Another Hebrew word was used for *formed* when God created the other parts of creation, and it has only one *yod* of the Name of the LORD. The word *yatsar* is the same word that is used to denote a potter who mixes dust with water (or mist) until it is sufficiently moistened to become pliable clay, which he then fashions into a vessel. The LORD God, the Creator-Potter, took the dust of the ground and moistened it with the mist until it became pliable clay which He then squeezed into the shape and form of a man. And man became a unique being! He was a union of earthly and heavenly substances; he was a visible demonstration of God’s Union principle.

Just what were the substances God used in forming man? The Hebrew word for the *dust* on top of the ground means ashes, powder, and sacrifice. Ashes speak of something that has been burnt, something that has been sacrificed. The word for *dust* in Genesis 2:7 is the same word that is used in Numbers 19:9 for the *ashes* of the sacrifice of the red heifer. The dust out of which the LORD God made man was not an ordinary dust. It was dust from a sacrifice, the sacrificial dust of the Lamb of God, the *Torah*, slain from the foundation of the world.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the *Lamb slain from the foundation of the world* (Revelation 13:8).

At the time Adam was formed, there had not been a single sacrifice offered upon the *top* of the ground because sin, which required a sacrifice, had not yet entered into mankind. Therefore, the ashes had to have come from the previous sacrifice of the Lamb of God. The mist used in man’s creation *went up* from the ground. The mist ascended, pushing up the ashes of sacrifice from the center of the earth. The ashes of sacrifice were pushed up from the Lamb, the Rock, the *Torah* of God.

The eighth chapter of Proverbs says that the WORD, the Wisdom of God, was present before any creation was brought forth. Jesus Christ, the Son of God, the WORD, was *begotten* by the *unbegotten* Father. The Word, the Son of God, lived with Almighty God before any creation was brought forth. “In the beginning was the Word, and the Word was with God, and the Word was God.” In Proverbs, chapter eight, it says, “The LORD possessed me in the beginning of his way, before his works of old.” This speaks of none other than the Son of God, the Word of God. Jesus Christ said, “I was set up from everlasting, from the beginning, or ever the earth was.” He said, “I was brought forth from everlasting,” (before there was any creation). “When there were no depths, I was brought forth”, (travailed to birth). “When there were no fountains abounding with water, before the mountains were settled, before the hills was I brought forth:” (travailed forth, brought to birth). “While as yet he had not made the earth nor the

fields...”

The *earth* is very clearly defined as being different from the *fields* and the *highest part of the dust of the world*. Notice that the Bible does not say the *dust of the earth*, but the *highest dust of the world*. *Dust of the world* has to do with *inhabitants*, not with the earth itself. So this dust of sacrifice from Christ Himself was pushed up and watered with the mist that ascended out of the earth. The *Torah dust*, the *Rock dust*, was mixed with the mist to form clay; then as a potter, the LORD God shaped man into His image and likeness. The LORD God took the substance of the moist ashes and fashioned a natural, visible stature of Adam in the image and likeness of God.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Genesis 2:7).

In Hebrew, the word *ground* is feminine; the word for *dust* is masculine, and the word for *life* is masculine plural. It was as if the invisible, unformed dust of man lay upon the Mother Earth, waiting for the *hands* of the Potter to fashion him and the *breath* of the Potter to breathe into him to make him a living soul. The LORD God, as the Creator and Governor of the universe, took the clay and fashioned a man with higher dignity and character than all other creation. Man’s substance and the manner in which he was formed made him the highest creation.

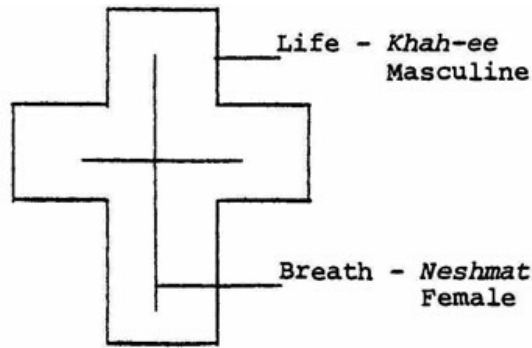
How was man formed? First, the LORD God took both of His hands, which were full of His wisdom, and confined the *clay* material, the ashes and mist, into a *fixed form* for which He had a *fixed purpose*. Second, He put His living *nashamah* breath, His celestial soul, His mind or intellect, into this *fixed form*. Third, the union of the living breath (the celestial soul of the LORD God) with the fixed-clay-form begat a living *nephesh* soul (a terrestrial, earthly soul) in the fixed-clay-form of Adam. Thus, the LORD God created Adam in His likeness and in His image as a threefold being.

When God created plants and animals, the *earth*, in active obedience to God’s Word, brought forth these things: the body *and* the terrestrial *nephesh* soul of these creations. However, the earth was not active in the creation of man. The body of man had special dignity and honor above all creation because of the special dust of the ground which, with the mist, made up the clay; the special, divine hands that fashioned it; and the special, fixed, upright form of it. Man’s fixed form was lifeless until God breathed the celestial soul and the spirit of divine breath into his countenance. The union of the breath of God and the clay begat the terrestrial soul of the body, and man became a living *nephesh* soul. The animals had *nephesh* souls and bodies that were brought forth by the earth. But God Himself brought forth man in spirit, soul, and body for the fixed purpose of his being spiritually and morally educated.

The whole freedom and future immortality of man supercedes the animals. All the individual life of the body of animals and the *nephesh* soul of them came from the earth and returns to the earth. However, this is not true with man. Man’s spirit and celestial, *nashamah* soul came from the breath of the LORD God and must, in due season, return to the LORD God. They are immortal.

The body of man came from the humility ashes and sacrifice of the Lamb, the Word of God, and his soul and spirit came from God. So man was formed from the heavenly heights of God and the earthly depths of God. However, because of sin the body became mortal and returns to the dust stage for a season. At its appointed resurrection, it will arise begotten and fashioned in a new, immortal form. Man’s union of God’s natural and spiritual substance lifts him into a higher position, relationship, and into greater union with God than all other creation. Man is granted the privilege of attaining a higher moral, mental, and intellectual development, through education, than any other form of creation.

God breathed into man’s nostrils, or into his countenance, a breath, *neshmat*, which is feminine plural in the Hebrew. The life, *khah-ee*, that came with the breath was masculine plural. For example:



The union of the *female breath* and *male life* gave birth to the *nephesh* soul within the clay form. This was a new thing. Moreover, God intended for man to fulfill His will by ruling and reigning over all the creation on the earth, so He breathed into man His spiritual, governmental power and authority to rule and to reign over the earth. God breathed into man the kingship over all His creation. After man's fall into sin, man still retained the desire to be a king and to rule and reign.

God gave life to all other creatures, and they would have lived eternally had man's disobedience not brought death into the world through sin. God breathed into man His divine, powerful, intellect. He breathed His life into man, forming a union of spiritual power and natural power, which enabled them to accomplish His will and purpose by ruling, reigning over, and subduing the earth. Man had the necessary union of the heavenly and earthly, the divine and human, or the spiritual and natural to subdue the earth, bringing it under subjection to the will of God. Man led the creation forth in God's perfect unity and harmony. Man had the spiritual power within and the natural power without to accomplish God's plan for his life. Heaven and earth were united into one in man. God did not breathe into any other creature other than man. Through this union, man was elevated into a higher relationship with God than all other creatures.

If we, as Spirit-filled believers, will practice the Mist principle as displayed in the Creation story, and if we will permit Jesus Christ to water the crusty earth of our hearts with the tearful mist of intercession and travail, God will take His precious, quickened Word and squeeze it into the shape and form of the Crucified Christ and the Resurrected Christ in us. Thus, once more, we can take on the image and likeness of the LORD God through Christ Jesus and learn to rule and reign over our earth. God breathes the life of His governmental power and glory into the image of Christ. So if we allow the image of Christ to be formed within us, we will be empowered to become doers of His Word, His Law, and not hearers only, deceiving our own selves.

The Book of Nehemiah displays the same Principle of the Union of the Heavenly and the Earthly as is revealed in the Creation story. Nehemiah is an almond Book of Wisdom. The book teaches us the wisdom of joining the natural and spiritual together. It gives us wisdom to join the heavenly vision to an earthly work in order to produce the visible form of the will of God.

Nehemiah and Ezra were both prophets of God who had been exiled in Babylon. Ezra had been in Jerusalem approximately fourteen years before Nehemiah was sent there as governor and ruler. Ezra had been responsible for rebuilding the temple and was engaged in teaching the Word of God and leading the people spiritually. Although Nehemiah served basically as a civic governor and ruler, he used his civil power and authority to reinforce the teachings of the Law which were performed by Ezra. Nehemiah practiced the Mist Principle, yet he did not weep as the Prophet Ezra did. He had a different ministry and calling from the Almond Wisdom of God to join the heavenly and the earthly or the natural and the spiritual. Nehemiah possessed God's humility Wisdom that empowered him to be a strong ruler and governor, uniting the power of spiritual government to the power of civil or natural government.

Nehemiah's actions among the people showed the kingly authority to rule that he had been given by God. When Israel failed to comply with the Law of God's Word, Nehemiah snatched out the beards of the men. He possessed the image and likeness of God in his soul; therefore, he was filled with kingly power. He was a type and shadow of the great, spiritual Governor and King, Jesus Christ, Who has all heavenly and earthly power united in Him (Matthew 28:18). God intended that the first Adam (male and female) rule and reign over the earth with the union of the spiritual and natural governmental power, but they failed miserably. Nehemiah, though, was successful in his God-given calling.

Nehemiah had a responsible position of honor and exaltation, of power and authority in Babylon. He was

privileged to have great familiarity with the king since he was the king's cupbearer. However, all his exaltation and natural power did not influence him to forget the heavenly power and authority of God's will as it concerned Jerusalem. Nehemiah is a most outstanding example of one who used his earthly privilege of power to join to the heavenly power and authority of God's will.

Many people who are placed in honorable, exalted, earthly positions often forget the heavenly power and authority of God's will. Is this not each individual's struggle? It is very easy to ignore God's government and will that would have us Join our spiritual life to our natural life. The natural seems to be so complete by itself, so usually we ignore the spiritual.

History tells us that the king at the time of Nehemiah's exile was Artaxerxes and that the king's stepmother was Esther, the Jewish Queen, who was probably still alive and influential in giving Nehemiah his position. However, because Nehemiah was not as concerned about his earthly position as his heavenly position, his loyalty was given to God, not to an earthly king. He regarded the ministry of joining together the natural and spiritual government of Jerusalem as being greater than all the privileges and honors accorded him in Babylon because he desired to fulfill God's will in his life. Nehemiah counted it the greatest of all honors to be God's governor and ruler.

When Nehemiah returned to Jerusalem and saw the dilapidated condition of the city, he encouraged the people to rebuild and restore the wall and the gates. He taught the people how to humble themselves and how to work. His heart was constantly aware that the wall of the city was torn and twisted, that the gates were broken down and ruined. Nehemiah esteemed all the honor and exaltation he knew in Babylon vanity and vexation of spirit apart from fulfilling God's purpose for his life.

God's purpose in joining earth and heaven in governmental ruling power is for man to work and accomplish His will on earth. This principle is greatly needed among all of God's people. Sometimes God's people are so heavenly minded they live with their heads in the celestial clouds, never joining their spiritual heads and their heavenly visions to their earthly hands and feet in order to accomplish God's will on earth. There are others who work diligently with their hands and feet on earth, but who never join their earthly work to the spiritual clouds of glory and truth of God's Word. Thus, they never join the earthly government of their lives to the heavenly government of God's Law in order to produce lasting, fruitful works in God's divine will.

It is important to join the spiritual, theoretical principles of truth with the earthly, empirical knowledge of works in order to beget lasting fruitfulness, according to the LORD's divine will. Some people in the Crucified Way message grow spiritually fat and spiritually proud because they continually feed their arrogant and proud souls on theoretical principles. They never allow the Lord Jesus Christ to give them the empirical knowledge of God's government in their earthly lives. Therefore, they remain selfish and fail to share, which is the believer's work. Sooner or later selfishness catches up with each one, for it is God's will that His heavenly government and His earthly government be joined together to produce fruitful works.

God desires that good works be a union of His spiritual and natural government. God gave Adam male and female His spiritual and natural government and demanded that they work in dressing and keeping the garden. Through their disobedience to His government - they did not work, watch, or keep the garden - they lost the governmental powers He had committed to them and the privilege to work in the garden. They missed their day of visitation.

The prophet of God, Nehemiah, united the spiritual government from on high with the natural government below, and as a result restored the city gates and wall of Jerusalem and joined them to the restored spiritual order in the temple. The wall and the gates of the city were made whole in order to protect the restored temple of Ezra with its spiritual worship and service. The gates and wall protected the observances of the Sabbath from all the merchants and others who desecrated it. The gates were locked on the Sabbath day, preventing the merchants and traders from entering the city. Neither was the temple and its services left unprotected from the hoard of intruders, warriors, and opposers who also would have desecrated it.

Nehemiah was a strong man of prayer. He was a true and faithful leader and a great repairman. The enemy, fallen Lucifer, used all his tricks and deceitful crafts to try to prevent Nehemiah and Israel's remnant from rebuilding the city of the Bride. Nehemiah was faithful in keeping and renewing the principle of the Union of the Heavenly and Earthly. He kept the heavenly vision joined to the earthly hands and feet that produced the good works of rebuilding the city. Because the leader had a mind to work, the people followed.

If the leader is faithful in working, he will inspire loyal, faithful soldiers. True servants, who have the heavenly and earthly union of God's governmental power, will work for Christ's sake.

Nehemiah was a true leader of God's people, both in the natural and in the spiritual realms. But he and his workers had enemies rise up against their work. The Samaritans came to deride and hinder them, for instance. The

same is true for us. When we begin to build for God, persecution and hindrances will come. God allows these obstacles to arise to prove that He has given all power in heaven and earth to his Son, Jesus Christ. Under His leadership, we *will* prevail. God desires for us to join more heavenly, spiritual energy of prayer to our earthly human energy in order to accomplish the work He has for us.

Sometimes when hindrances come, we want to stop God's work program and start ruling with our own earthly, human government. Earthly, human government says, "It is no use; let us stop the work. The opposition is too great. We will never be able to accomplish our goal." This earthly governor is called Self. But God is able to accomplish His will through us and help us finish the work He has called us to do.

The spiritual governor, God's Word and Spirit, in Nehemiah said, "You can build the wall and gates." Therefore, they increased their work. They did not rest nor give up the work in the midst of opposition; instead, they increased their work. Nehemiah set a watch on the wall day and night. When Israel's adversaries saw the increased watch, they increased their anger, plotting against the workers. Again, Nehemiah increased the union of spiritual and natural work by dividing into two groups. He kept one group, with their swords, spears, and bows, on watch in the low place and the high place. He kept the other group working. These two groups represented the union of the spiritual and the natural.

It takes spiritual eyesight to watch and war against spiritual wickedness in the low places and in the high places. It also takes natural legs and arms to work and carry out God's Master Plan on earth. It is necessary for believers in Christ to watch and war in prayer and in the study of God's Word. It is also necessary to put natural arms and legs on our spiritual treasures so we can carry them to others. Let us be watching by praying, studying the Word, and sharing the Word with saints and sinners.

When hindrances come and people are angrily opposing us, instead of helping and encouraging us, it is not time to stop watching and working. Rather, it is time to renew our heavenly vision and join it to earthly legs and arms to share more than ever.

Adversaries from without could not stop Nehemiah's work, so the Devil provoked opposition from within the home ranks. Some Israelites, who originally had the heavenly vision of the restoration work of building the wall and the gates, and who had joined their arms and legs to the earthly work, became discouraged and joined the fighting and opposition. When they saw how much rubbish had to be cleared away, they succumbed to the Devil's attack and gave in to their weariness; hence, they lost sight of their heavenly vision. To their earthly vision, it seemed a useless, hopeless task. Their mental exhaustion caused them to complain. Building the wall and repairing the gates seemed an impossibility to them.

When people lose their heavenly vision, there is nothing left to which the legs and arms of work can join. God permits these oppositions and fightings from without and from within to give us greater opportunities to join the spiritual watching and the earthly working in a greater way.

Another hindrance that caused discouragement was the actual, physical labor. There were no modern conveyors in Nehemiah's day. The rubbish had to be carried outside in some type of canvas holder. It takes a strong heavenly vision, a single eye, to see the victorious end. Otherwise one cannot continue working under painful, back-breaking loads. The Scriptures declare that without a vision the people perish. When our human legs and arms become exceedingly tired, it is necessary to renew and enlarge our heavenly vision in order to accomplish God's will in our life. It is spiritual, *heavenly energy* that *empowers and supports* our *earthly energy*. There must be a continual weaving of new threads of the Union principle of the Heavenly and the Earthly if we are to endure and be found faithful unto death.

Sometimes, before entering into the Bride side of spiritual growth in Jesus Christ and finding the Sabbath hope-rest of the Bride, we may experience tremendous tiredness from pouring out our very last drop of spiritual and natural strength. At this point, it is easy to begin murmuring and complaining because of inner and outer tiredness. In order for a person to continue growing in new, spiritual experiences, from this point, there must be a rebirth of the spiritual vision of the Bridegroom, Jesus Christ, and the Prize, the New City. There must also be a fresh healing of tiredness and a new birth of earthly strength in order for the legs and arms to keep working.

The first part of the Book of Nehemiah deals with his *natural* restorative work. The last chapters, eight through thirteen, deal with His *spiritual* restorative work as he tried to correct the people's immoral ways of living.

Nehemiah followed the same path as Ezra who had been in Jerusalem weeping, crying, and praying about the immorality in Israel. Some people had repented and returned to the LORD. But some had continued on in their backslidden condition in spite of the Mist principle being practiced by Ezra. (Leaders in God's kingdom, today, should not be dismayed when people continue backsliding in the midst of their tears and prayers for them.)

In Nehemiah's day Israel had intermarried with her idolatrous neighbors. As a result of their mixed marriages,

many of the people had begun to worship the idols of their companions. The Jewish people involved in forbidden marriages backslid from their *Torah* and their Hebrew language. They did not even care enough to teach their children to speak or read the Hebrew language. Consequently, they could not read the Word of God, the *Torah*, the Law. Obviously then, they were not enlightened or concerned about obeying the Law. God's people broke the Law by intermarrying and intermingling with the heathen, Gentile people.

But Nehemiah was faithful, even in Babylon, to keep the heavenly *Torah* joined to his celestial and terrestrial soul. Nehemiah was faithful to guard the Hebrew language in his earthly heart. He kept himself from a strange marriage with a heathen woman. Therefore, he was filled with righteous anger when he returned to Jerusalem and found that the Israelites had intermarried with heathen nations.

The Apostle Paul confirmed the same principle of marriage that God gave in the *Torah* and which Nehemiah upheld. Paul said:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II Corinthians 6:14).

God's word forbids Christians to take their heavenly New Man, Jesus Christ, and, through marriage, join Him to the unsanctified, earthly heart of an unbeliever. When a Christian marries an unbeliever, he is joining Christ to the unsanctified earth of a son of Belial. This presents the problem of disunity at the very outset of the marriage. It also violates the Principle of the Union of the Heavenly and Earthly under God's Headship.

Nehemiah fought for this principle in his day. He is a beautiful example of a true servant of God. He was willing to fight for the truth and be a good, true leader and ruler. He was true to the Bridegroom and Bride's message of Abraham and Sarah.

In order to be in God's Kingdom of the Bride and Bridegroom, we must be like Nehemiah. We must be willing to forsake all to do God's will in protecting the Principle of the Union of the Heavenly and Earthly. We must have the union of Jesus Christ's divine, heavenly will with our earthly, human will.

Nehemiah forsook a kingly life of luxury, ease, exaltation, honor, and security to be true to God's Kingdom. He exchanged all his privileges for a life of necessity, work, humility, persecution, heartbreak, sacrifice, suffering, and danger in order to practice the Heavenly and Earthly Principle.

Nehemiah started out in Babylon with this principle and he retained it on through to: the natural rebuilding of the wall and the gates, and the spiritual rebuilding of the Law in the hearts of the people. Nehemiah established the moral principles of the Law. He caused the men of Israel to put away their carnal work on the Sabbath day. He cast Tobiah, a foreigner, out of the temple, for he had no right to be serving there. Nehemiah plucked out the beards of the disobedient men of Israel. He was like Jesus Christ in that he possessed the nature of a Lion and a Lamb. He was like a lion in that he roared and clawed on the disobedient in defense of the Law. He was like a lamb in that he gave his life to teach and instruct the obedient.

If we ask God for the Lion, with His fiery vision, the fiery power, the fiery life of His Spirit, and ask also for the Lamb life of His Word out of the Ark of His Headship, and if we join the Spirit and the Word to our hands and feet, we, too, can become a living sacrifice to help people repair their walls and their gates of the Old City of Pride in their human heart. We will see the Kingdom of God that Jesus said was within, the real person, lifted up from under the body of sin that hides him and see him restored to the image and likeness of Christ. Then this *real* person or *candlestick* will be lighted with the jubilee light of the Law.

Nehemiah did not stop at doing great works in the natural in rebuilding the wall and gates of the city, but he joined his natural work to his spiritual work of establishing the Law in Israel, the Wife of God.

Let us become Nehemiah's by using God's wonderful, powerful Principle of the Union of the Heavenly and the Earthly. When the Devil tempts us either to become so earthly minded that all spiritual vision is erased in our heads, or he tempts us to live in a heavenly dream world to the point of not facing reality, let us recall the faithfulness of Nehemiah who esteemed God's will for his life greater than any other thing on earth. Let us purpose as he did to join our heavenly vision of being in the Bride of Christ to our work on earth as Christians who are willing to do anything He asks.

I have seen ministers and people who really love the Word go to heavenly extremes in order to free and absolve themselves of earthly, natural work and responsibility even in God's Kingdom. Unless we guard this principle, we will never reach Canaan's Land or become leaders in the Kingdom of God.

When persecution comes, that is no time to stop working. Rather, we should work to increase both naturally and

spiritually. If Adam female had been practicing this principle, she would have doubled her work of watching and dressing the garden, then she would have shown forth a solid form of the will of God. Satan, the Devil, the Serpent, and the Dragon can only take us down when we stop joining our earthly work to our heavenly vision. As long as we keep them together, there is no way we can suffer defeat!

ESTHER
A BOOK OF UNDERSTANDING
PRINCIPLE SEVENTEEN

The seventeenth spiritual principle, represented by the second knop or apple of understanding on the first branch which supports the lamp of the light of the Fear of the LORD God on the Candlestick, is found in the Book of Esther. This APPLE OF UNDERSTANDING displays God's PLANTING AND PLACING PRINCIPLE. This Principle of Understanding reveals that Fasting and Prayer make up the spiritual Planting and Placing Principle which God uses to help us become the Bride of Jesus Christ. This principle is also revealed in the Creation story.

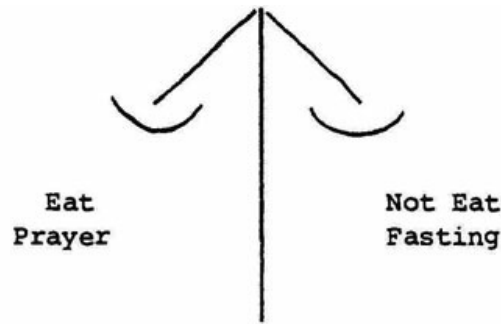
And the LORD God planted a garden eastward in Eden and there he put (or He placed) the man whom he had formed (Genesis 2:8).

God planted a garden in Eden, which means Paradise, delight, the highest place of satisfaction. God planted Adam male and female in the *safest* place for their protection and placed them in the *highest* place for their satisfaction and delight. It is fantastic to understand the mystery of God's will in planting the garden for protection. The word *garden* is the Hebrew word *gan*; it comes from the Hebrew word *gaw-nan*, which literally means to protect and to defend. So the word *garden* really means protected and defended. Out from the root word *gaw-nan* also comes the Hebrew word for shield, *maw-gan*. The *maw-gan* is the word for the shield of David or the Seal of the Bride. When God spoke to Israel through the Prophet Isaiah, He referred to Himself as a living, defending, shielding garden when He promised to defend (*gaw-nan*) Jerusalem. He said: "As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isaiah 31:5). The LORD God promised to fly over Israel like a flying garden, a living shield, to defend and protect her. And He was faithful to pass over Jerusalem like a bird with overspreading wings to seal the City. The wings of the LORD formed a glorious garden of protection for the city of Jerusalem. God leaped over the city and spread forth the wings of His Headship, His mercy, His glory, the same as when he leaped over the door at the Passover in Egypt. He preserved Israel in Egypt in the midst of the enemy, and He preserved Jerusalem in the midst of the enemies in Canaan's Land.

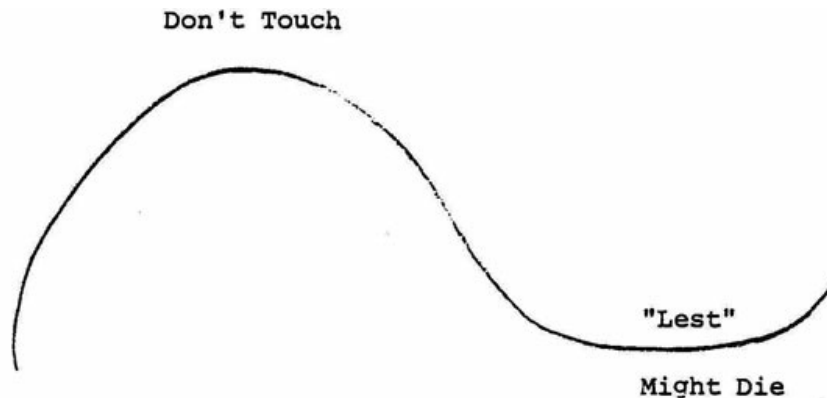
This was also His promise to Adam male and female which He demonstrated by placing them in the Garden, a place defended and protected by His life and truth. This is a tremendous principle! Once we understand that God's purpose for planting and placing us in a particular place or situation is for our protection, we can have rest and peace in our hearts. God desires to plant a garden of truth in our souls. The truth is a shield, a protection to the soul. If we will allow our hearts to be filled with this understanding, we will fight to guard and protect the Planting and Placing Principle.

We see how this Planting and Placing principle is related to fasting and eating when we study the letters *gimel* and *nun* in the word *gane* from the word *maw-gane*, the shield. The Hebrew letter *gimel* means *camel*, a creature who fasts many days on his long treks through the desert. The *gimel* relates to the fasting side of the Planting and Placing Principle. When fasting is practiced in the will of God, it serves as a shield and protection from the enemy. The Hebrew letter *nun* means *fish*, a creature that eats as it continually moves through the water. The *nun* relates to the eating side of the Planting and Placing Principle. When eating is practiced in the will of God, it serves as a shield and a protection from the enemy.

When God Planted and Placed Adam male and female in the garden, He instituted the Eating and Fasting Principle. God said "Thou shalt eat" and "Thou shalt not eat." Or in other words, "Thou shalt eat, and thou shalt fast."



God planted a safe, secure place of the highest and best satisfaction to man. Within that place, God gave His Oral Law with its negative and positive commands. The positive command was "Thou mayest eat of every tree in the garden but one." The negative command was "Thou shalt *not* eat of the Tree of Knowledge of Good and Evil." The positive command, "Thou mayest eat..." was spoken as an imperative command in the Hebrew. They were to eat of every tree in the garden. However, they ignored this positive command and did not eat of all the trees, especially the Tree of Life. Adam female pushed up and held down the negative command to not eat of the Tree of Knowledge of Good and Evil. They pushed up the negative command by adding to God's truth, saying *not to touch the tree*. God had said nothing about touching the tree. She held it down by saying that they *might* die. For example:



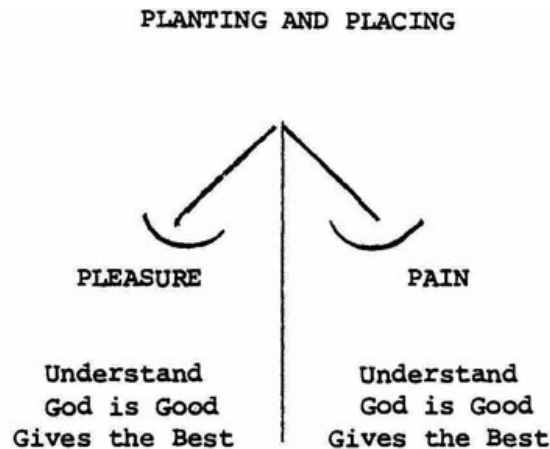
By twisting the truth and saying "lest we die", in other words, "maybe we might die", Adam female thought there *could* be something higher. Maybe the tree would not kill; maybe God had not been honest about the Tree of Knowledge. After a while there came a definite affirmation in her own mind, heart, and will that this Tree of Knowledge looked beautiful and *could* make one wise; therefore, it could not bring death. She accepted the words of the Serpent as real words of truth. In accepting the Serpent's words as truth, she denied that God's Words were truth.

Adam male and female were placed in the planted Garden, in the highest place on earth. God gave the best to them. If they had acknowledged that they already had the highest and best, the Serpent would not have been able to tempt them by suggesting that God had withheld from them something higher and better. God had NOT withheld something higher and better from them; He had withheld something lower from them. The immortal life and existence of the rest of creation depended upon their obedience, but when the Serpent suggested that God had withheld the best from them by commanding them to practice fasting (not eating of the Tree of Death), they took a stand for the worst instead of the best. Adam female believed that God really had hidden something higher from them and had not given them the best. Certainly those were deceitful, lying apparitions that came before her eyes; the forbidden tree appeared as a Tree of Life while in reality it was a Tree of Death.

If we do not appreciate God's Planting and Placing of the best, He will allow the enemy to give us the least, the worst. Then, if we look back and compare what we had under God's Planting and Placing to what the Devil has given us, we will understand the beauty of God's Planting and Placing Principle. God's perfect will is for us to completely trust Him and accept the place He has planted us in as being His protective best for us. However, if we fail in our trust, He will take us in His permissive will to the pain side of the scales and allow us to understand this truth the hard way. We must learn that God is *good* and that He gives the *best* to those who leave the fulfillment of

the Planting and Placing Principle with Him.

We will understand, if we accept the Planting and Placing Principle, that *God is good*, even through sufferings and death on the pain side of God's scales.



God gave man the best *inside* the garden; he gave him the Tree of Life. God gave the best *outside* the garden; He gave His only begotten Son. We must be educated in moral understanding *inside* the garden, the “in pasture”, and *outside* the garden, the “out pasture”.

After God put Adam male and female within the protection of the garden, all they had to do was to watch and keep what had been so graciously given to them. However, they failed to guard the Planting and Placing Principle. When the Serpent came to Adam female, had she remembered the truth that the garden was planted by God, had she maintained the truth that God had planted and placed her in the highest and the best for her, then God would have quickly leaped over, sprung over, spread out His Wings of Glory to protect her from the fiery temptations of the Serpent.

If we accept the LORD's Planting and Placing for us, it will be a protection for us; it will be a shield because the LORD Himself will “leap over”. We, personally, should accept the place God has for us. God will allow the temptation of the Serpent to come, just as He did with Adam male and female, to see if we really have accepted the Planting and Placing Principle in our lives and to see if we are willing to guard the Seal of Protection He has given us. God's Word is tried by the fires of testings and trials to see if the heart of man believes that God has given him the highest and the best of His Planting and Placing Principle. God's Headship will either spread over us and protect us from the enemy, pushing him outside our garden, *or* God's Headship will spread over us and push us outside *with* the enemy. If we do not appreciate the Planting and Placing Principle and take a stand for it, then God's Headship will stand between us and the garden, preventing us from growing up unto His Headship. If we do not cherish His Headship, He will remove us and allow the Cherubim of His Headship to prevent us from touching it. God's Headship will either be a friend or an enemy.

Today we see this same opposition to God's Headship in the world in general and in the lives of individuals. People do not accept God's Planting and Placing Principle. They rebel and speak against the very place that God means to be their salvation.

We hold the truth down and commit iniquity by crooking the truth as Adam female did. We do not acknowledge the truth of God's Headship - that He has given us the highest and best by planting and placing us in our particular garden of circumstances. To accept the Planting and Placing Principle means to acknowledge that God has given us the highest and the best by placing us in our present situations. If we stand for the goodness of God's Headship, He will spread glorious wings of protection over us. If we put our feet upon the truth of God's theoretical knowledge, He will spread His wings of glory over us, giving us the empirical knowledge of the truth.

If the *first* Adam had accepted the truth of God's commands, fasted from the Tree of Knowledge, prayed and talked to the LORD, he could have overcome the Tempter. The *second* Adam, Jesus Christ, was faithful to use the truth when He fasted from making stones into bread, and He kept constant communication with His Father. He knew that He had been Planted and Placed on the earth for the redemption and life of mankind. Because He put up His fence of truth (fasting and prayerful feedings on God's will), the LORD God, His Father, sent the Cherubim to spread their wings of glory over Him, ministering unto Him.

Likewise, in the Garden of Gethsemane, Jesus used the truth that His Father was the Head, and that God should decide if *He* wanted all of Jesus' Blood planted and placed on the cross. Jesus fasted in the Garden from feeding on His independent, creative strength; He waited for the Father to send His angels of glory, the Cherubim, to overshadow *His garden*, both outwardly and inwardly. The Second Adam proved His faithful obedience unto God, His Father, both in the inner spiritual garden, the paradise of His heart, and the outer Garden of Gethsemane. Jesus proved His appreciation for the *inner* garden of *life*, and the *outer* garden of *death*. Jesus established the fence around the inner garden of His heart.

In the Garden, Jesus relied on the Planting and Placing Principle, but in the same place, the Garden of Gethsemane, His disciples failed, as did Adam male and female. The disciples failed to put up a fence against the enemy through use of the truth, fasting, and prayerful feeding on the truth. They did not use the words of truth from Jesus; they did not fast by ceasing to feed their bodies with sleep; and they did not pray. Jesus had planted and placed them in the exact position that was highest and best for them in the garden; but they did not obey His Word, or fast, or pray. They went to sleep! Then the enemy came and took Jesus, the Tree of Life, out of the midst of the garden.

Man has proven to God his unfaithfulness; first in a perfect state inside the garden, and then in his imperfect state outside the garden.

Jesus took His faithfulness unto death in the garden and outside the garden and proved his faithfulness as a sacrifice to God for the redemption of mankind. Jesus gave His life's Blood, *inside* the garden and *outside* the garden. The full stature of Blood, inside the garden and outside the garden, provides man with the necessary substance he needs in order to gain full stature in Christ and return to Paradise. the New City, with its Tree of Life and River of Life in the midst of it.

If we accept God's fence, we will guard the highest that is in the garden. Why should man look for anything outside of Christ? Our temptation consists of looking for something outside of Christ. This is the devastating evil in the world today. Many believers today do not accept that the truth, prayer, and fasting form the fence around the highest place, which is the full stature of Christ.

When we have the *full* stature of Christ, we have His heart. The stature of Christ was depicted by the pieces of furniture in the Old Testament Tabernacle. The Golden Altar was the heart of the stature because God placed it in the center as the pivotal point between the pieces of furniture on the North, South, East, and West. The fragrant incense, or Name of Jesus, burned on the Golden Altar. God's highest and best is the heart of Christ that *joins* His whole stature together. From the heart and fragrant Nature of Jesus, we build our fence around our garden. Then, when we are tempted, like Adam male and female, to expect something higher from some other tree of knowledge, we can put up our fence and guard and protect the Tree of Life, the Planting and Placing Principle. Jesus Christ in His fulness is the highest! The highest is the superlative of the above, and anything else is lesser, lower, and below.

The famous, deceitful lie of the enemy is to pretend to be giving something higher. But He is a liar and the father of lies. God planted a Garden and then took Adam male and female and placed them in the very highest. All they had to do was to acknowledge and accept God's Planting and Placing Principle. The Cherubim would have hovered over the garden, helping them drive out the Serpent. All they had to do was to take a stand for the truth, fast from eating of the Tree of Knowledge, and call on the LORD.

Queen Esther practiced this principle at the risk of her life. There are many analogies between the garden God planted, the Paradise in which he placed Adam male and female in order to protect them, and the palace that God planted in Shushan where Queen Esther was placed. The palace was similar to the Garden of Eden. It was a pleasurable place, a paradise in which God placed Queen Esther in order to protect the nation of Israel. Esther, Mordecai, and the Jewish nation practiced the Planting and Placing Principle through fasting and prayer. They *planted* their tears and humility through fasting. They *placed* themselves in the prayer closet with their tears and cryings unto God. The LORD God heard and answered them. Thus, they secured their garden, their paradise, their palace position against the enemy.

Haman, the great enemy of the Jewish people, was defeated through the practice of the Planting and Placing Principle in fasting and prayer. Haman was hanged, and Queen Esther and the Jewish people were planted and placed firmly in the kingdom of Shushan. Queen Esther and the Jewish people fought, through fasting and prayer, to guard her palace, thus effectively preserving the Jewish people who had been planted and placed in the kingdom of Shushan by God. Esther was originally *placed* and *planted* in the position as a queen in the Shushan palace through the Fasting and Prayer Principle or the Planting and Placing Principle. The purpose of the Book of Esther is to reveal how the principle of Fasting and Prayer or the Planting and Placing Principle brings one to the experience of a bride, or the wife of the Lord Jesus Christ, the King, just as Esther became queen.

Because Queen Esther understood that God had planted and placed her in the palace, the garden, for the purpose of saving the Jewish nation, she was willing to risk her life unto death to stand for the truth. She was ready to die with her feet planted firmly on the Principle of being Planted and Placed, rather than to live without it. She was ready to lay down her life through fellowshiping the suffering of her people.

The life and death of the whole Jewish nation depended upon Queen Esther's choice. Similarly, the life and death of the whole world depended on Adam male and female's obediently placing their feet upon this principle of truth of Planting and Placing. God took Esther through the understanding of fasting and prayer. Because Mordecai was a fasting and praying person, he knew how to assume spiritual leadership. He had the spiritual understanding of what to do when the circumstances arose around Esther which gave her a chance to save her people. Through Mordecai's leading in prayers and fastings, Esther was chosen to be queen. Through her humility works of bathing in the oil of myrrh and all the other fragrant spices, which personify the name of Jesus Christ, she was exalted as queen in the beautiful paradise, park, or garden of the palace. God planted Esther as queen in Shushan for the protection of her people. She was not there to step lower into destruction and death, but was placed there for the highest delight and satisfaction of protecting the Jewish nation. Without the faithfulness of Queen Esther to stand for the truth of her people, the faithfulness of Mordecai to fast and pray, and the faithfulness of God to spread out His protective wings of glory, they would not have been able to overcome Haman's tremendous animosity and vehement anger against the Jewish nation. Queen Esther, through her jasper light of understanding, led her people to the highest and best. Mordecai, a type of Christ, taught Queen Esther the Planting and Placing Principle by saying to her that she had been brought to this place, to this hour, to bring life to all the Jewish nation. God knows where to place each one.

The struggle to accept the Planting and Placing Principle is very difficult in the beginning of one's spiritual journey. In my early ministry, God used His Word and His great power through me in revival meetings, and I saw people's lives changed. I saw them come to the Lord, saw them filled with the Holy Ghost, saw them healed, and saw them receive a vision of growing up in God. I saw all the mighty things that I could do through God's Word and through His Spirit. However, because I was a married woman with the responsibilities of children and a home, I could be away for only a short period of time. I used to weep when I had to return home. I questioned God about why I could not constantly work with this wonderful Word. Why did I have to return home and work on Market Street in a small mission with lesser results? Why did God call me, a wife and mother, to do His work? Why did God reveal to me His Word that always blessed so many people, and yet He limited me to sharing it in a great way on only rare occasions? I had to learn to accept the Planting and Placing Principle, which consequently has saved me from going the way of many in the religious world.

It was the protective goodness of the LORD that kept me planted and placed in a situation where I could study and pray and learn the Word of God at the feet of Jesus. Had I kept on holding revival meetings and working hard (literally around the clock), I would have ruined my health, I would have fallen in love with the ministry instead of with Jesus Christ, the Bridegroom; I would have quit fasting and praying, and I would not have spent the proper time studying the Word. When God places us in a garden, a situation, He gives us the highest and the best.

I thank Him for every fenced-in garden. I thank Him for placing, planting, guarding, and fencing me in. When we accept God's place, His Cherubim of glory will overshadow that fenced-in place, providing protection against destruction in the place of the highest and best. Many times I see people miss the best that God has for them in their lives because they jump over the fence or garden wall that He has placed them within.

How many times in our lives it appears that God is not giving us the best in situations. Many times I have counseled with people and begged them, saying, "Look, you are making a mistake; you are leaving the will of God, the place of safety; you are leaving the place of God's Headship and glory." But they have replied, "Oh, no, no, no, no!" They were positive they had found something better and higher outside of God's will. They were sure they had found the ultimate in satisfaction.

I have seen, for instance, people destroy their marriages for no just reason, and then say, "I know that I'll have a happy marriage this time. This person is the perfect answer for me; I will never want another person again. I have found the highest union in marital relationship." However, by the time they have gained, through disobedience, their deceitful experience knowledge, they have discovered, the hard way, that God's Word is true and that they have rebelled against God's Planting and Placing Principle, and what appeared to be the highest is really not.

Adam male and female, through disobedience to God's command, refused the *best*; consequently, they *never* returned to the highest place of satisfaction or the Garden of Paradise. God is able through Christ to bring us back to Paradise, the New City. If we are to be counted worthy to enjoy the *best*, we must learn to appreciate the highest and best that God gives us now. To begin with, we must learn to appreciate the pure and holy mind of Christ, the New Man! If we cannot appreciate our spiritual man, the Second Adam, the Christ, Who is pure and holy, as Adam male

and female were when they had the highest and best of His will and His truth, and if we do not take a stand for the truth, then we will not fit in the New City, the Bride, which is the eternal highest and best of God and the Lamb. God and the Lamb will leap over, spring over, pass over, covering the New City with her glorious jasper light. The New City will protect all creation from remaining immature. Through her glorious light, the New City will lead all creation, by gift, into the highest and best for it.

The Fear of the LORD God produces, in our lives, the guarding of the Planting and Placing Principle which will give us the *best*. The Son of God, Jesus Christ, is the Tree of Life in *all* situations and circumstances; therefore, it can be said truthfully that God *always* gives us the best.

JOB
A BOOK OF KNOWLEDGE
PRINCIPLE EIGHTEEN

The eighteenth spiritual principle, represented by the third flower on the first branch which supports the lamp of the light of the Fear of the LORD God on the Candlestick, is found in the Book of Job. This FLOWER OR FIG OF KNOWLEDGE displays the PRINCIPLE OF GROWTH which is the existence of God's desire and design for every seed He has created to grow, improve, and increase in size until it is fully developed and mature. The knowledge of the Principle of Growth is also found in the Creation story.

And out of the ground made the LORD God to *grow* every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil (Genesis 2:9).

God established His pattern for growth in the Garden of Eden by the type of trees He planted and the order in which He planned for them to be eaten. When God planted the Garden, He caused every pleasant and good tree to grow there. God desired that Adam and his wife grow in the pleasant Garden by partaking of the Tree of Life first. They were not to eat of the Tree of Knowledge of Good and Evil (Pain) until they had eaten of the Tree of Life. They had to follow God's order of eating, or they would not grow properly.

The trees God planted first were trees of delight and beauty. In order to satisfy the human soul's requirement for beauty, the trees of beauty took precedence over all his other needs. Then trees to feed man's sense of taste and trees to meet his requirement for food were planted. God wanted man to grow in appreciation for beauty so that he would fulfill his high spiritual and moral calling to grow in the beauty of holiness in God's *Torah*.

God has baptized the earth with the beauty of nature in every form and color all over the world. This capacity of man to feed on the beauty of nature and to grow in appreciation draws a curtain of separation between him and the animal world. The natural world is a picture and a type of the spiritual world. Therefore, enjoyment and delight in the beauties of nature form a stairway to the enjoyment of the beauties and delights found in God's beautiful, fragrant, holy Word. God's Law, His *Torah*, is spiritually and morally beautiful. The counterpart of the joy, harmony, and order in the beauty of nature is found in the precious, priceless *Torah*.

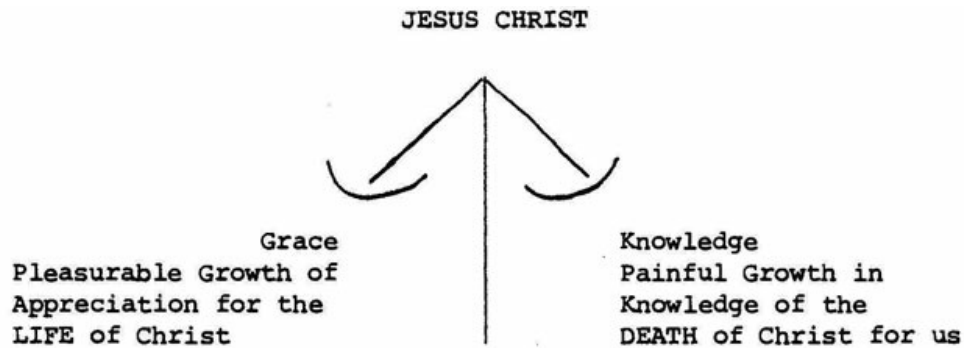
The LORD God was a gracious, kind, and tender Father to His children. He desired to feed the bodies of His children with good food so that they would eat and grow in immortal life. God placed the Tree of Life in the midst of the Garden for the purpose of preserving and prolonging the growth of man's spiritual life into everlasting life and immortality. God provided the Tree of Life for Adam male and female's eternal growth in bliss. God intended that they grow to spiritual maturity on the pleasure side of the scales by feeding on all the trees in the Garden, including the Tree of Life, but excluding the Tree of Knowledge of Good and Evil. Their growth on the pain side of the scales could not take place in the Garden because the Garden was a place of pleasure, delight and bliss; therefore, it was good NOT to eat of the Tree of Knowledge of Good and Evil (pain). This was the reason why God instituted fasting in the Garden. His command to *not eat* and *to eat* revealed that all proper growth is achieved through eating *and* fasting. Spiritual fasting begets life and strength, just as natural fasting begets growth in the armour of strength for the athlete. Spiritual fasting means to cease feeding the soul on the evil, painful things that are forbidden in the Word of God.

God's law to Adam, "thou shalt not eat", was a law of fasting and abstinence. God intended the fasting law to be a part of the growth on the pleasure side. Adam male and female could not retain paradise and grow on the pleasure side of the scales unless they were willing to accept God's judgment of what was life and what was death, of what was good, and what was evil. They chose not to accept God's omniscient judgment, but allowed their senses to be the judge of life and death.

Man is still using his senses to be the judge of life and death. His reasoning and imagination is still luring him to eat the evil, pain, and death, when he should be fasting from it. Man can never recognize the death from good and evil by the judgment of his own senses or his own mind and will. But by receiving and accepting the words and will of God, man can follow God's true judgment back to Paradise.

Although man failed in the Growth Principle on the pleasurable, life side of the scales in the Garden, God continued teaching man the Growth Principle of life and death outside the Garden, after He had cast man out. God has continued to educate and develop man's soul through growth in His Son, Christ Jesus.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (I Peter 3:18)



We must grow in appreciation, in grace or gratitude, for the life of Christ. The more we grow in the virtue and life of Jesus Christ, the stronger is His grace within us, and the greater is our steadfastness in the truth.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:10)

When Adam male and female ate of the forbidden tree, mankind became an Obnoxious rebel and traitor to God. Man's whole mind became carnal and filled with enmity against God. The existing enmity is a mutual enmity between God and the sinner. Christ died to bring justification and reconciliation to God and man. When we receive Christ as our Saviour, He not only brings us to God by putting away sin and death, but He also continues to minister healing and growth to our carnal mind. Therefore, through the knowledge of His death, we can grow more in the mind of Jesus Christ every day. The living, resurrected, exalted Christ is at the right hand of God the Father to minister the growth of His grace unto us. Christ died to bequeath us a legacy, to give us a will or inheritance. Then He rose from the dead to be the Living Executor who disburses His own will.

The fact that Jesus Christ is the *Living One* assures us of receiving all the growth in grace He died to give. Therefore, the creation, the Serpent and Adam male and female, did not thwart the Growth Principle of God. God continued His Growth Principle of pleasure and pain, even though He has to do it outside the Garden through Jesus Christ. Although man did not accept God's judgment of life and death - God's Son did, and through Him God's plan for growth continues.

All growth in the Garden was based on the unity and harmony of the whole: eating and not eating (fasting). This Principle of Growth is still in operation today. We are commanded to eat spiritually of the Crucified and Resurrected Christ.

I am that bread of life...Then Jesus said unto them, verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you (John 6:48,53).

We also are commanded to fast or not eat, not devour, one another as Christians. "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:15).

Man sinned against the fasting principle in the beginning and is still doing so today. If we want to apply the growth principle in our lives as Christians, we must feed on Christ and cease from feeding on each other individually and as groups.

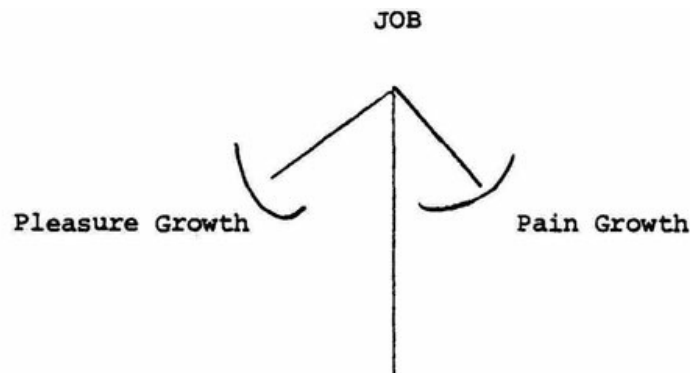
The Book of Job establishes again the Growth Principle. The Book of Job was written, primarily, to reveal the purpose of suffering. When the knowledge of truth is brought to birth in the midst of *suffering*, the soul is increased in the dimensions of length and breadth, of depth and height, and is filled with an insatiable desire to reach up to the

eternal light of the *Torah*.

The treasures of truth gained in the midst of suffering cause the soul to increase in the breadth and length of God's love. Love is a powerful, spacious substance that leaps over ranks, races, colors, and creeds, and is willing to share its life-giving fruits with everyone.

The living waters of truth gained in the midst of suffering cause the soul to expand in the dimension of depth of the profound humility of Christ. The light of truth gained in the midst of suffering causes the soul to increase in the dimension of the *height* of God's *Torah*. Through suffering, the light of the soul increases, becoming one with the light of the *Torah*. Then the soul can shine forth its living rays of light upon all.

Job was a spiritual servant of God. His life reveals the growth that comes through pleasure and pain.



Job's first season of growth was on the pleasure side of the scales. God blessed him in spiritual growth in virtue and piety. God said he was perfect on the pleasure side of the scales. God blessed him lavishly with material possessions and with ten children (seven sons and three daughters).

When God saw that Job had grown as far as he could on the pleasure side of the scales, He changed Job's position on the scales from pleasure to pain. Job experienced exalted growth on the pleasure side; then God placed Job on the pain side for growth in humility so that his maturity might be complete. When it was time for Job's position to be changed, God permitted Satan to descend on him suddenly with hammer blows on the anvil of his soul.

Satan's devastating blows of calamity swept away Job's possessions, his children, and his health. The evidence of Job's prior spiritual growth on the pleasure side of the scales finds continual expression throughout his dispensation of suffering.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD (Job 1:20,21).

But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips (Job 2:10).

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: (Job 19:25,26).

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold (Job 23:10).

These verses bear witness of Job's spiritual growth on the pleasure side of the scales. However, the many complainings, roarings, and groanings of Job's carnal man reveal that he was a stranger to spiritual growth on the pain side of the scales.

After this opened Job his mouth, and cursed his day (Job 3:1).

Though he slay me, yet will I trust in him: *but I will maintain mine own ways before him* (Job 13:15).

Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment (Job 19:7).

Job hath spoken without knowledge, and his words were without wisdom. My desire is that Job may be tried unto the end because of his answers for wicked men. For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God (Job 34:35-37).

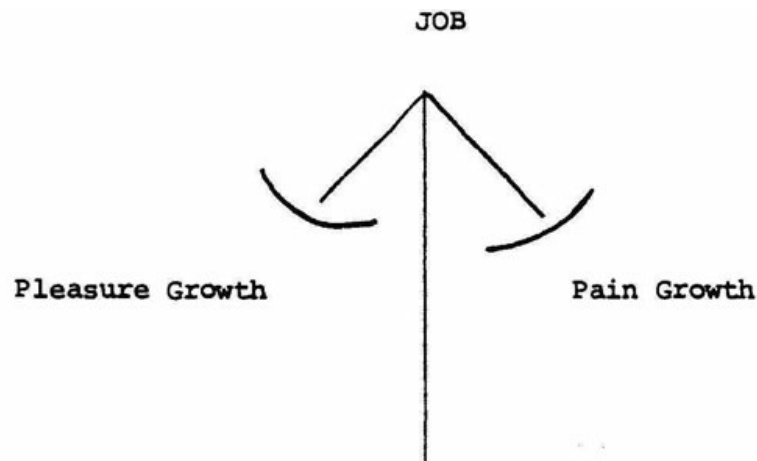
When Job found himself in darkness and pain, he rebelled, accused God and justified himself. Job was a stranger to growth in the dimension of depth or humility; consequently, he was ignorant of God's purpose for the refining fires of suffering.

Job, in his pride, constantly sought God for an explanation for his wretchedness and bewilderment. But God could not answer Job until he humbled himself. So, Job continued in his proud rebellion and blind accusations against God. He persisted in defending his own assumed innocence. Job, in the bitterness of his carnal man, questioned the righteousness and justice of God's government in his life. Job was forsaken by family and friends and felt that God had forsaken him too.

Elihu, the "daysman", the mediator who was full of wisdom, finally came and rebuked Job for justifying himself. Elihu was a type of Jesus Christ, the Mediator between God and man. Elihu rebuked Job's friends for their condemnation of Job because they did not understand the mystery of growth on the pain side of the scales. Elihu pointed out to Job that suffering and affliction were the teachers in his classroom of pain, instructing him in the moral discipline of humility.

The crown of humility in the soul causes one to bow in submission to God's will in the midst of pain and disaster and to know that He makes all bits and pieces of pleasure and pain work together for our good and His glory.

Elihu finally placed Job in contact with God. The LORD appeared out of the whirlwind, in splendid array, with His knowledge and creative power and passed His glorious wonders and creatures in review before Job. At last Job humbled himself, and in great lowliness, confessed his carnal, human ignorance and his proud, arrogant, presumptuous vocalizing about things too great for him to understand. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5,6). Thus God's purpose for Job was achieved when Job's growth in humility was balanced with his growth in pleasure. God gave Job twice as much as he had in the beginning, which meant his scales of growth were balanced on the pleasure side and the pain side.



There are examples throughout the Bible of people who have either profited from the Growth principle or those who have disobeyed God's Law of Growth and have missed God's will.

Esau was defiled because he disobeyed the Growth Principle. He gave up his birthright to be the king, priest, and prophet of the family, all because of disobedience to the pleasure growth that comes through fasting. Esau gave up all his spiritual inheritance because of a single meal. He refused the pain side of growth and was stunted in his spiritual growth from then on.

Hannah, however, grew in faith through fasting and prayer, and new life grew within her womb in the form of Samuel. Also, Moses, through fasting, received the *Torah*, thereby growing in the knowledge of God's holy will.

May the Lord quicken to us the truth of the Principle of Growth so we can learn from the pleasure side *or* the pain

side of God's scales those lessons which will teach us the beauty of the holiness of the *Torah*.

PSALMS
A BOOK OF WISDOM
PRINCIPLE NINETEEN

The nineteenth spiritual principle, represented by the third bowl on the first branch which supports the lamp of the light of the Fear of the LORD God on the Candlestick, is found in the Book of Psalms. This BOWL OR ALMOND OF WISDOM displays the PRINCIPLE OF WORKING AND GUARDING OR DRESSING AND KEEPING. This principle is also found in the Creation story.

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it (Genesis 2:15).

God planted a Garden and placed man in it so he could practice the Dressing and Keeping or Working and Guarding Principle. In the Hebrew, the word for *dress* or *work* is a feminine word that means servile, labor, tillage, cultivation, or husbandry. God intended for Adam male and female to dress or work in His house, His garden, as a bride works to keep house for her bridegroom.

In the Hebrew, the word for *keep* is also a feminine word, meaning to watch or guard. The garden God planted was a paradise of happiness, filled with joy and gladness. It was man's responsibility, not only to work or serve in the garden, but also to keep or guard the joy and gladness God had planted there. Adam male and female were given the privilege of choosing to join the joy and gladness of the garden to the Tree of Life and live forever in this delightful, happy, pleasurable garden.

Adam was formed *outside* of the Garden of Paradise, and then he was placed *inside* the Garden of Paradise. By taking Adam from the outside of the garden to the inside of the garden, God purposed to give him a practical foundation for making an intelligent, comparative analysis between the inside and the outside of the Garden of Paradise. The first lesson man should have learned was that God took him from the *good* on the outside of the garden to the *better* on the inside of the garden and gave him directions to the *best* in the center of the garden, the Tree of Life. The LORD God's design in doing all this was to reveal to Adam male and female that is holy, divine will always purposes to lead man higher. If Adam male and female had obeyed God, they would have found the *best*, the Tree of Life, and they could have led all creation on earth onward and upward to the *best*.

Adam's occupation inside the garden was meant to be pleasant and satisfying. The glorious, fruitful Spirit of the LORD was upon the soil of the garden, rendering it easy to till. The all-quickening, all-fertilizing Spirit of God bathed the Garden of Eden with its soft, gentle power of fruitfulness. Adam, as lord over the soil, had dominion over the willing soil, which responded eagerly to the commands of his mouth and to the steps of his feet. God instituted the working principle first, so it would precede the eating principle. God intended for eating to be a reward for the labor of the hands. God instituted the Working principle *before* and *after* sin.

The Principle of Working was practiced by the virtuous woman described in Proverbs 31:27: "She looketh well to the ways of her household, and eateth not the bread of idleness." The virtuous woman, a picture of the Bride, was full of energy and was faithful to use it in service and labor for her household.

Paul, the Apostle, confirmed the Working principle in II Thessalonians 3:10: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

The Jewish people have a proverb that says "He who does not labor does not deserve to eat".

Both the Old Testament and the New Testament show that God did not intend that anyone live as a useless drone. Even in the animal kingdom, God has ordained that each adult creature assume the responsibility of helping to secure its food supply. God purposed that everyone eat his own bread provided by the labor of his own hands. He never intended for man to be idle *before* or *after* sin. Idle persons become companions of the Serpent; then they become disorderly, not minding God's business which He has appointed them to do.

Adam was commanded to dress or to work the garden in order to guard it from inside degeneration, a state in which the living plants in the garden would have run wild, making the garden a wilderness. He was also to guard it from outside attack by fallen Lucifer, the Serpent. Man's divinely allotted portion was to dress and keep the garden, or, in other words, to work and watch the garden. In addition to being responsible for guarding and protecting the

joy and gladness in the garden from inside degeneration, Adam was also commanded to guard and protect it from the outside corruption of sinful fear and sadness. The plants and trees were joyful and glad at the thought of Adam's care and cultivation of them. However, Adam male and female failed to dress and keep the garden; they failed to practice the working and watching principle. If we do not "work" joy and gladness, and if we do not "guard" joy and gladness, we will lose them, as Adam did.

The Spirit of God has given the Book of Psalms to teach us how to work the garden of our new heart with its living plants of joy and gladness.

Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God (Ephesians 5:17-21).

The greatest wisdom is to understand the will of the LORD. God's wisdom removes the ignorance of what our duty to God and man is, and it removes the nonchalant, negligent attitude we have toward our own souls. God's will is that we be filled with the Spirit, rather than being filled with wine. Natural wine, with its inebriating effect, is the creation's shameful imitation of the intoxicating love of the divine Spirit of the Creator. God's Spirit fills us with *true* joy, gladness, courage, strength, and song. Natural wine can cause drunkards to *act* joyful and courageous as they give themselves to singing profane songs; however, wine cannot fill the heart with true joy and gladness or cause it to sing. This is why God's Word says that being drunk with wine is *unwise*.

The Spirit of God anoints the heart to sing joyful psalms and hymns of praise and thanksgiving unto the LORD. The Holy Spirit of God fills the *heart* with spiritual songs which the *mouth* sings in other tongues to the LORD. The Spirit knows the melodies and the words the heavenly Father longs to hear; therefore, He anoints the heart with the ability to burst forth in creative melodies of joy and gladness unto the LORD. The LORD's people have every good reason to sing and make melody in their hearts to the LORD, for He has created a new heart, a new garden, a new paradise, and filled it with joy and gladness. He has given His precious Holy Spirit to bring forth this joy and gladness in the form of praise and thanksgiving unto Him. But we, just as Adam male and female, must guard the joy and gladness lest it be contaminated with the sadness and unhappiness of our carnal man.

The very first Psalm reveals the Working and Watching Principle or the Dressing and Keeping Principle. What joy and gladness fill the heart of the man who works day and night, meditating in the LAW of the LORD and watching continually where he *walks, stands, and sits!* Walking, standing, and sitting are the successive steps taken by the wicked, the sinner, and the scornful on the way to a successful *career in evil*. In order to walk with the wicked, one is required to adopt their evil principles of life. In order to stand with sinners, one is compelled to join them in the persistent practice of their notorious offenses. In order to sit with the scornful, one is required to fellowship with those who deliberately mock God's ways and Word. Conversely, the believer who works and guards his feet and resting place will find his whole being becoming a well-watered, fruitful paradise. Working in the Law of the LORD creates in the soul new, living watchfulness that permits the believer to separate himself from evil company and keep his feet from going in the paths of the foolish crowd. The soul that burns with love for the Bridegroom, Jesus Christ, and His Word, will be faithful in the work and service of performing His commandments.

The Psalms are filled with a diary of the struggle of Working and Watching. The Psalms reveal that in the process of Working and Watching the soul bursts forth with pleas and cries for the protection of joy and gladness. Many people can work in song as long as they are sitting securely on the pleasure side of the scales, watching Jesus work some great miracle. But that is not where the song of true joy and gladness is tested. The song is tested when the soul has fallen down and is bleeding, crushed, and broken. It is a unique soul that can pass this test and, from its fallen place of painful suffering and humiliation, continue to sing with joy and gladness.

Jesus Christ is faithful to take every believer up to Calvary, beloved, to fellowship the blow of the hammer and the nails, as it were. In order to fully appreciate the chastening, correcting rods of Calvary, it takes the rare soul that has been Working and Watching in the garden of the heart. The soul that is guarding against sadness and miserableness will burst forth into joyful, glad songs. It is joy and gladness to know that the *kindness of Jesus* will give us plagues and punishing rods in order to guide us into perfection. His blows are for the purpose of reminding us of the necessity of conforming to His will and His way.

King David's Psalms were filled with his songs of joy and gladness because God loved him deeply enough to

rebuke him and reprove him through strong chastenings. David likened his heart to the harp. The more vigorously the strings of the harp are plucked, the deeper, louder, and more resonant its tones. The more that affliction and pain plucked at David's heart strings, the deeper and louder and more beautiful were the melodious songs of joy and gladness that burst forth from the paradise of his heart and soul. The unique soul that can sing joyful songs out of a suffering heart is, indeed, a mystery to the world. On one side of the scales, the soul is crying out in pain and agony; on the other side of the scales, it is singing songs of joy and gladness in service to God and mankind. David was one of those exceptional souls who could sing unto the LORD in spite of his deep and painful sufferings. His psalms were accompanied with joyful music.

Joyful and glad songs wash the soul, cleanse, and purify it. Joyful singing in the LORD prunes the dead, lifeless branches of melancholy and sadness. A tree cannot continue to flourish if its very life is being sapped by diseased branches. Neither can the soul continue to live in joy and gladness unless its garden is being worked by a husbandman who is faithful to cut away the branches of misery and unhappiness. Man's sadness and misery is the fruit of deceitful lust and greed that says that there is something better outside of God's will and Master Plan. These "evil aliens" in the soul squander the precious energies of man's spirit. They constantly drive man down his own independent road to the Tree of Knowledge, constantly compelling him to search for something better than the Tree of Life, the Christ of Calvary's Cross.

In order to protect our garden of happiness and joy in our new man, we must work and guard against the presence of the "evil aliens" of sadness and misery. One way we work is by confessing them to Jesus, pleading His precious Blood for cleansing and forgiveness of them. Another very effective way we work is by singing. The songs of joy and gladness are powerful tools, as it were, that aid in pruning out the enemies of sadness and misery from the soul. The Spirit of God is busy rehearsing the songs of joy and gladness in our hearts today so that we will be prepared for the perfect choir in the New City and, ultimately, the perfect symphony of the entire creation in the Perfect Age.

The Psalmist was continually exhorting mankind to sing songs of joy and gladness.

Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant (Psalm 35:27).

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of JOY and PRAISE, with a multitude that kept holyday (Psalm 42:4).

Make me to hear JOY and GLADNESS; that the bones which thou hast broken may rejoice (Psalm 51:8).

O let the nations be GLAD and sing for JOY: for thou shalt judge the people righteously, and govern the nations upon the earth. Selah (Psalm 67:4).

Other writers, in both the Old Testament and New Testament, were faithful to hold up the truth of the importance of joy and gladness in the heart.

And behold JOY and GLADNESS, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die (Isaiah 22:13).

And the ransomed of the LORD shall return, and come to Zion with songs and everlasting JOY upon their heads: they shall obtain JOY and GLADNESS, and sorrow and sighing shall flee away (Isaiah 35:10).

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the GARDEN OF THE LORD: JOY and GLADNESS shall be found therein, thanksgiving, and the voice of melody (Isaiah 51:3).

Therefore the redeemed of the LORD shall return and come with singing unto Zion: and everlasting JOY shall be upon their head: they shall obtain GLADNESS and JOY; and sorrow and mourning shall flee away (Isaiah 51:11).

The voice of JOY, and the voice of GLADNESS, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD (Jeremiah 33:11).

And thou shalt have JOY and GLADNESS; and many shall rejoice at his birth (Luke 1:14).

But REJOICE, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding JOY (I Peter 4:13).

When we receive Jesus Christ as our Saviour and Messiah, He comes and creates a new heart, a new paradise, in which He takes up His abode as the Tree of Life. It is our responsibility to work with Jesus Christ, our Husbandman, to prune out the enemies of the flesh in our old heart. It is our responsibility to guard against the sadness and misery caused by the Serpent's doubts and fears. It is our responsibility to guard the joy and gladness of the Spirit of Christ which will burst forth in joyful ministry and service to God and His creation.

The Psalms show us how to sing joyful songs of praise and thanksgiving unto God. The Psalms instruct us in how to practice the Principle of Working and Watching or Dressing and Keeping, which was given to Adam male and female in the Garden of Eden. We have the Lord Jesus Christ and the power of the Holy Ghost to enable us to practice this great and powerful principle in our lives. The fear of the LORD is the beginning of Wisdom. This Wisdom will fill the middle of our will with a burning desire to obey the Principle of Working and Guarding the garden of our new heart which Jesus Christ has planted within.

Remember joy and happiness in Christ is the greatest of all treasures. It is the *best* that God has to offer us. Let us *work* and *guard* it. God placed Adam male and female in the garden of delight and happiness to work and protect their, freedom and happiness. God intended for paradise to be perpetuated through the joining of spiritual and natural works.

The concept of how the just live by faith was instituted here: *eating* by faith (trees of the garden and the Tree of Life), *fasting* by faith (not eating of the Tree of Knowledge), *working* by faith, *guarding* by faith. The reason Adam male and female fell in the beginning was because they lacked confidence or faith in God's Word. Faith *works* and *guards*. Faith *obeys*.

PROVERBS
A BOOK OF UNDERSTANDING
PRINCIPLE TWENTY

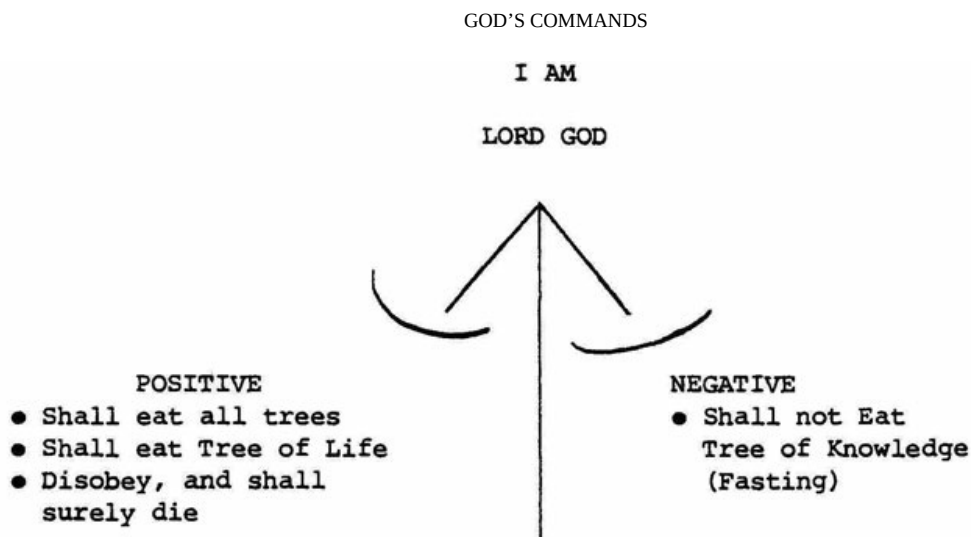
The twentieth spiritual principle, represented by the third knop on the first branch which supports the lamp of the light of the Fear of the LORD God on the Candlestick, is found in the Book of Proverbs. This APPLE OF UNDERSTANDING displays the PRINCIPLE OF THE TORAH. This principle is also found in the Creation story.

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Genesis 2:16,17).

The LORD God planted a garden in which He placed man, and He gave to man freedom of choice. However, the LORD God gave man a portion of His Law, His *Torah*, to try man's use of freedom. Unlike the animals God had created, man was created with a spiritual life that was placed under subjection to His Law.

The giving of God's *Torah* or Law was the beginning of man's moral discipline. God's *Torah* is a truthful, eternal guide to be used to differentiate between good and evil. God did not give man the senses of the soul (reason, imagination, conscience, memory, and affection) to be the guide in discerning between good and evil; He gave His *Torah*, His Law, for this purpose. The senses of man's soul are unreliable. When man is tempted, his senses often put light for darkness, and darkness for light. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20) Man's only dependable guide is what the Law says.

God endowed man, at his creation, with the holy privilege of freedom of will. Man had the free choice to obey or disobey the commandment of the *Torah*, the Law, of His Creator. The word *command* means to set up or place, to put together, to appoint, to set over and to give charge. The commands the LORD God gave in the garden were positive and negative commands and concerned the diet of the Bridegroom and Bride.



Man, in his perfect state of innocence, was disobedient to the positive and negative commands of God's Law because man judged with his senses. Man's body was for the LORD. Therefore, man was accountable to the LORD for what he put into his body. Man was commanded to watch over himself and put into his body only those things that would make it a suitable, living, glorious temple in which God's Spirit could dwell.

The Hebrew word for *command*, which the LORD God used in speaking to Adam male and female, denotes that

when God spoke, things came into form and being. The same Hebrew word for *command* is used in Psalm 148:5: “Let them praise the name of the LORD: for he *commanded*, and they were created.” Therefore, when the LORD spoke His positive and negative commands to man while he was in his perfect state, there had to be a living form created in Adam male and female’s mind which made God’s commandments very plain and comprehensible.

Once man’s understanding is enlightened, he sees God’s reasonableness in prohibiting Adam male and female from partaking of the Tree of Knowledge of Good and Evil.

God had appointed Adam male and female to their post of duty as guardians of the Law. This appointment included their own duty in performing God’s command, and it also included the ministry of teaching successive generations to obey God’s commandments. The God of Love shared His *Torah* with man for the purpose of man’s moral, spiritual growth in ultimate happiness. Had Adam male and female fulfilled God’s Law with absolute devotion, the whole world would have become a paradise, crowned with the understanding of the *Torah*.

The beginning of all spiritual, educable processes is man’s acknowledgment of God’s right to make Laws to govern him. For Adam to eat freely of every tree, including the Tree of Life, he had to acknowledge God’s lawful, positive command to eat. Adam’s right to remain in the garden depended on his personal, perfect, perpetual obedience to God’s Law. The LORD God tried the obedience of man’s heart by giving the Law of Fasting in the form of the negative command, “Thou shalt not eat.” God instituted another, positive Law in case of man’s disobedience; it said, “Thou shalt surely die.” God warned man with awe-inspiring, threatenings of death if he disobeyed. The death of disobedience was to be accompanied by all its evil companions: grief, misery, and afflictions. Man ate and, thereby, forfeited his glorious right to immortality. Through disobedience, man became a dying, mortal man. Man did not understand the honor, exaltation, and happiness with which he had been crowned in the garden. God’s Law is given for the purpose of restraining man’s appetite for delights and his ambition to curiously seek new knowledge.

The Book of Proverbs is written to help man understand the moral, spiritual principles of the *Torah* which enlightens the mind of man and helps him to distinguish between good and evil. Through viewing the strong contrast of good and evil revealed in the Book of Proverbs, the eyes of understanding are opened, and the believer in Christ is able to choose the good and refuse the evil.

One of the contrasts in the Book of Proverbs is between those who have the Fear of the LORD and those fools who despise wisdom and instruction.

The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings: The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction (Proverbs 1:1-7).

In the very beginning of the, Book of Proverbs, Solomon, the wise man, revealed the necessity for having the Fear of the LORD, for fear or reverence is what joins good understanding with knowledge. Fear of the LORD changes knowledge from an instrument of destruction into an instrument of construction. Good understanding reveals the true, ultimate purpose of knowledge, and that is to bring one to reverential respect or Fear of the LORD. The foolish, morally depraved, intellectually defective person despises wisdom and the Father’s correction of his evil ways. Let us choose the light of the *Torah*, the Tree of Life, so we can rightly divide between good understanding and the foolishness of evil.

For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil (Proverbs 1:32,33).

This verse contrasts the way of death with the path of life. The apostate on the way of death is deluded and deceived; he goes along with a false sense of confidence, a false sense of well-being, a false sense of security in the circumstances he has created. All security that does not have Jesus Christ and His *Torah* for its moral foundation collapses eventually. But those who hearken unto wisdom and understanding take the path of life and dwell securely therein, free from danger, harm, fear, and evil.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it (Proverbs 2:21,22).

The contrast in these verses is between the upright on the path of life and the wicked on the way of death. The upright person takes the path of life to Canaan's Land and dwells or remains under continual favor and blessings of the LORD God. The wholehearted ones understand the *Torah* and remain steadfast and loyal to God's Law even when they are tempted to unfaithfulness. But the faithless, wicked ones on their way to death forfeit all the blessings, privileges, and joy of Canaan's Land; these are cut off and plucked up.

One constant contrast in Proverbs is between life, found on the Tree of Life, and death, found on the Tree of Knowledge of Good and Evil.

We see the contrast between the froward or perverse person and the righteous or upright person in Proverbs 3:32: "For the froward is abomination to the LORD; but his secret is with the righteous." The perverse person is an abomination to the LORD; God is repelled by the perverse. The upright person, on the other hand, enjoys a living, intimate relationship with the LORD.

The contrast is between the wicked person and the just or righteous person in Proverbs 3:33: "The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just." All that the wicked person gains, through his greed, fraud, and violence on the way of death, will be cursed of God. God will pronounce the evil of ill fortune on him. The house of the wicked person is filled with passions, hatred, cruelty, and deadly fears. However, the habitations of the just person, the righteous person, is blessed with the LORD's peace, love, kindness, and confidence.

Proverbs 3:34 sets the scorers against the humble: "Surely he scorneth the scorers: but he giveth grace unto the lowly." The gates are open to the way of death and to the path of life. The LORD neither helps nor impedes man's choice. Man has moral freedom of choice to enter the gate he chooses. However, man cannot escape the positive or the negative commands of the Law, the *Torah*. Man will be governed by the commands of the *Torah* regardless of which gate he chooses. If he chooses the way of the scorner, God's infinite, divine Law says that whatsoever he sows, he will reap. When scorning is sown, scorn is reaped by the scorner. If man humbles himself, submits to God's will, chooses the path of life, and feeds on the fruit of the Tree of Life, God will bestow His grace on the meek, lowly, and humble.

The contrast in Proverbs 3:35 is between the wise person and the fool: "The wise shall inherit glory: but shame shall be the promotion of fools." Those who follow on the path of life in search of the wisdom and understanding of the *Torah* will acquire honor from the LORD and will be recognized in His Kingdom with an honorable position. This will not be true for the fool who takes his own wicked way of death. When he appears before the judgment seat of God, instead of honor, he will carry away shame as his allotted position. A fool earns contempt instead of honor; he will reap a degraded position instead of an exalted one.

We see the contrast between the diet of the wicked and the diet of the righteous in Proverbs 4:17,18: "For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day." The wicked person feeds on the bread and drink he has obtained on the ways of death. His wickedness and violence nets him his livelihood. But the righteous person feeds on the light of wisdom and understanding found on the path of life. The illumination of understanding brightens a man's path. The light of wisdom and understanding rises at the dawn, at the beginning of the path of life; the light of wisdom and understanding continues to increase in brilliance until the full stature of the Tree of Life is attained, and the stature of Jesus Christ is revealed as the noon day in its fullest splendor and glory. The wicked person, like Adam male and female, steals his bread and drink. But the righteous person chooses God's path, and God feeds him abundantly on the light of His *Torah*.

Chapter five of Proverbs presents another clear contrast.

My son, attend unto my wisdom, and bow thine ear to my understanding: That thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword (Proverbs 5:1-4).

The contrast in these verses is between the mouth of the wise and understanding person and the mouth of the strange woman of pride. The holiness of God's *Torah* describes the way of sin and death in detail so that the heart

may absorb a horror and hatred for sin. The person who has a wise and understanding heart guards his mouth and lips; he allows nothing to proceed from them which does not come from knowledge that has been begotten by the fear of the LORD. The LORD's diet, in the beginning, is humility and simplicity. But the strange woman's mouth, in the beginning, drops with sweet, enticing words of her own knowledge. Her words are full of smooth, deadly deceit of her own knowledge. Although her words appear sweet and smooth in the beginning, her words in the end are bitter and sharp.

The moral commandments of the *Torah* in Proverbs are the same as they were in the Garden of Eden. "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16,17). The LORD God has constantly commanded man to stay away from the ways of death and to take the path of life.

For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death (Proverbs 8:35,36).

The contrast in these verses is between the diligent seeker who finds the Tree of Life and the deliberate neglecter who misses the commands of God's *Torah*. The soul that seeks God and His Tree of Life courts the LORD's divine favor and blessing, and so his spiritual and natural needs are satisfied. Those who willfully turn away from God's commands harm and wrong their own souls. To hate wisdom and understanding is to love death.

These are just a few scriptures from Proverbs which reveal the same positive and negative commands that God gave to Adam male and female. Had they feasted on the light of wisdom and understanding from the commandments of the *Torah*, it would have led them to the Tree of Life. But, even in their pure and innocent state, they preferred the Tree of Death. How much more, now that he is in an imperfect, fallen, state, does man prefer the Tree of Death! The purpose of the Principle of God's *Torah* has always been to lead man to the *best*, the Tree of Life. The purpose of the positive commands of the *Torah* is to feed man with pure, holy bread so that he can reach the ultimate in moral, educative growth and development, and thereby achieve the image and likeness of Jesus Christ. The purpose of the negative command of the *Torah* is to restrain man from eating that which brings destruction and death. God's *Torah*, the Law, is truth, and the truth sets men free from sin and death.

We are not saved by the Law; we are saved through faith in Jesus Christ. However, when Jesus Christ comes into our hearts, He enables and empowers the heart to will and to do the righteousness of the Law. "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

The Fear of the LORD is the beginning of wisdom, understanding, and knowledge of the *Torah* Principle. The *Torah* Principle teaches us *to feast* on the Tree of Life, Jesus Christ, and *to fast* from evil, the Tree of Death.

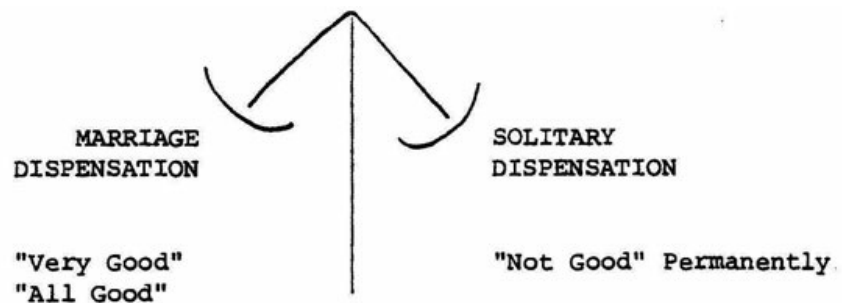
ECCLESIASTES
A BOOK OF KNOWLEDGE
PRINCIPLE TWENTY-ONE

The twenty-first spiritual principle, represented by the third flower on the first branch which supports the lamp of the light of the Fear of the LORD God on the Candlestick, is found in the Book of Ecclesiastes. This FLOWER OR FIG OF KNOWLEDGE displays the PRINCIPLE OF THE SOLITARY DISPENSATION. This principle is also found in the Creation story.

And the LORD God said, It is *not good* that man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him (Genesis 2:18-20).

The word *dispensation* means an ordering of events under divine authority. There was a period of time in the life of Adam male, before God brought Adam female forth from out of Adam male, that God allowed him to be a solitary one. God had a definite purpose to fulfill in Adam's life during his Solitary Dispensation. There were four definite realms of the theoretical and empirical knowledge to which Adam was joined during his Solitary Dispensation.

First, Adam male learned that it was not good to be alone. All creation tarried and waited for the LORD God to create Adam male. Then all creation and Adam male, the Bridegroom, waited for the visible bringing forth of the Bride, Adam female. All creation and the Bridegroom were crowned with the "all good", the "very good" breath of the LORD, *after* the Bride was brought forth. Although Adam male was surrounded with the beauties and blossoms of Paradise, he was alone in his Solitary Dispensation, and God said that it was "not good", much less "all good". The goal of perfection, the "all good", for Adam male and the other realms of creation could never be reached as long as he was in his Solitary Dispensation. The completion of the "good" with the breath of the "all good" upon it was achieved through the Bride, the woman, Adam female. Only through the bringing forth of the visible Bride was the Bridegroom, the man, made complete. Therefore, it was "not good" for Adam male to be alone, permanently.



Second, Adam male learned that he had to depend completely on the LORD God to bring forth his visible Bride, Adam female, his help meet. When a work load is too great for one person, it must be divided. Adam male needed a help meet; therefore, the LORD God brought forth a helper who was his peer. The word *help* in Hebrew means to assist, to restrict, to limit, to confine. The helper-Bride God gave to Adam male was to stand in complete equality with him, on an equal basis of independence, and in a parallel position at his side. The helper-Bride was to relieve Adam male of part of his obligations. Therefore, he would be able to concentrate his efforts on a smaller portion of work and would be able to accomplish it in a more complete and perfect manner. The helper-Bride was not to work against him or to do what he was doing; but this *wo-man*, the feminine man, was to work in an opposite point on the scales, on the same harmonious line with the male, in order for the obligations of the work load to be balanced. Therefore, the masculine-man, and the feminine-man would occupy separate positions on the opposite sides of the

scales, yet they would mutually complement each other in their ministries, and together they would be breathed upon with the “very good”, the “all good” breath of the LORD.

Third, Adam male in his Solitary Dispensation assumed his lordship over the creation. Adam male had been endowed with the image of God, so he was capable of discerning the nature and dispositions of each animal that God had created. And, because he recognized the nature of the living creatures, he gave each a suitable name in keeping with its nature. For example, Adam named the serpent. He knew, then, or had the knowledge of, the nature of the serpent before this creature was used by fallen Lucifer to tempt Adam female. Yet, knowing well the subtle, cunning nature of the Serpent, Adam male deliberately followed the advice the Serpent gave to Adam female.

This should be a tremendous lesson to us! It is not sufficient to simply know the animal nature of our carnal self or to be able to call it by name (pride, envy, lust, for instance), but we must be prepared, through Jesus Christ, to choose to reject it and to refuse to deliberately follow it.

Fourth, after Adam male received the divine *gift of tongues*, he named all the animals. He was made keenly aware that his helper-Bride was not among them. “...but for Adam there was not found an help meet for him.” Adam male, in all his wisdom, understanding, and knowledge examined the nature and characteristics of all living creatures, but he did not find one that would be parallel to and equal with himself or who could share his obligation of ruling and reigning over the creation on the earth. There was not one living creature who could relieve his solitude, provide intelligent companionship in God’s *Torah*, or share his work load!

The loneliness of the Solitary Dispensation cannot perfect enjoyment, employment, continuance of the human race, and complete government. Adam, in his royal kingship, could not find a queen to help him in his sovereign rule over the living creatures. When Adam named the living creatures, he saw that each bridegroom, as it were, had a bride. But he could not see among all the visible creatures one that had the suitable dignity, honor, and excellency to be a helper-Bride for him. All the substance of all the living creatures did not contain the suitable substance out of which the LORD God could make a helper-Bride for Adam male. The LORD God had to look for the inner, hidden substance within the Bridegroom himself from which He could bring forth the helper-Bride.

This same Solitary Dispensation Principle is found in the Knowledge Book of Ecclesiastes. King Solomon, the preacher, discovered the solitary condition of the heart of man in his dispensation UNDER THE SUN, when he lived apart from God’s Queen, the *Torah*, the Law. King Solomon investigated, examined, tested and tried all the beauties, blossoms, thrills, and pleasures of all the living creation *under the sun*, and he found that, apart from God’s Queen, the *Torah*, the Law, everything was vanity and vexation of the spirit. Solomon, as Adam male, discovered in the spiritual that it was “not good” for the heart of man to abide alone. God intended for the kingly heart of man to be married to His *Torah*, His Law, the *true* Queen of heaven and earth. Apart from marriage union with the breath of God’s *Torah*, the Law, the “good” of the creation can never be lifted into the realm of “all good”, “very good”.

Let us look at some examples that helped the Preacher, Solomon, to see that it was “not good” for the heart of man to be left *alone*, apart from the *Torah*, with the creation.

I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life...There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God...For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit (Ecclesiastes 2:3,24,26).

The king, during a certain dispensation of his life, gave his heart to *know* the union of the creation around about him. The illumination of his mind and heart was dim, so he could not focus completely the faint rays of his wisdom and understanding on the Creator. He joined his heart to the creation, and through empirical knowledge learned that it was “not good” for his kingly heart to dwell alone. His morally defective, willfully perverted stand he took in his *own light*, prevented him from knowing the real joys, strengths, triumphs, and blessings of the marriage union with the *Torah*, the Law.

Solomon deliberately pampered his flesh with wine to see if that would satisfy his heart. At first the king seemed to perceive that it was sufficient for the soul and heart to enjoy all the material objects which delight the senses. He perceived God as the Giver and Awarder of the “good”. Therefore, he concluded that it was legitimate to enjoy and find pleasure in the works of man’s hands. The king had not yet entered into the ultimate understanding that

complete, absolute happiness is only attained in marriage union with the *Torah*, not in the Solitary Dispensation with the creation.

I know that there is no good in them, but for a man to rejoice, and to do good in his life (Ecclesiastes 3:12).

In this verse, the king was still bound with the dimness of his spiritual vision of the Solitary Dispensation principle. His mind was still fixed on the earthly dispensation as being a time for pleasurable rejoicing in self-enjoyment instead of being a time for laying hold of those things that will bring eternal, spiritual enjoyment in the New City. The Lamp of the fear of the LORD was very dim in the king's soul at this point.

When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? (Ecclesiastes 5:11)

The Lamp of the Fear of the LORD began to burn brighter in the king's soul, enlightening him with the truth that the "good" is not the ultimate of "all good". He saw that if a man grows richer, he must share his riches with his family, his servants, and his friends. He saw that he could not completely enjoy riches by himself. He saw the *good* attached to *evil*. The only pleasure and satisfaction he had was in beholding his possessions. In *pain* he watched them being devoured by his many dependents who had not labored with their hands to obtain them.

Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion (Ecclesiastes 5:18).

In the dimly lit chamber of the king's soul, he was still clinging to the concept that "good" in this earthly, Solitary Dispensation is the *ultimate*! He made God the Author of all his self-enjoyment of his labours *under the sun*. God *does* desire for us to enjoy our labors under the sun; however, this is not the ultimate, eternal truth for us. Therefore, we can never be completely happy with just a union with the creation.

For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun? (Ecclesiastes 6:12)

The king's Lamp of Fear of the LORD seemed to be burning still brighter. He yielded with uncomplaining submission to God's fixed dispensation of things and acknowledged the utter impossibility of man's being able to attain completeness and satisfaction apart from the *Torah*, or even to define what is "good" in life. He had come up with many answers, but none satisfied.

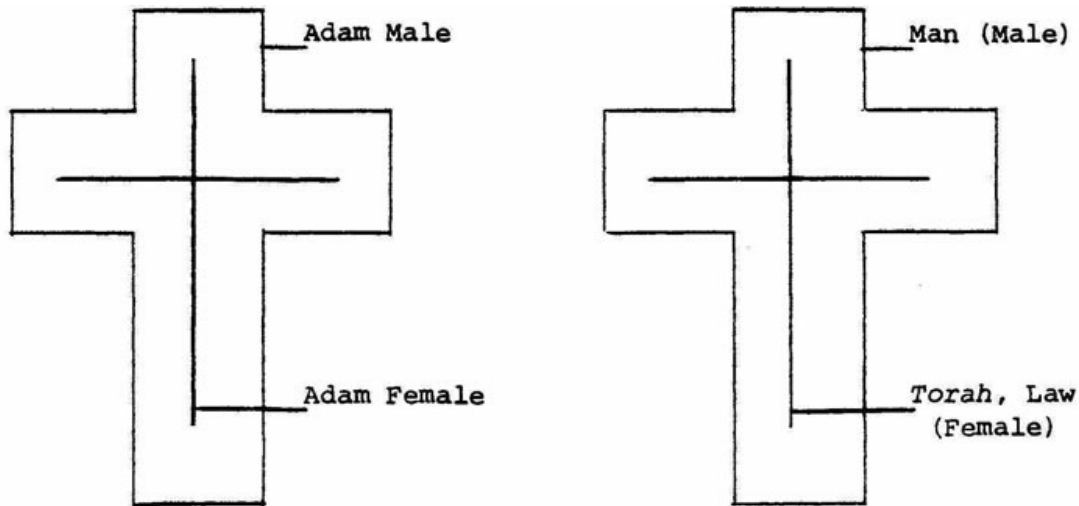
Wisdom is good with an inheritance: and by it there is profit to them that see the sun (Ecclesiastes 7:11).

In the dark recesses of the king's mind, the Lamp of the Fear of the LORD began to burn even brighter with its illuminating rays of truth. And he began to see the ultimate, the Master Plan of God.

The dispensation of earthly time is for the heart to know union with the wisdom and knowledge of the *Torah*. The *Torah* is man's inheritance from the Garden of Eden. Excellent is the wisdom of the *Torah*. It is an eternal profit to them that see this, under the sun. The eternal wisdom and knowledge of the *Torah* liberates us from loneliness *under the sun* and from temporal, earthly unions *under the sun*, and it allows us to see the sun in its good and rightful place. The wisdom and knowledge of the *Torah* also enlightens the heart with the ultimate knowledge to seek God for His Queenly *Torah* that it might be placed in our heart and mind. Again, there is a profit of stature for the heart that can behold the sun, the creation as "good", and the *Torah*, the Law of Christ, as the "All Good".

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Ecclesiastes 12:13,14).

The whole man, in the beginning of his creation, was male and female. This was God's desire in the beginning, and this principle is still His desire.



The Preacher had the complete illumination of this principle by the end of the Knowledge Book of Ecclesiastes. Man is only a *whole man* when the *Torah*, the Law, is fulfilled in him.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit (Romans 8:3,4).

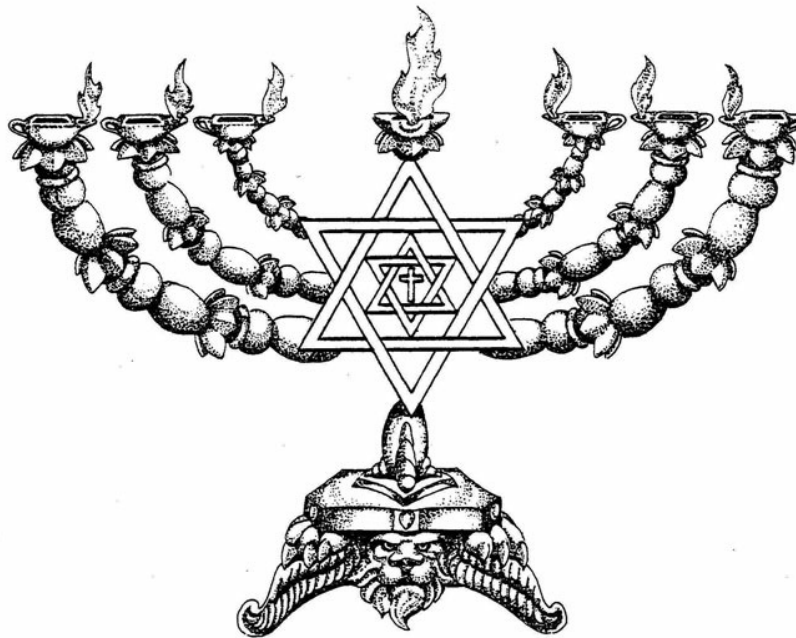
The lonely, Solitary Dispensations of our lives *under the sun* are to teach us that this is not the end, but just a period of time to influence us to seek God for the *Torah*, the Prize, the Bride of Christ, so that through the Crucified Son of God and the Resurrected Son of God, our hearts and minds may be filled with the righteousness of the Law. The soul and heart that is filled with the *Torah* is never completely *alone*. The Solitary Dispensation teaches the soul to depend on the Creator and His *Torah* for strength. The Solitary Dispensation teaches the soul of the feigned compassions of the creation, the treacherous pillars of the creation, the flattering words of the creation, and the deceitful friendship of the creation. It teaches us the wholesome genius of complete confidence and dependence upon God.

The Solitary Dispensation is a school to teach us the names and natures of the animal dispositions that live in our carnal nature and enlighten us to the truth that the LORD God has not chosen these natures for us to marry. But, in our Solitary Dispensations, we are to learn to rely on Him to bring us to the Prize, the Bride of the LORD Jesus Christ.

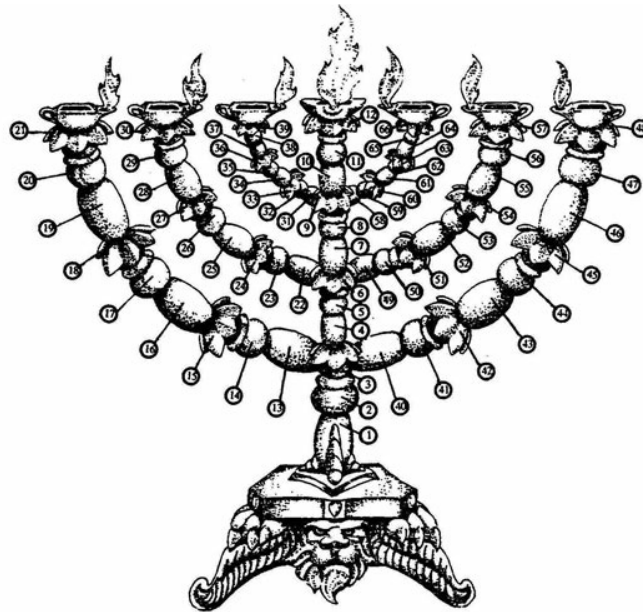
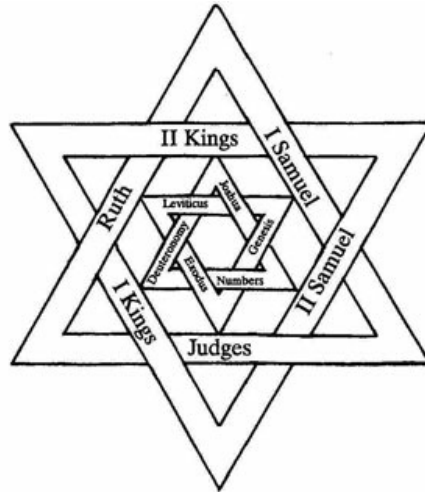
The Solitary Dispensation is the Mother of thoughts of wisdom and knowledge. Adam male was filled with wise thoughts so he could name all the animals in his lonely state. Mother Solitude also gave birth to tongues and language in the mouth of Adam. Mother Solitude enlarges the heart, preparing it for the knowledge of the *Torah*. When the *Torah* is brought to the heart in the Solitary Dispensation, the heart is returned to the Garden of Eden, a paradise of beauty and blossoms. Love is the divine vitality that produces life and restores life. God's divine love and truth of His *Torah* in Christ Jesus cures all the ills, wrongs, crimes, sorrows, and cares of man, returning him to a *whole man*, who can fulfill his whole duty to God in the Fear of Him and in the keeping of His Commandments. How wise and great is God's Solitary Dispensation Principle!

**THE LORD'S
SIXTY-SIX SPIRITUAL PRINCIPLES
OF TRUTH**

**THE NINE PRINCIPLES FROM
THE LORD'S CANDLESTICK OF LIGHT
THAT FORM THE BRANCH OF THE MIGHT OF THE LORD GOD**



Rev. B. R. Hicks



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
66. Revelation — Flower Knowledge

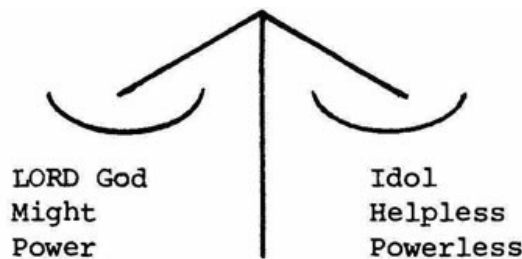
INTRODUCTION

The Golden Candlestick in the Old Testament Tabernacle was the type and shadow of the complete light of wisdom, understanding, and knowledge found in the Lord Jesus Christ. We have studied the principles of spiritual truth found in the first twelve books of the Bible which relate to the bowls, knops, and flowers on the central shaft of the Candlestick. From these twelve fundamental principles came the other fifty-four principles found in the remaining books of the Bible. It takes all sixty-six books of the Word of God to give man complete light. The central shaft of the Candlestick relates to the loin section or the procreative life of truth that gives birth to all other truth.

We have also studied the first branch on the right hand side of the Candlestick with its nine principles of truth which issue forth or grow, so to speak, from the central shaft of the Candlestick.

Now we are ready to continue our study by proceeding to the nine principles of truth found on the second branch growing out from the right hand side of the Candlestick. This branch supports the Lamp called *the might of the LORD God*. The Hebrew word for *might* is *gheb-oo-law*. This is a feminine word that describes the power of God's Word, His *Torah*; it implies strength, valor, force, prowess, mightiness, victory, and mighty acts.

O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? (Deuteronomy 3:24).



God is not like an earthly, mortal king with advisers and counselors who might try to prevent him from showing mercy or from staying mercy when he desires to do so. God is Sovereign! None can hinder, prevent, or annul His mighty, powerful decrees of mercy which pardon or judgments which punish. The Lamp of Might teaches us to praise the LORD for His mighty acts, whether they are acts of pardon or punishment. "Praise him for his mighty acts: praise him according to his excellent greatness" (Psalm 150:2).

The Light of the LORD'S Might arms the believer's soul with total readiness and obedience so that he can carry out God's wishes and will on earth with the complete conviction that God is a God of love, and that He gives the BEST possible verdict in His pardons and punishments. He is the true Judge. God uses His Might, His Power, to take victory over the opposing forces that struggle against us so that we might continue our moral, spiritual education according to the divine Master Plan of God. God's great Might is His creative, forming Power to mold man into the shape and form of His divine purpose.

There is no other power in earth or heaven that can exercise His limitless, forming Power and Might. The Might of the LORD is able to carry on, to complete, and to perfect the great work He has begun in a soul. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:" (Philippians 1:6). The more we see His powerful formation of truth in our souls, the more we long to see His mighty workings.

The LORD has always revealed His Lamp of Might unto His servants.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the

brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ (Acts 18:24-28).

Apollos was mighty in the scriptures, and he mightily, publicly convinced the Jews that Jesus was the Christ, the Messiah.

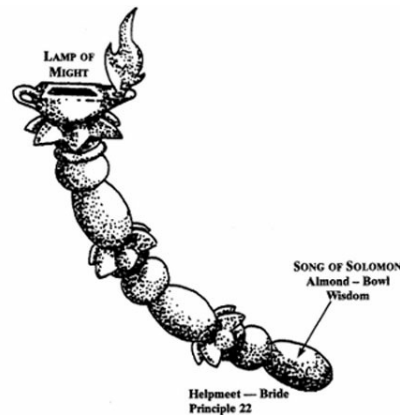
If we have not allowed the Might, the Force, the vehement Lamp of Light to burn in our own soul, we will not be able to exert public, convincing Power and Might upon others.

Although the Jews were fierce and strong in their spirit of opposition, their argument using the scriptures was weak. They could not gainsay the mighty, forceful truth taught by Apollos, for he proclaimed the truth of the scriptures.

The Lamp of God's Might will perfect and form His principles of truth in us if we will live under the life-forming rays of the Candlestick.

God's Might is revealed especially in the nine books of the Bible found on the second branch of truth on the right hand side of the Candlestick. These books are: Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, and Amos.

SONG OF SOLOMON
A BOOK OF WISDOM
PRINCIPLE TWENTY-TWO
HELPMEEET-BRIDE PRINCIPLE



The twenty-second spiritual principle, represented by the first bowl or almond of Wisdom on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Song of Solaman. This ALMOND OF WISDOM displays the HELPMEEET-BRIDE PRINCIPLE.

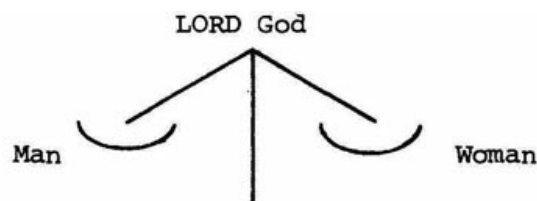
All of the sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick are found in the Book of Genesis, the book of beginnings. Therefore, the Helpmeet-Bride Principle on the LORD'S Candlestick of truth is also the twenty-second principle in the Book of Genesis.

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him (Genesis 2:18-20).

After Adam male experienced a solitary dispensation in his life, God made an *helpmeet* for him. From the inner, hidden part of the bridegroom, himself, God brought forth the substance to make an helpmeet for man. Through the almond bowl of His Mighty Wisdom, God formed a helpmeet-bride for Adam.

The formation of the helpmeet-bride did not depend upon Adam's mighty wisdom. Neither was the bride's mighty wisdom necessary for the formation of herself. But the LORD God, Who was the cause, the origin and source of Mighty Wisdom, was the Only One needed to form the helpmeet-bride.

The Hebrew word for *helpmeet* is *ay-zer*, which means to aid, help, surround, protect, and succour. God formed the woman to be a helper and placed her on the opposite side of the scales from the man so that their relationship would be balanced.



As long as the LORD God ruled and reigned over the man and woman, they were in perfect balance and harmony

with God and with each other. However, when they rejected God's rulership, they used their opposite positions to fight each other and to oppose each other.

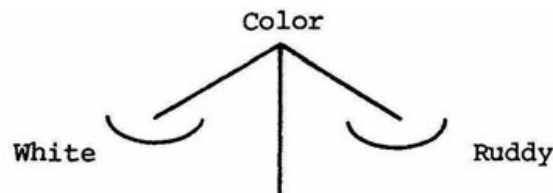
Adam's own perfection could not be attained as long as he abode alone. Neither could the rest of God's creation reach its ultimate perfection of good as long as man dwelt alone. The perfection of good was brought to the man and to the world through the woman. The woman was man's inner self brought forth to be his visible helpmeet. In other words, man's "inner self" was the only fit substance with which man could surround and protect himself. Adam male was the head, and Adam female was the encircling crown to protect him as the head. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man" (1 Corinthians 11:7).

The woman, the helpmeet, was to protect the man against the loneliness of his solitude by encircling his head with her spiritual companionship. The encircling crown of the woman was to aid the man in the moral perfection and development of truth in his life. The head of the man with the crown of the helpmeet around it was to present perfect worship to the LORD God. Solitary loneliness is not good for moral development, perfection, enjoyment, and employment. Man had a need, and God formed woman, the helpmeet, to meet his need.

The Helpmeet Principle is also presented in the Song of Solomon. The first four chapters of the Song of Solomon reveal the stages of growth that formed the mature stature of the Bride that was necessary to bring her into the Spouse relationship with the Bridegroom. Beginning in the fifth chapter, verse ten, and proceeding to the end of the book, the Bride's ministry as a Helpmeet to the Bridegroom is revealed. The Helpmeet-Bride protected her Bridegroom from anonymity by giving the daughters of Jerusalem, who did not know Him as a Bridegroom, a tenfold, graphic description of Him. She helped to lift up the Name and stature of the Bridegroom by giving a glowing portrayal of her lovely Bridegroom in the most anthropomorphic of analogies.

I. BRIDEGROOM'S COLOR

My beloved is white and ruddy, the chiefest among ten thousand (Song of Solomon 5:10).



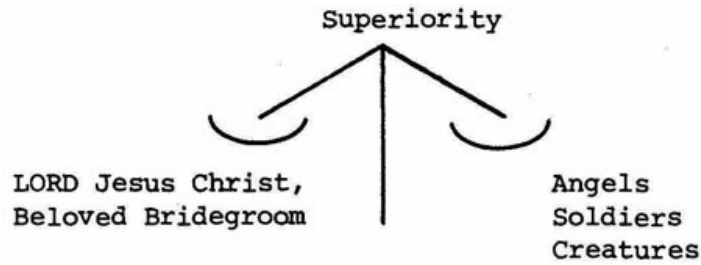
The Helpmeet-Bride unveiled the beautiful balance of color found in her Bridegroom. The skin of the beloved Bridegroom, the LORD Jesus Christ, appeared white or clear to the Bride. This means that He is lovingly anxious to whiten our thoughts and deeds with the purity of truth of His *Torah*, His Law, so that we will be white like Him.

The Bride's beloved Bridegroom had skin that was ruddy. This means that the Bridegroom is ruddy or red in His readiness to forgive and cleanse the repentant sinner; and contrariwise, His ruddy, red color is ever ready to exact retribution from His unrepentant enemies. The LORD Jesus Christ, as a solitary, majestic Warrior clothed in His blood-red vesture, will wreak victorious vengeance on His enemies at His second coming. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" (Isaiah 63:2).

II. THE BRIDEGROOM'S SUPERIORITY

My beloved is white and ruddy, the chiefest among ten thousand (Song of Solomon 5:10).

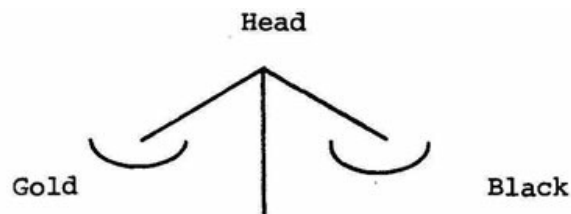
The Helpmeet-Bride unveiled the superiority of her Spouse-Bridegroom Who was above all creatures.



The beloved Bridegroom towers above all creation in the Might of His Name, strength, and eternal sovereignty.

III. BRIDEGROOM'S HEAD

His head is as the most fine gold, his locks are bushy, and black as a raven (Song of Solomon 5:11).

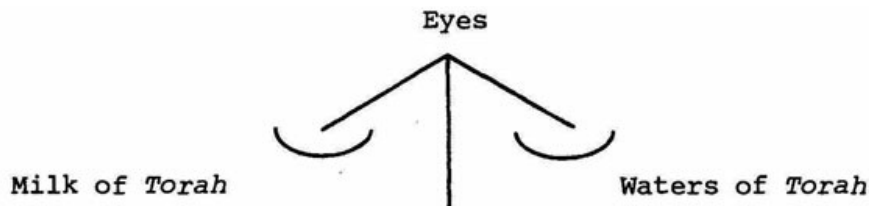


The Helpmeet-Bride also revealed the head of her Bridegroom. His head (His beginning as the Word of God, the *Torah* of God) shone forth in its divine nature like the purest, finest gold. The beloved head of the Bridegroom was crowned with bushy, raven black hair of the humility truth of the *Torah*.

The head of the Bridegroom is a great storehouse of knowledge of God's *Torah*.

IV. BRIDEGROOM'S EYES

His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set (Song of Solomon 5:12).

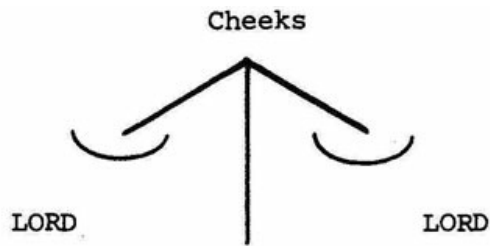


The Helpmeet-Bride revealed the eyes of the Bridegroom as being like the eyes of literal, natural doves that dwell upon the waters. The eyes of the Bridegroom dwell upon the rivers or streams of truth that flow out from the *Torah*, the Law, cleansing and quenching the thirst of the celestial soul. His eyes are fixed on the Law, the *Torah*. His eyes are bathed in the milk of the *Torah*. His eyes whiten with milk so that, when we look through His eyes, the innermost mysteries of the *Torah* are clarified.

Clarity of eyesight from God's perspective always establishes the truth. Therefore, it acquits and rewards the righteous, while it condemns and punishes the unrepentant sinner.

V. BRIDEGROOM'S CHEEKS

His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh (Song of Solomon 5:13).

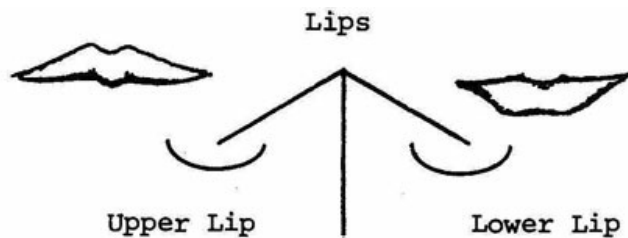


The Helpmeet-Bride acquainted the daughters of Jerusalem with the cheeks of her beloved Bridegroom. His cheeks were like beds or towers of perfume.

The LORD'S Name is a strong tower. "The name of the LORD is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10). This tower is also a fragrant tower. The fragrant Name of the LORD is found on the right and left sides of His face. The sweet, fragrant Name of the LORD fills the whole world with its spicy fragrance every time it is lifted up in praise and worship. The fragrant tower of His Name revives, rejuvenates, and purifies the heart of man, preparing it for the engraving of the *Torah*.

VI. BRIDEGROOM'S LIPS

His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh (Song of Solomon 5:13).



The Helpmeet-Bride unveiled the lips of her beloved Bridegroom. The upper lip of exalted truth and the lower lip of humility truth comprise the complete, eternal truth of God's *Torah*.

A. OUTSIDE OF MOUTH

The Bridegroom's Words of truth revealed how to please God through different offerings. These truths are like flowing streams of myrrh. The upper and lower lips form the OUTSIDE of the mouth. The outside of the mouth of the Bridegroom drops with the sweet fragrance of the Law of Truth.

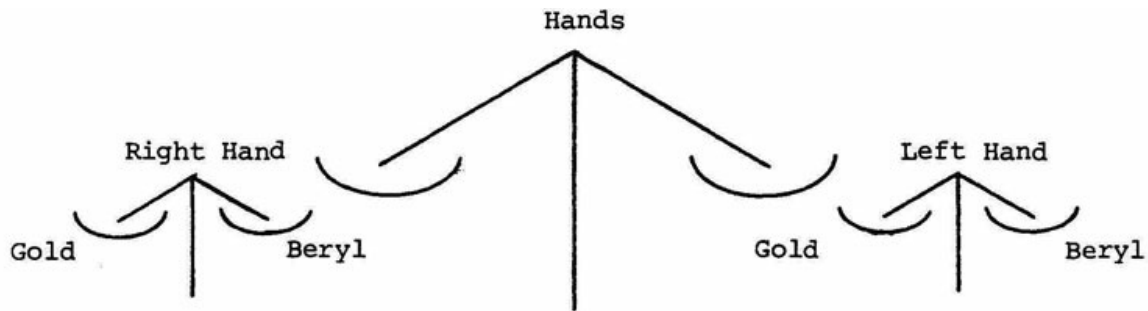
B. INSIDE OF MOUTH

His mouth (palate) is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem (Song of Solomon 5:16).

The INSIDE of the Bridegroom's mouth was just as sweet as the outside. The precious Law has the same sweet taste when it is pressed against the palate of the mouth for personal consumption as it does when it streams forth to minister to others. The Word, the Law of Truth, is the same inside and outside.

VII. BRIDEGROOM'S HANDS

His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires (Song of Solomon 5:14)

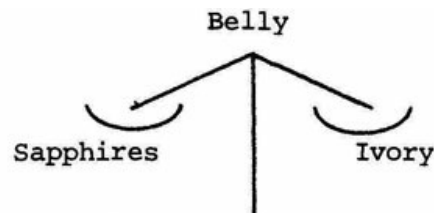


The Helpmeet-Bride revealed the beloved Bridegroom's hands which engraved the *Torah*, the Ten Commandments'. The *Torah* is more desirable than gold, even than much fine gold. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psalm 19:10).

The hands that engraved the *Torah* are the same pure, holy hands that shape and form us according to the pattern of the *Torah*.

VIII. BRIDEGROOM'S BELLY

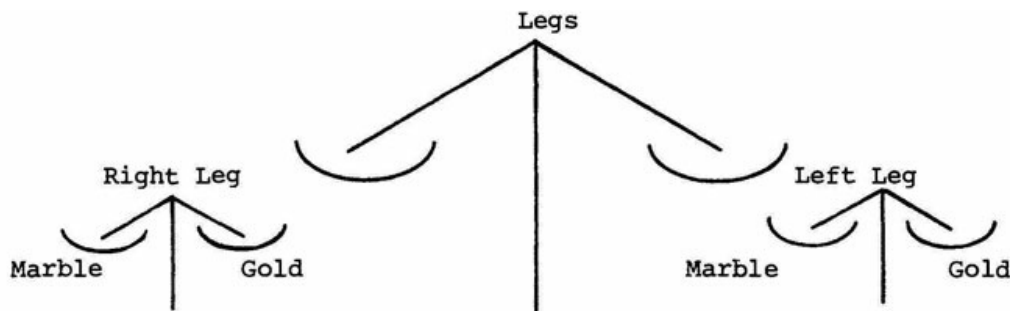
His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires (Song of Solomon 5:14).



The Helpmeet-Bride revealed that the beloved Bridegroom's innards were as sparkling, polished ivory intricately overlaid with precious sapphire stones. The Bridegroom's "bowels of mercy" (mercy of the *Torah* or Ten Commandments) are as aggressive and defensive horns of ivory overlaid with nuances, meanings, and revelations of the heights of the *Torah* which could seem like minutiae, but which are really profound details.

IX. BRIDEGROOM'S LEGS

His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars (Song of Solomon 5:15).



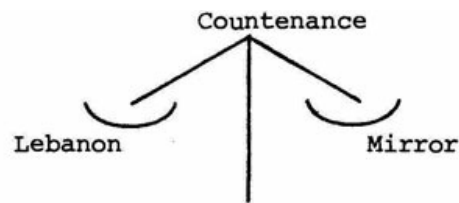
The Helpmeet-Bride revealed the paradoxical mixture of firmness and suppleness, marble and gold, of the legs of the beloved Bridegroom. His legs were like columns or pillars of marble. His legs were like the firmness of two columns of the *Torah*. His legs were like the two pillars of cloud and fire that firmly led the way to Canaan's Land, making the crooked straight, removing all enemies and obstacles, bringing down the high places. Pillars have

pedestals below and above. The legs of the Bridegroom rested on pedestals or joints of gold and were crowned with joints or pedestals of purified suppleness. Thus, His legs had the firmness of the marble to STAND FOR the truth and to STAND AGAINST all enemies of the truth. His legs had the suppleness to humble, be submissive, to yield, be compliant, be resilient to all new forms of the will of the heavenly Father.

Without the servile ministry of the Helpmeet-Bride, the daughters of Jerusalem would have remained ignorant of the beloved Bridegroom.

X. BRIDEGROOM'S COUNTENANCE

His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars (Song of Solomon 5:15).

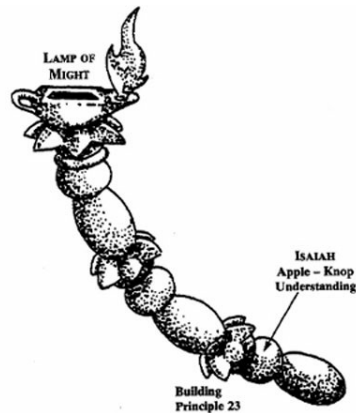


The Bride saw the countenance of the Bridegroom as a mirror that reflected the fragile, fragrant flowers of truth from the *Torah* (His humble mind).

The hungry heart that meditates on Him discovers His limitless wisdom and understanding. The cedars of Lebanon were the choicest for strength, height, and building. Likewise, the beloved Bridegroom surpassed all other strengths, heights, and buildings of the creation round about Him. It is so futile to attempt to describe Him by making a comparative analysis between Him and the creation around Him.

The Helpmeet-Bride's ministry is described in the Song of Solomon. What a blessed and holy privilege the Helpmeet-Bride has to make known the Bridegroom. The Helpmeet-Bride declared the Bridegroom with such Mighty Force and Power that the daughters of Jerusalem were awakened with a desire to seek Him too. God's wisdom of being a Helpmeet will enable us to be like the Candlestick, lifting up the Light of His Power and Might.

ISAIAH
A BOOK OF UNDERSTANDING
PRINCIPLE TWENTY-THREE
PRINCIPLE OF BUILDING



The twenty-third spiritual principle, represented by the first knop on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Book of Isaiah. This KNOP OR APPLE OF UNDERSTANDING displays the PRINCIPLE OF BUILDING.

This principle is also found in the Creation story because Genesis is the book of beginnings and contains all sixty-six principles represented by the bowls, knops, and flowers on the Candlestick. Therefore, the Principle of Building on the LORD'S Candlestick of truth is also the twenty-third principle in the Book of Genesis.

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man (Genesis 2:21,22).

God's principle of making or building the woman has many beautiful facets of sparkling truth.

First, God caused a deep sleep (darkness, death, rest) to come upon Adam male, the bridegroom. Through this act, God revealed that only through the death of the bridegroom could He find the mysterious, awe-inspiring substance with which He could build a bride. Adam male laid down in sweet surrender and subjection to his God while God in His infinite, divine wisdom provided a helpmeet-bride for him. Adam did not desire to direct God in meeting his need for a bride. He graciously rested in the LORD God while the LORD God graciously built a helpmeet-bride. The bridegroom laid down in surrender and shared a portion of that surrender by providing the substance of a rib with which the LORD God built Adam's helpmeet-bride. Adam lost a small portion of himself, but he gained a helpmeet-bride.

Likewise, Jesus Christ shares His precious treasures of His death (His surrender, subjection, and obedience) so that the heavenly Father might build a Helpmeet-Bride in us for His Son. Adam's might or force did not build his helpmeet-bride.

It was God's glorious Might and Power that built the helpmeet-bride, just as it was His Might and Power that raised Jesus from the dead. Jesus rested in the tomb of death until the Father came with His Glory and Might. Jesus is resting at the right hand of God, now, while God, through the eternal Spirit of Truth, forms Jesus' Bride for Him.

Only through the death of the Lord Jesus Christ could God find the mysterious, awe-inspiring substance with which to build a spiritual Bride. The place of all spiritual substance of humility, surrender, obedience, and truth with which to build the spiritual stature of the Bride of Christ is found in the Bridegroom's death, burial, and resurrection.

Second, God took a small, hidden part, called a rib, out of Adam male. The Hebrew word for *rib* means to bend,

to lean, or incline. God selected the humble, curved, bent rib that was like a curved rafter protecting the heart as the special substance with which to build a Bride for Adam. God did not select a head, an eye, an ear, a mouth, heart, hand, or foot with which to build a bride because Adam needed a helpmeet, a curved, bent substance to protect his heart. God's construction of a helpmeet began with a small rib (flesh and bone) that was without form or shape. What infinite, Mighty Understanding God used in taking a small rib out of death and fashioning it into a mature helpmeet-bride. This principle should teach us not to despise the day of small things, for when they are given over to God's Mighty Understanding and His creative hands, small things become powerful.

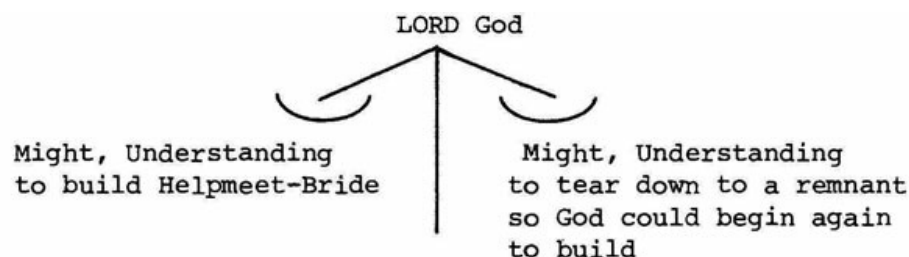
Third, God made or built the woman. The Hebrew word for *made* means to build, obtain children, akin to understanding, make, repair, set up, surely. God built the woman with great understanding and intuition. Woman was not built from the dust of the earth, but from Adam's own body. God constructed the mother's stature so that she could obtain children through live birth, nursing them until they could feed independently of her. Only God's Might and Understanding could fashion, make, build a woman.

This Helpmeet-Bride Principle also is found in the Book of Isaiah, which is a book of understanding. God chose Israel as a small vine nation (a rib) from among the nations of the world and placed her in a position of slavery and death in Egypt. Then God brought forth this small vine nation (rib) and placed her in Canaan's Land, building her into a Helpmeet-Bride. He built the tower of His Name in the midst of her and gave her His *Torah* to share with the nations of the world.

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes (Isaiah 5:1,2).

God's temple that Solomon built was His tower for His Name. God looked for the fruits of subjection, surrender, and obedience from His Helpmeet-Bride or vine. But instead of producing the good fruits of making His *Torah* known in the earth by personal experience and teaching, the Helpmeet-Bride or Vine brought forth wild fruit.

The LORD God, by His own Might and Understanding, had redeemed and built His vineyard, but when the Helpmeet-Bride rebelled against the heavenly Bridegroom, He used His same Might and Understanding to strip, prune, and chasten His vine, leaving just a small remnant of the vine.



Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah (Isaiah 1:9).

The nation of Israel as a whole did not have the correct response on either side of God's scales. God's mercy took a small heart (rib), built and planted His truth in it, and let it grow into a mature Helpmeet-Nation. But Israel rejected the submissive nature of His mercy that would have made her a Helpmeet-Bride. Therefore, God used His Might and Understanding to separate a remnant (rib) and plant it in Babylon, a place of darkness, affliction, and death in order to further sanctify and separate the remnant (rib). Some chose to become worse in Babylon, not yielding to God's method of Might and Understanding through which He had hoped to make them a better sanctified and holy remnant.

God's sanctifying method of using His Might and Understanding in affliction meets with revolt, rebellion, and repulsion in the hearts of some. Thus, some of Israel became reprobate silver. Therefore, God ceased His refining of them and cast them out to the dung hill while He faithfully continued to purify the true silver, the true remnant (rib).

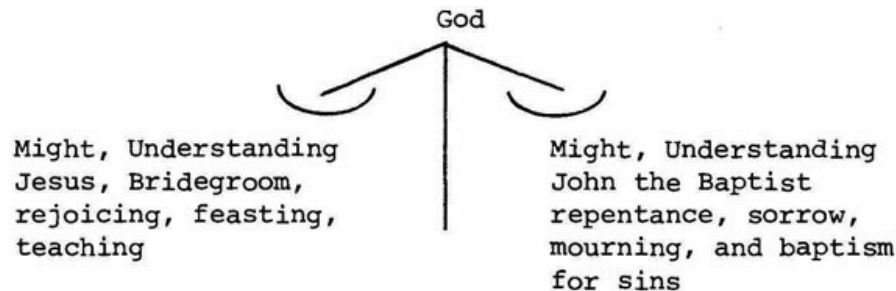
And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of

Jacob, shall no more again stay upon him that smote them; but shall stay on the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God (Isaiah 10:20,21).

Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;... That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shalt be built, and I will raise up the decayed places thereof:... That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built: and to the temple, Thy foundation shall be laid (Isaiah 44:24-28).

God again took a small rib or remnant of the people and brought them to Jerusalem again to build a Helpmeet-Bride out of them. The LORD prophesied through Isaiah that Cyrus would help send them back. The poor, needy remnant could not help herself or build herself again into a Helpmeet-Bride. But God through His Might and Understanding worked through Cyrus and brought them again to Zion to take root downward and bear fruit upward.

We see the same reaction from Israel when God sent His Son, Jesus Christ, with His forerunner, John the Baptist. The Helpmeet-Bride (Israel) revolted against God's Might and Understanding displayed through Jesus Christ and John.



Israel should have been a Helpmeet-Bride, protecting Jesus Christ, the true Bridegroom, from being unknown by describing Him through the many prophetic scriptures she had. But she rejected God's Light of Might and Understanding on both sides of the scales. She did not like John's tune of sorrowful repentance; neither did she like Jesus' happy tune of teaching and miraculous working power. Therefore, she had the Lord crucified. Again, God's Light of Might and Understanding dispersed Israel, in death and darkness, among the nations of the earth.

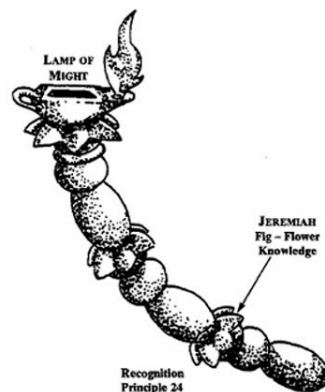
Once more God will bring a true silver remnant (rib) out of death and darkness and build Israel, once and for all, into an eternal Helpmeet-Bride upon the new earth.

And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.... And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt (Isaiah 11:11-16).

The LORD God shall, by the Light of His Might and Understanding, gather the remnant (rib) of Israel from all the earth at His second coming. The LORD God will not cease building and working in Israel until He accomplishes His original purpose and Master Plan of making her a spiritual Helpmeet-Bride in the midst of the earth.

This is a most precious principle. We learn from this that God will not quench the Light of His Might and Understanding in our lives until He also makes and builds us into a spiritual Helpmeet-Bride for His Son, Jesus Christ.

JEREMIAH
A BOOK OF KNOWLEDGE
PRINCIPLE TWENTY-FOUR
PRINCIPLE OF RECOGNITION



The twenty-fourth spiritual principle, represented by the first flower on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Book of Jeremiah. This FLOWER OR FIG OF KNOWLEDGE displays the PRINCIPLE OF RECOGNITION. The word *recognition* has the following meaning: a knowing again; the act of recognizing; a recovery and acknowledgment of a person or thing; the state of being recognized; the act of recognizing, acknowledging, avowing, or sanctioning; the state of being recognized.

As the book of beginnings, Genesis has all sixty-six principles that are represented by the bowls, knops, and flowers on the LORD'S Candlestick. The Recognition principle appears in the Creation story as the twenty-fourth principle just as it does on the Candlestick.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Genesis 2:23,24).

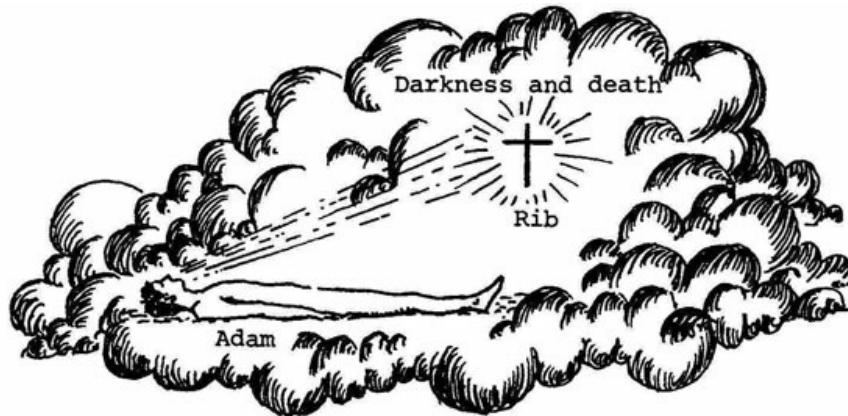
Adam learned from the LORD God, first of all, that it was not good for him to be alone. So the LORD God promised that He would make a helpmeet-bride for Adam. When the LORD God brought all the beasts of the field and all the fowls of heaven to Adam for him to name them, Adam established his dominion over them through the names he gave them. However, as he designated their natures, he also discovered that not one of these creatures was a fit helpmeet-bride for him because, he realized, he had a higher nature than the animals.

The LORD God had ordained this order of discovery in Adam's life so that he would see that the beauty and dignity of his human nature far surpassed the animal world. When the LORD would finally build the helpmeet-bride for Adam, He knew Adam would recognize her as being a creation equal to him in beauty and dignity. Thus God established the spiritual principle of Recognition in man's life.

Then the LORD God caused Adam to sleep the sleep of death so that a portion of himself, a rib, could be given to the LORD for Him to build a Wo-man or a She-man. After the wo-man was completed, the LORD God brought her, the helpmeet-bride, to Adam. The Hebrew word for man is *ish*, and the Hebrew word for woman is *ishshah*. The similarity in the sound of the names reveals the spiritual unity and identities of the man and woman. The woman differed from the man in sex, but not in nature, beauty, or dignity. God, through His own Mighty Knowledge, His miraculous and mysterious construction, produced from Adam's rib (his bone and flesh) a helpmeet-bride for Adam, then brought her to him.

Adam *recognized* his helpmeet-bride. This fact lets us know that in the midst of his darkness and death, Adam

had received a vision of his lovely, beautiful helpmeet-bride. Otherwise, instead of instant recognition, he could have thought she was some other creature.



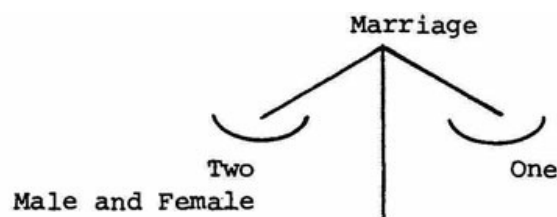
Had he not had a vision of the full stature of the rib, he would not have been able to recognize his rib in its new form. Adam's helpmeet-bride was a piece of himself which he recognized as such, saying: "This is bone of my bones, and flesh of my flesh." She was special. She was to be his special companion and the wife of his covenant.

This Recognition Principle is so precious! In the midst of spiritual darkness and death that we must go through on our way to spiritual maturity, it is so important that we receive a vision of God's Might and Knowledge that can take a small piece of our fleshly nature and make it over into the glorious nature of His own Son, Jesus Christ. If we lose this vision for ourselves and others, we cannot continue on the road of spiritual progress and moral development, nor can we lead others in the way.

The wise man said: "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Proverbs 29:18). Without a vision, Adam could not have recognized his helpmeet-bride. Without recognition, Adam could not have received his helpmeet-bride as a covenant wife. When Adam recognized his helpmeet-bride, the Holy Spirit of God came upon him to name her *woman* and to prophesy through him that man should leave his father and mother and cleave to his wife (not wives). Their union was to be established in their children, through whose birth the man and woman would become one flesh.

The purpose of marriage is to sanctify the man and woman who were made in the image of God. Adam male was made in the image of God, and Adam female was made in the image of man; therefore, both were made in the image of God. Marriage caused them to share the same name, Adam. "Male and female created he them; and blessed them, and called THEIR name Adam, in the day they were created" (Genesis 5:2). God formed and built Adam with His hands and named him. The name *Adam* means RED EARTH. The LORD God wanted man and woman (Adam) always to recognize and continually remember their humble origin: man came from dust, and woman came from the man's rib. "Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isaiah 51:1).

Man, both male and female, was a unique creation. For instance, Adam named the other creatures, but God named Adam. However, if man considers his humble origin, he has no reason to be arrogant and proud. God also established a unique relationship between the man and woman. Adam male and female were one by nature, by name, by marriage, and through their offspring.



The LORD God intended that Adam follow this pattern of behavior: to recognize the helpmeet-bride and his oneness with his bride in their marriage BEFORE children were brought to birth.

Abraham, also, had to learn the Recognition Principle of his helpmeet-bride, Sarah, before Isaac could be born.

When the darkness and death of famine was in the land of Canaan, Abraham went to Egypt to save his life, but there he lost his vision of the helpmeet-bride, refusing to confess Sarah as his wife. But God was faithful to continue working and perfecting the helpmeet-bride, and He prevented Pharaoh from defiling Abraham's helpmeet-bride.

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake; and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had (Genesis 12:10-20).

God tested Abraham on the Recognition Principle in two ways: OUTSIDE the land (Egypt) and INSIDE the land (Canaan). Another time Abraham journeyed in the southern part of Canaan's land that was occupied by Abimelech. Once more Abraham denied that Sarah was his wife. He failed to recognize the helpmeet-bride principle before the world. God again faithfully wrought with the helpmeet-bride and returned her pure and holy to Abraham.

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: And Abimelech, king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, he is my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reprov'd. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife (Genesis 20:1-18).

After God had taught Abraham the Recognition Principle of truth, both outside the land and inside the land, He visited Sarah. She conceived as the LORD had promised, and Abraham and Sarah became ONE flesh through Isaac.

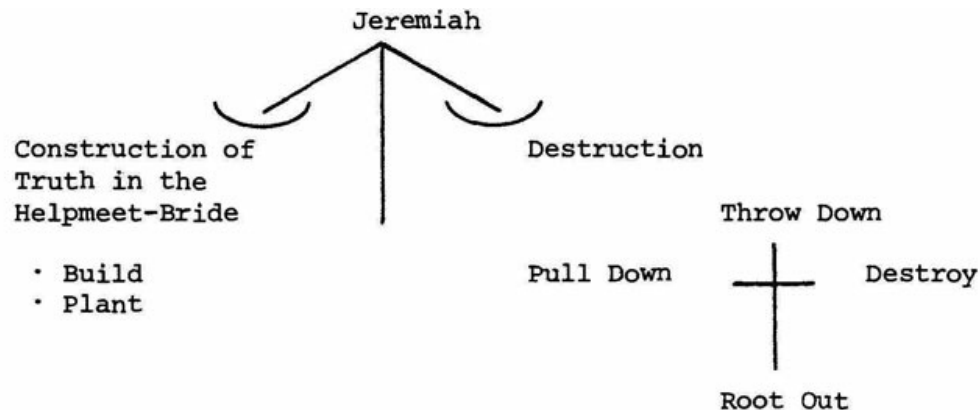
Isaac had to learn the same Recognition principle of the helpmeet-bride that his father had learned.

And Isaac dwelt in Gerar: And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, lest I die for her. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. And Abimelech charged all his people, saying, he that toucheth this man or his wife shall surely be put to death. Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we (Genesis 26:6-16).

There NEVER can be a true marriage unity until the husband is willing to recognize his helpmeet-bride before the whole creation.

The Recognition Principle of the Helpmeet-Bride is seen again in the Book of Jeremiah. The Prophet Jeremiah was called to root out, pull down, destroy, and throw down every opposing, wicked force that was trying to destroy God's Helpmeet-Bride, Israel. He was called of God to build and plant the truth in God's Helpmeet-Bride, Israel.

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant (Jeremiah 1:9,10)



Jeremiah lived in a day of moral death, darkness, and destruction. He suffered so much persecution that he momentarily lost his vision of building and planting the truth in the Helpmeet-Bride.

When the darkness and death of persecution filled the depths of the prophet's soul, he rebelled against giving himself, as a rib, for God to use so that He might continue to build His spiritual Helpmeet-Bride, Israel. When a soul is filled with the reproaches, derision, and mockings of the enemy, it is difficult to retain the vision of the prize of the Helpmeet-Bride. The prophet purposed in his will not to speak anymore of the truth in the LORD'S Name. But the truth (rib) that belonged to the Helpmeet-Bride burned like fire in Jeremiah's bones, bringing the overpowering realization that he MUST share the truth. The Helpmeet-Bride compelled him to share the truth that God's Might and Knowledge could be used again to build the nation of Israel into a Helpmeet-Bride.

It is important to recognize that the darkness and death in our lives are the places the LORD God uses to take the small "ribs" of our flesh with which He builds and fashions us into a Helpmeet-Bride. It is important to allow the light of God's holy vision of the prize to pierce the gloom of our depression in order to have the awareness that God is faithfully working to accomplish His Master Plan in us.

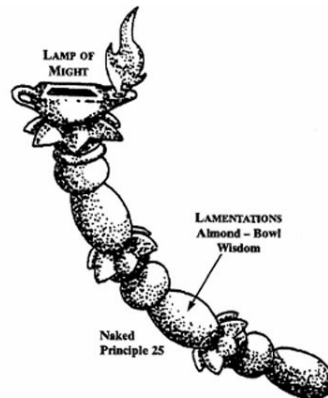
Jeremiah is a knowledge book that reveals God's chastening of His people and the blessing of having the Helpmeet-Bride formed at the end of the affliction. Jeremiah ministered hope and courage unto the "rib remnant" in Babylon through his revelation of the seventy years captivity. This truth was a special blessing to Daniel. By the end of the seventy years captivity, the LORD God had formed a new Helpmeet-Bride out of the "rib remnant," and they returned to their land and to their Bridegroom, the LORD God. He recognized them as His covenant wife, establishing a new oneness of relationship with them.

In the midst of present darkness and death, we should never lose our vision of the prize--the Helpmeet-Bride, the New City!

In eternity, the Helpmeet-Bride will help the Bridegroom lead and guide the people of the New Earth into all truth by sharing her glorious Light of Truth and Recognition. Adam male recognized Adam female, and she recognized him. Likewise, Jesus Christ recognizes His Bride, and she recognizes Him. This Light of Recognition of truth will be shared with the whole creation of God in the Kingdom of God.

Happy is the man who recognizes the Helpmeet-Bride whom the LORD God has brought to him, both in the spiritual and in the natural realms.

LAMENTATIONS
A BOOK OF WISDOM
PRINCIPLE TWENTY-FIVE
NAKED PRINCIPLE



The twenty-fifth spiritual principle, represented by this second almond bowl on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Book of Lamentations. The ALMOND BOWL OF WISDOM in this book displays the NAKED PRINCIPLE.

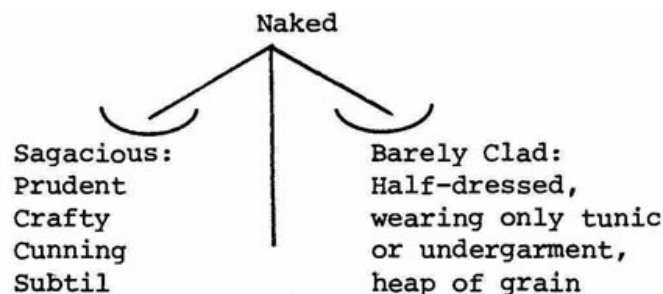
This principle on the Candlestick is also the twenty-fifth principle in the Book of Genesis, the book of beginnings.

And they were both naked, the man and his wife, and were not ashamed (Genesis 2:25).

The LORD God, in the Might of His great Wisdom, created man naked within and naked without. Man's only covering was the glorious light of the LORD. They (Adam male and female) were clean and empty inside their wills and hearts, ready for the entrance of God's *Torah*. They were clean and empty outside, ready to be clothed permanently with the glory of the *Torah*, if they obeyed the Commandments of the *Torah*.

Sinlessness is transparency. Only sinlessness can endure transparency within and without and maintain joy without sorrow and shame. There was nothing evil or bad within or without Adam male and female. All their being and all their organs were engaged in active service to the Creator.

The Hebrew word for *naked* is *aw-rome*, which has a dual meaning: barely clad and sagacious.



Adam's Transparent, Naked Dress had two sides. The barely clad side of transparency was prophetic instruction signifying they needed to be "clothed over" with the glory of the *Torah* because their clothing of transparency was only their "underclothing." God will only put the glory of the *Torah* down upon transparent clothing.

The sagacious side of nakedness lets us know their nakedness was made up of strength and weakness. Their Transparent Nakedness was made up of a capacity for grains of thought. Each separate grain is weak, but when they

are joined together, entwined together, they become a mountain of strength. Every sagacious, prudent plan is made up of a joining or heaping up of grains of thought with the intent of achieving an ultimate goal and objective. Had Adam male and female eaten of the wisdom from the Tree of Life, their Transparent Nakedness would have grown into a mountain of strength.

Adam male and female were not ashamed. The Hebrew word for *ashamed* means to be disappointed about expectations for one's self. Man did not know this disappointment or shame until sin entered. This disappointment and shame was a blessing from the grace of God. All confession of sin has its origin in the awareness of man's disappointment and shame over failing to meet God's expectation and one's own expectation.

Shame is the feeling that one has fallen short of the *Torah*, the Law, and its glory. Shame is the feeling that one has not achieved what he should have achieved. Every human being still has the ideal vision of what man should be from the knowledge he retains of Adam the first. Every human being has a consciousness that he is still afar off from attaining his goal of perfection. Shame is the consequence of the condemning verdict from our own conscience that tells us we have fallen short of God's glory and His Law.

As long as Adam was clothed with Transparent Nakedness, he was not ashamed. But when he lost his transparency, he became clothed with shameful nakedness. Shameful nakedness is constantly aware of its failures and shortcomings, and constantly works independently of God to cover itself by blaming someone else for its condition.

It was the Transparent Covering that kept Adam male and female in unity of spirit, soul, and body. Likewise today, when a Christian husband and wife keep their marriage clothed with the Transparent Glory Covering that comes through obedience to Christ Jesus, their hearts and wills are clean and empty of hidden, secret sins against God and each other. But when their hearts and wills are filled with secret sins against each other and God, they are clothed with shameful nakedness which blames and accuses the other one.

In the beginning, the LORD God chose to have Adam male and female rule and reign as one in their Transparent, Naked dress. Although they were opposites, the clean, clear, holy Transparent Dress brought them together as one complete whole to rule and reign over the earth.

The clean, clear, holy, Transparent Dress produced equilibria between the male and female; thus, through their perfect balance of power, they could rule and reign with perfect justice and judgment according to the perfect, divine will of God.

This Transparent, Naked Principle was instituted in the Garden of Eden. It will be instituted again in the New City, the New Jerusalem. The New City, the Lamb's Wife, is naked; she has no covering except the Transparent, Clear, Crystal, Jasper Light.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; (Revelation 21:9-11).

The same Transparent, Naked Principle is seen in the wisdom Book of Lamentations. Jerusalem in Judea, in the tribe of Judah, had been chosen of God as the place for His Temple, His Name, and His Glory. From the Ark of the Covenant, the throne of God's headship from which He ruled and reigned in Israel, He clothed the nakedness of the nation with His clear, crystal, holy, Transparent Shekinah Glory. But when Jerusalem and Judea sinned against their glory covering, God removed the furniture of His temple and His glory, leaving Jerusalem and Judea naked and bare. Then Israel was turned over to her enemies to be destroyed by the Babylonians in 586 B.C.

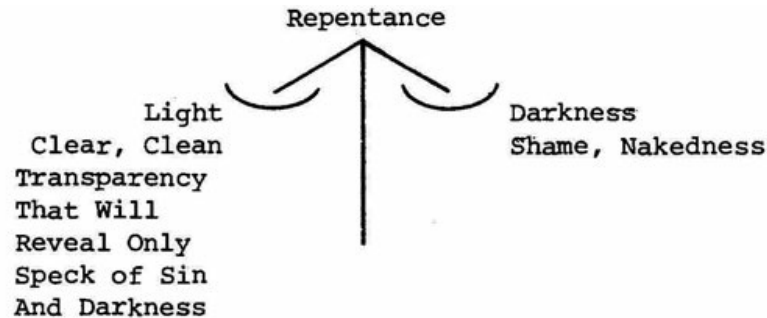
God's Wisdom and Might can clothe the naked with His Transparent Light just as His Wisdom and Might can strip the naked of His Transparent Light and leave the naked bare and uncovered. God's Wisdom and Might cover or uncover. When He uncovers, it is for the merciful purpose of allowing the "naked" to see their true condition, apart from Him, and giving them opportunity to confess and repent of their sins.

The prophet in the wisdom Book of Lamentations described the nakedness of the people and the land. The prophet's words are a spontaneous outpouring of his grief-stricken heart.

Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward (Lamentations 1:8).

God stripped Israel of His Transparent Glory Covering so that the wickedness of the nakedness lying beneath her outward appearance might be discovered by all. Israel, God's Helpmeet-Bride among the nations, had been found guilty of spiritual adultery (idolatry) against her divine Husband. The Helpmeet-Bride that was once honored and accepted among nations now had to be shunned as a dishonored, unfaithful wife. She had to sit "naked" among the nations so they could see the weakness and wickedness of her nakedness. Those who had admired her when she was clothed with God's clean, clear, Transparent Glory now despised and dishonored her.

God uses light and darkness in His Wisdom and Might to try to produce confession and repentance in man.

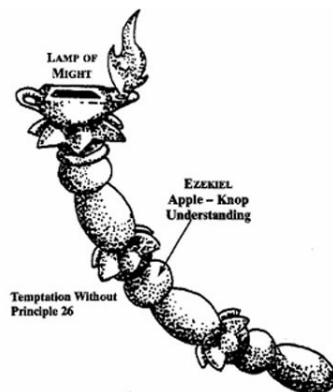


Israel had the glorious light of the *Torah* and the Shekinah Glory as her covering. She could have used this light to walk in the light of moral progress and development. She had the daily blood offerings that would have removed all spots and blemishes if she had confessed and repented.

If we cannot confess and repent in the light, God in His Wisdom and Might will strip us of our light and clothe our nakedness with the darkness of shame in order to make us aware of the spots and blemishes lying underneath our light.

The whole Book of Lamentations is a spontaneous, grief-stricken cry of confession, repentance, and a plea for God's mercy to restore the light. It is so precious to know that God's Wisdom and Might are faithful to work continually in light and in darkness in order to clothe the Bridegroom and the Bride with clean, crystal, Transparent, Jasper Light.

EZEKIEL
A BOOK OF UNDERSTANDING
PRINCIPLE TWENTY-SIX
PRINCIPLE OF TEMPTATION WITHOUT



The twenty-sixth spiritual principle, represented by the second apple or knop of understanding on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Book of Ezekiel. This APPLE OF UNDERSTANDING displays the PRINCIPLE OF TEMPTATION WITHOUT. The word *temptation* means the act of tempting or soliciting to ill; it also means an enticement to evil by arguments, flattery, or the offer of some real or apparent pleasure or benefit. (We should be as earnest in praying against a temptation as the Tempter is in pressing one upon us.)

Since Genesis is the book of beginnings, God also put all sixty-six principles of the bowls, knops, and flowers on the Candlestick in principle form in the Book of Genesis. This principle of Temptation Without appears as the twenty-sixth principle.

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? (Genesis 3:1).

The LORD God in His Might and Understanding had created Adam with the power of choice. God had placed the Tree of Life, the Tree of Wisdom, in the midst of the garden and had given Adam a divine command to eat of this tree. The only way that man could have transported the wisdom of the Tree of Life to the interior of his being was to obey God's command to eat. The only way Adam could have prevented the entrance of knowledge of good and evil was to refuse to eat.

Therefore, the old Serpent, Lucifer, borrowed the body of a natural serpent and used his animal, creature wisdom to tempt Adam female to eat knowledge instead of wisdom. The animal, creature wisdom is the Temptation Without, the test without, that proves man's morality and choice for God's wisdom within, or that proves man's immoral choice for forbidden fruit, splitting asunder God's *Torah*, God's Law. The animal, creature wisdom is the same *docor* that is continually delivering *baby sin*.

Adam male and female were created with the divine nature of God in their spirit and soul, but they were also created with an earthly, sensual, animal nature. It is this lower nature that is tempted to sensual enjoyment which is not part of God's Master Plan. Adam male and female had the capacity for both sensuality and Godliness within and without.

The animal, creature wisdom tempts man to satisfy his sensuality by causing bad, evil, and wickedness to appear attractive and alluring, something to be desired for one's self.

God's Word, His *Torah*, is the only Voice that can reveal what is Godly and what is sensual. When God's Voice awakens the conscience, the desire for Godliness and wisdom is brought forth, but because of man's innate, sensual

desire, the awaking of his conscience causes him also to have the desire to oppose God's will. The Apostle Paul said that he had to war against the evil within himself that did not want to uphold God's law. Fallen Lucifer, the Serpent, tempted Adam to resist Godliness and wisdom and to satisfy himself with sensual knowledge. God did not set Adam male and female in the garden to yield to Temptation Without, but to oppose and resist Temptation Without, thus denying the sensual side of their nature. They were to feed the Godly side of their nature with wisdom from the Tree of Life and to serve God and the world that was committed to them. The joy, delight, and satisfaction of the other paradoxical fruits in the garden were to be their reward for dressing and keeping the garden and denying their sensual nature. All Adam male's senses cried out that the forbidden tree was *good*, while God's Word said it was *bad*.

Man's Temptation Without says: "Choose your sensual nature to be your God, Governor, and Ruler instead of the LORD God." The Temptation Without says: "You cannot count on God's Word being true; you cannot count on it to make you wise and knowledgeable; you cannot count on it to give you life and satisfaction; you cannot count on the Word of God to show you what is *good* or *bad* for you." Man's Temptation without blinds his eyes to the real truth, causing his human will to pass over the most beautiful, the most satisfying, the most enjoyable, the *best* and instead to choose the *evil*, the ugly, the shame, the sorrow, and that which can never satisfy. Man's Temptation Without asks: "Hath God said? Can you trust God to reveal what is good or bad for you? Your animal, creature senses will tell you what is good or bad, what is life and death. Feelings and desires will be your Rulers and Guides to choose between good and bad."

The Serpent's evil, questioning kiss on the soul of Adam female was the beginning of her fatal fall. He presented his wicked wisdom to her mind, promising her wisdom AND knowledge. The Serpent inferred that Adam female would have only wisdom if she followed God's Word. That was not true! God's plan was for her to eat of life first, then knowledge would not be death to her when she ate of it.

The Temptation Without comes in gay, brilliant dress as an angel of light, promising to satisfy man's animal, sensuous nature.

When the Tempter came, Adam female, the wife, was at a distance from her husband, near the tree which God had forbidden. This is a great principle! If we stay NEAR the Bridegroom, Jesus Christ, to Whom God has joined us, and stay FAR from what displeases Him, we can conquer Temptation Without. Adam female was ALONE, outside the strength and safety of her bridegroom. Therefore, the Temptation Without proved too much for her. If we avoid the forbidden fruit and not pass by it, we can overcome! The Serpent used his devices and deaths of wicked wisdom by denying, on one hand, any danger of death and by guaranteeing, on the other hand, delight and advantage of life. The Serpent's Temptation Without cast a doubting, suspicious blemish on God's divine Law, rendering it uncertain and unreasonable.

The greatest day in the life of a human soul is when the eyes of the understanding are opened to see the certainty, reasonableness, and veracity of the truth of God's Law.

This same Principle of Temptation Without is found in the understanding Book of Ezekiel. Israel had been tempted without by the idols of her neighbors. As Adam female did, she also put a distance between herself and the LORD God, her heavenly Bridegroom, and drew near to the idols until she finally embraced them as her gods and ate at their idolatrous tables.

If we yield to the Temptation Without, it will take us without God's paradisiacal garden, without God's chosen land. Israel was taken into captivity outside the land after she had yielded to the idolatrous Temptation Without. But even when the creation is in the midst of abandonment, or without, God does not forsake His creation. The LORD God did not forsake Adam male and female after they had accepted the Temptation Without; but He went walking in search of them, and He called their names until He found them.

Likewise, in the Book of Ezekiel we see the nation of Israel accepting the Temptation Without to commit idolatry. Yet God still maintained His power and authority to rule and reign over them. He sent His prophets to them outside the land and inside the land. Ezekiel was a prophet without or outside the land. He had an awesome responsibility to bring God's Word to an unresponsive audience, who had chosen the Temptation Without to idolize.

But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house (Ezekiel 3:7-9).

God sent His prophet Ezekiel to lovingly and reprovably lead Israel back under the cherubim wings of the *Torah*. Ezekiel had a responsibility not to fail the poor, misguided, deluded masses of Israel without. He could not despair or despise the one who had chosen the Temptation without. God took Ezekiel to Jerusalem to see the agony and ruin of a nation who, like Adam male and female, had chosen the Temptation Without.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, and behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, hast thou seen this, a son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them (Ezekiel 8:1-18).

God first gave Ezekiel a vision of what was going on in Jerusalem and in the LORD'S house because the people chose the Temptation Without. Then God commanded him to act out his pain and anguish so that Israel might receive a vision of the punishment that followed the acceptance of the Temptation Without Principle.

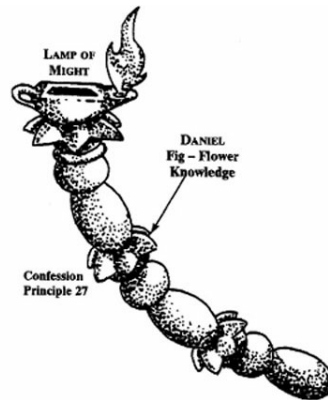
Ezekiel received the scroll that was written within and without with lamentations, moanings, and woes as a punishment for Israel's wrong choice: her choice of idols forbidden by the *Torah*, the Law, and her rejection of the *Torah*, the Tree of Life.

Adam male and female could have chosen AGAINST the Temptation Without (the Tree of Knowledge of Good and Evil); they could have chosen the Tree of Life. Israel could have chosen AGAINST all idolatry forbidden in the second Commandment, and she could have chosen the LORD God Who was offered to her in the first Commandment. The LORD God did not forsake either Adam, the First, or Israel. God allowed Ezekiel to nurture the remnant, fledgling vine until it was transplanted into the promised land as a *Torah* nation. Israel was reborn as a *Torah* nation after seventy years captivity. She will still be reborn and delivered from the Temptation Without Principle when the Messiah, the LORD Jesus Christ, returns to earth the second time.

Remember, what the LORD has begun in you, He will accomplish until the day of Christ. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:"

(Philippians 1:6).

DANIEL
A BOOK OF KNOWLEDGE
PRINCIPLE TWENTY-SEVEN
CONFESSION PRINCIPLE



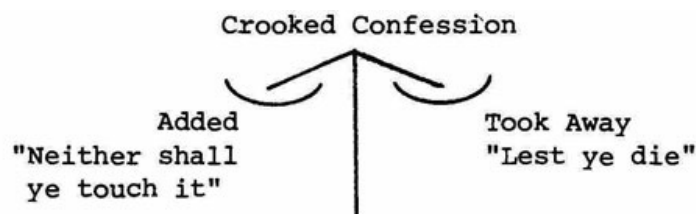
The twenty-seventh spiritual principle, represented by the second flower on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Book of Daniel. This FLOWER OR FIG OF KNOWLEDGE displays the CONFESSION PRINCIPLE.

This principle on the Candlestick of truth is also the twenty-seventh principle found in the Book of Genesis. Because Genesis is the book of all beginnings, all sixty-six spiritual principles are found in it.

And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons (Genesis 3:2-7).

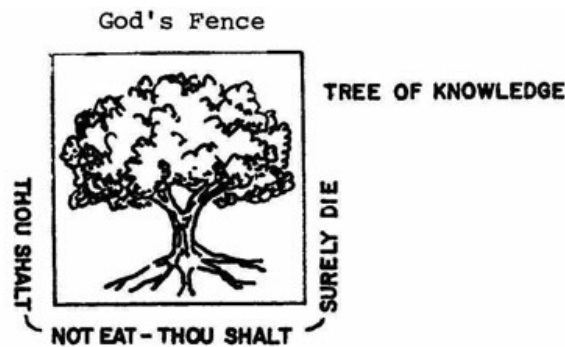
Adam female Confessed her knowledge of the truth to the Serpent. However, she added to the truth and took away from the truth which changed the original form of the truth. The Hebrew word for *confession* is *yaw-daw* which means to use, to hold out the hand, to throw a stone, an arrow, to revere or worship with extended hands, thanksgiving, and praise. In English the word *confess* also means to own, acknowledge, or admit; to declare one's adherence to or belief in, to prove, manifest, show, or attest the existence of, to make known or disclose.

Adam female's confession was true to a certain extent. Although, when she added to God's *Torah* on one side and took away on the other side, she changed the design of God's protective *Torah* fence.

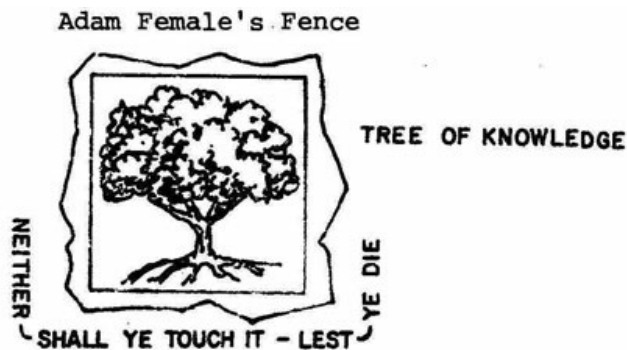


The LORD God already had set up His own protective limits of His *Torah*, His commands, to be a fence around

the Tree of Knowledge of Good and Evil.

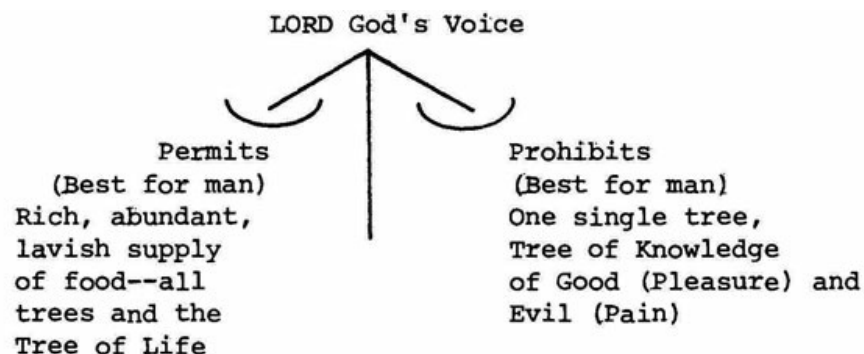


Adam female changed the fence of protective truth around the Tree of Knowledge. The protective truth was the only fence she could look through and retain a TRUE PICTURE of the nature of the tree. The truth was that it was a Tree of Death to the disobedient because God's *Torah* had forbidden the eating of it out of season.



When Adam female crooked the fence that surrounded the Tree of Knowledge, she looked through the crooked fence and saw a crooked picture of the tree's nature. It became a tree to be desired to make one wise. In other words, she thought (after the Serpent had lied to her) that God had not really been honest about this tree. In her books, then, it was more than a Tree of Knowledge. It was also a Tree of Wisdom. Therefore, God was withholding something *good* from her, she concluded as she yielded to temptation.

The first Law of the *Torah*, "I am" in the garden, is the *mother* that gives birth to God's other nine Laws. The *Torah* begins with the premise of God's eternal, ever-present existence. HE IS! "I am the LORD thy God." Ire is a righteous, holy, just, God Who gives the *best* to His creation. Therefore, He cannot withhold good from them.



The LORD God gave man His best choices in what He permitted for food and what He prohibited for food. All of God's Laws issue out of this one concept: that the goodness of God's nature always gives the best on both the positive and negative sides of the scales. Until this spiritual building block is laid in one's spiritual house, no real moral progress or development will take place. From the beginning of creation, Adam female did not allow this

building block to be laid in her heart. She became suspicious of God's goodness which was hidden on the negative side of the scales in the thing God prohibited. Then she began to resent the Voice of Truth on the negative side. After her heart was filled with resentment, it was easy for her to justify her disobedience. This is the same stairway the animal, sensuous nature of man uses today.

1. Careless forgetfulness of the truth

2. Crooking truth by adding to it and taking away from it

3. Suspicion of God's BEST on the negative side of the scales

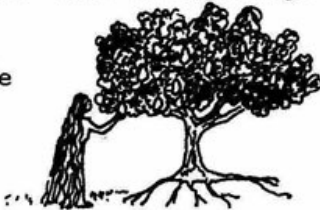
4. Fellowshiping lie of crooked Serpent

5. Resenting prohibition of something that appears good and right

6. Justifying disobedience

7. Disobedience--Tree of Knowledge

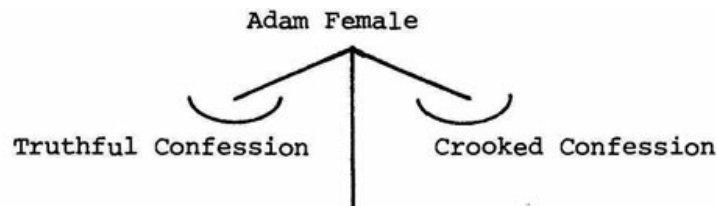
Adam Female



After Adam female and male descended the corrupt stairway to total disobedience, they blamed God, blamed each other, and blamed the Serpent. This stairway is constantly traversed by mankind today, including Christians. Until truthful confession has been made and the corrupt stairway washed away by the Blood of Jesus Christ, man retains his own crooked confession or fence and traverses his own corrupt stairway.

When Adam female created the crooked fence in her mind and confessed the crooked thoughts out of her crooked mentality, her confession was a projection of a series of illusionary, crooked forms that changed the appearance of the Tree of Knowledge into something desirable.

Adam female had to choose between truthful confession and crooked confession.



Man sees what he confesses out of his heart and mouth. If his confession is complete truth of God's Word and about God's Word, he will see the goodness, the genuineness, the generousness, accuracy, and uprightness of God's nature and His *Torah*, the Law; and he will be willing to dwell obediently within the positive and negative fence of permission and prohibition of God's Master Plan for his life. If his confession is a crooked mixture of truth and error, as Adam female's confession was, he will see God's nature as dishonest and His *Torah*, the Law, as fraudulent and inaccurate and resentfully and rebelliously will reject God's Master Plan for his life and dwell within his own crooked fence.

Remember, we SEE what we CONFESS. Only the fence of the truth, the *Torah*, endures and is eternal. Man's

crooked fence will fall and, therefore, fail to protect what it is supposed to protect.

The moral of the story is that man-made fences of corrupt confession fail in the time of testing, whereas God-made fences of truthful confession endure through time and eternity.

The crooked fence that Adam female built failed, and the garden she was supposed to protect was destroyed. Man had been commanded to dress and keep (watch) the garden. This could only have been achieved through the confession of the truth of the *Torah*.

God's Might and Knowledge of the Tree of Knowledge of Good and Evil was sufficient to make man knowledgeable of the tree. They needed no additional information from the Serpent. They could have chosen to use truthful confession had they not been carelessly forgetful of the truth God had given them. But a person cannot confess what he has forgotten.

Adam female's eyesight became distorted because of her corrupt confession. She SAW through her crooked fence, and to her impaired vision the forbidden tree looked so tempting to the sight and so good for food. She ate and subsequently gave to her husband, and he ate too. In the beginning, Adam male and female had holy eyes without shame. After yielding to the Serpent's temptation, they had new, crooked eyes that were open with shame. Adam female's crooked confession begot crooked vision in the eyes she already had. Then by feeding on the tree which they saw through their crooked vision, they begot a whole new set of crooked EYES in their MIND that enabled them to SEE their nakedness. With the old eyes of crookedness and the new eyes of crookedness opened, they could SEE in a crooked fashion how to sew aprons or armor belts to protect their newly found crooked eyesight. The new, crooked eyes that were opened were terrestrial eyes of material awareness. Therefore, man's crooked, terrestrial, material eyesight has been clothed, from the beginning, with his armor apron designed to oppose God and one another. Through their crooked eyesight begotten out of their crooked confession, Adam male and female saw where to hide from God in the garden. However, since all things are naked and open unto the eyes of Him with whom we have to do, it was impossible to hide from God.

This same principle of Confession is seen throughout the knowledge Book of Daniel. Daniel was a captive in Babylon. Because of his royal rank, comeliness, wisdom, understanding, and knowledge, he was chosen and trained to serve in the palace in Babylon. Even in the corrupt and polluted atmosphere of a heathen court, Daniel lived a separated and holy life, maintaining a truthful confession that constantly protected the garden of truth with the Tree of Life, the *Torah*, that God had planted in his heart. Through God's Might and Power, Daniel was not carelessly forgetful of God's truth, God's temple, God's city, and God's land just because he was a captive in Babylon. He was constantly faithful in his truthful confession. Daniel purposed in his heart not to defile himself with heathen meat and drink. Then, with his mouth, he truthfully confessed his desire.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself (Daniel 1:8).

One's animal, sensual nature would have said that Daniel's kind of confession would be destructive. It would have said, "You are a captive in a foreign country. Don't make your enemies angry; it will not be good for you! Things will not go well for you if you do." This, however, would have been a crooked confession composed partially of truth and partially of error. This would not have protected the garden of truth in his heart. But Daniel made a truthful confession, guarding and protecting the truth that God had already given him. Therefore, God increased knowledge, wisdom, and understanding in the garden of his heart, and increased his favor with the king.

As for these four children, God gave them knowledge, and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.... And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in his realm (Daniel 1:17,20).

The King of Babylon had a dream which he could not remember, and it troubled him. None of the wise men, astrologers, magicians, or soothsayers could show the king his dream through the might of their false gods.

Daniel, however, sought the true God for the revelation of the dream and the interpretation of it. God revealed the dream and interpreted it to Daniel. Daniel truthfully confessed to God and to the king that the Wisdom and Might belonged to God.

Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: ... Thou, O king, art a king of kings: For the God of heaven hath given thee a kingdom, power, and strength, and glory (Daniel 2:20-37).

Corrupt confession would have joined truth to error by saying, "It is all right to confess to God that He has all Might and Wisdom, but you had better take it easy with the king. He has his own gods, and he doesn't know that the true God of heaven is the One Who has given him his kingdom, power, strength, and glory." But Daniel gave truthful confession, and he immediately reaped a truthful confession from the king and the reward of being exalted over the whole land of Babylon.

And the king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon (Daniel 2:47,48).

Truthful confession is the prerequisite to obtaining every kind of ruling power and authority. Adam male and female lost their rulership and dominion over God's earth because of their corrupt confession. Daniel gained a position of rulership because of his truthful confession!

The four Hebrew children gave truthful confession AGAINST the idol gods of Babylon and FOR the true God of heaven. Therefore, when Shadrach, Meshach, and Abed-nego were cast into the king's fiery furnace, they ruled in victory over it.

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.... Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come higher. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire (Daniel 3:16-18,26).

Once more their truthful confession caused the king to truthfully confess the God of heaven.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore, I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon (Daniel 3:28-30).

The king continued his truthful confession in the next chapter.

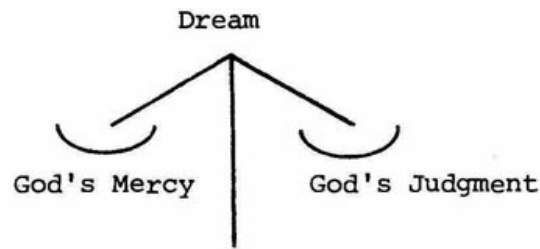
I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation (Daniel 4:2,3).

He confessed the greatness of God's signs, His mighty wonders, His everlasting kingdom, and His eternal dominion.

Then the king had another dream in which he saw a tree planted in the midst of the earth. The tree represented he who was king of Babylon. The greatness of his dignity and power was signified by the height of the tree. This tree or kingdom was shelter for man and beast. The heavenly watchers were commanded to cut the tree down but to leave the stump of it in the earth. Although the stump was neglected and buried in the grass, it was bound with a band of iron. God was revealing that the tree (the king) would be cut down. God's judgment cut the tree down, but God's

mercy bound the stump (the king) so it would sprout again. God's purpose in all of this was for the king to learn that God was the Most High God of heaven and earth.

Daniel received the interpretation of the dream from the LORD and truthfully confessed it to the king.



It took great spiritual strength for Daniel, as a foreigner, to confess the truth to the king, to tell him of his sin, and to declare God's judgment on him.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with the band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity (Daniel 4:19-27).

Nevertheless, the king did not humble himself and repent of his sins, but continued in his pride and made a crooked confession.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? (Daniel 4:30).

The king usurped God's Might and Majesty for himself, and so the promised judgment fell. Nebuchadnezzar wandered like a wild beast for seven years. At the end of the seven years, the king lifted his eyes to heaven and made a truthful confession to God, giving Him the praise, the honor, and the glory which was rightfully His. Then the king was returned to his throne to rule and reign, thus confirming again that the prerequisite for ruling and reigning power and authority is truthful confession.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At

the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase (Daniel 4:34-37).

The king made public confession of the sin for which he had been punished.

The Book of Daniel is filled with the Confession principle. After Nebuchadnezzar's death, his son, Belshazzar, reigned over Babylon. He made a great feast for which he sent for the golden and silver vessels his father had taken out of God's house in Jerusalem that he might use them at the feast. The people blasphemed God by worshipping idols while they drank from God's holy vessels. While they were making merry, a mysterious hand appeared and wrote a message on the wall which none of the wise men could interpret. So again they sent for Daniel.

Daniel was faithful to make truthful confession to Belshazzar, convicting him of his proud arrogancy against God, his blasphemous use of God's holy vessels. Neither did he withhold the true interpretation of the writing on the wall that told the king he had been weighed in the balances and found wanting and that his kingdom would be divided and given to the Medes and Persians. That very night Belshazzar was slain, and Darius the Median took the kingdom.

Darius set Daniel above all the presidents and princes in his kingdom because Daniel had an excellent spirit. The ensuing jealousy of the president and princes provoked Darius to establish a royal statute, issuing a firm decree prohibiting any person from petitioning any God or man except the king for a period of thirty days. The punishment for disobeying the king's command was to be cast into the lion's den. However, when Daniel knew the writing had been signed, he went, as before, to his windows opened toward Jerusalem, and made public confession of his prayers, thanksgiving, and supplication to God. The evil, jealous men forced Darius to cast Daniel into the lion's den. But because of Daniel's faithful, truthful confession to God, he ruled over the wild nature of the lions. God sent his angel in Daniel's behalf, and he shut the mouths of the lions.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.... My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt (Daniel 6:10,22).

Daniel sought God for the understanding of the prophecies about the seventy years captivity in Babylon and the desolation determined on Jerusalem. As he prayed for understanding, he truthfully confessed the sins of Israel and his own sins.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fastings, and sackcloth, and ashes: (Daniel 9:1-3).

Through truthful confession, Daniel reigned over his ignorance and darkness concerning God's prophecies about Israel. After Daniel's confession of sin, God sent Gabriel to make known unto Daniel His greater prophetic period of the seventy weeks or 490 years.

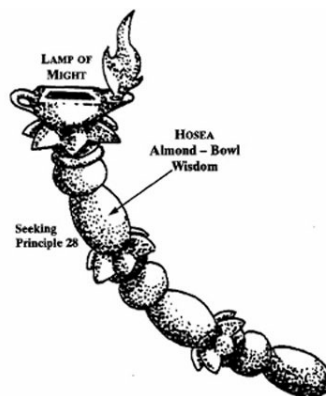
And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people

and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (Daniel 9:20-27).

Many more prophetic truths were revealed to Daniel as a result of his truthful confessions.

Truthful confession is one of the first building blocks in our spiritual house. It protects truth already given, even negative, prohibitive truth. It leads to ruling and reigning power. It prepares the way for greater prophetic revelation. Remember to guard and use truthful confession!

HOSEA
A BOOK OF WISDOM
PRINCIPLE TWENTY-EIGHT
PRINCIPLE OF SEEKING



The twenty-eighth spiritual principle, represented by the third almond bowl on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Book of Hosea. This ALMOND OF WISDOM displays the PRINCIPLE OF SEEKING.

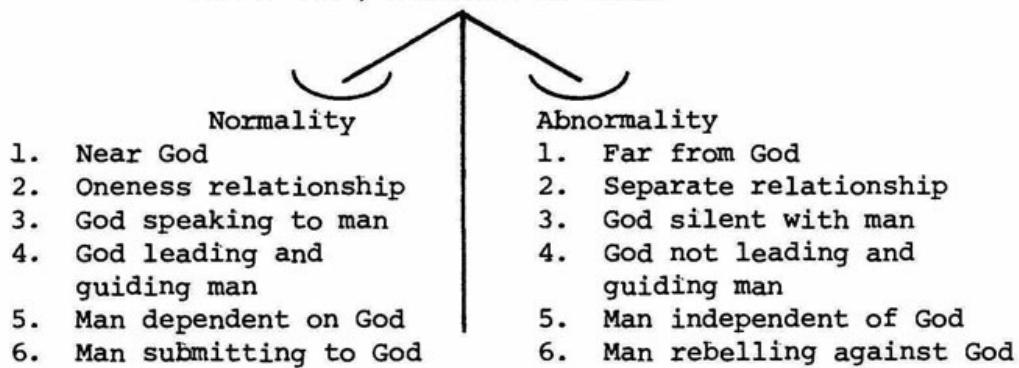
This principle is also found in the Book of Genesis because Genesis is the book of beginnings; and as such, it contains each of the sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick. The Seeking Principle on the LORD'S Candlestick of truth is the twenty-eighth principle in the Book of Genesis.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat (Genesis 3:8-13).

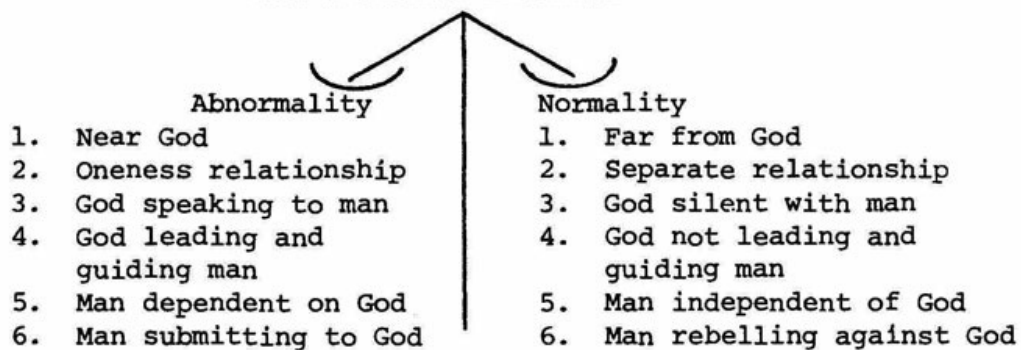
The LORD God made, created, and formed man and placed him in a world of peace and harmony. Man had peace with God, peace with each other, and peace with all other creation. All nature was a beautiful, blossoming garden. All the animal world bowed at Adam's feet in friendly, peaceable harmony. Adam stood upright, in the likeness and image of God, in the midst of all the earth. He was near to God. The LORD God was in oneness of relationship with Adam, speaking, leading, and guiding him in what to do (positive commands) and what not to do (negative commands). Adam depended on God, submitting himself to God.

This was the existence of TRUE NORMALITY. But man has been so crooked in his mentality and his eyesight for so long, since he departed from the LORD God, that he now perceives his crooked condition as normal and sees a straight, uncrooked condition of a oneness relationship with God as abnormal.

GOD'S TRUE, STRAIGHT EYESIGHT



MAN'S CROOKED EYESIGHT

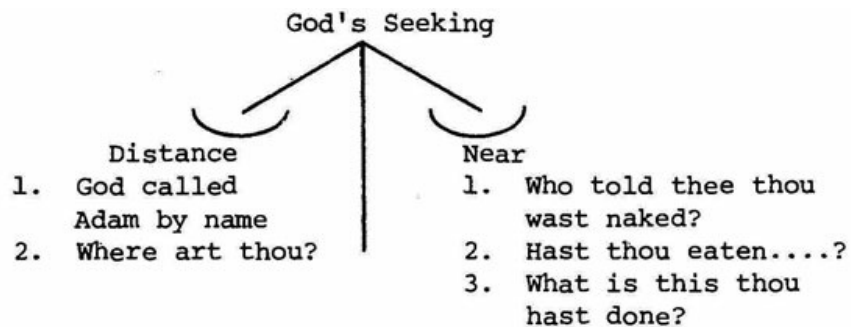


Every page of God's Word reveals God's normal, straight eyesight and man's abnormal, crooked eyesight. God's desire for man's redemption and restoration to normality constrained Him to go SEEKING His lost, wayward children in order to restore them to normality.

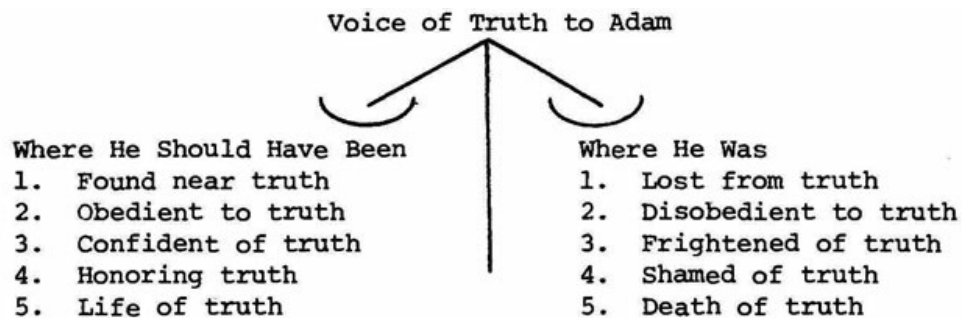
Adam male and female heard the Voice (the cry, the sound, the call) of the Word of God as He left His position on the West side, the throne side, and came crying for His children and calling to them.

But the man and woman had made the wrong choice and had sinned. So when God came seeking them, they were aware of their abnormality. They feared for God to come near them. With the knowledge they had gained, when they had eaten of the forbidden tree, they were able to draw a contrast between the evil in themselves and the goodness of God's holiness in Him. Their newly gained terrestrial, corrupt, material eyesight showed them how to maintain their abnormal, separate relationship from God. So, they hid to get away from the sound of God's Voice. They preferred abnormal silence to the sound of His Voice. They established their own headship, joined to fallen Lucifer's, to lead and guide them in how to hide from God. They sewed together their armor aprons in order to defend themselves in their state of independence and rebellion against God. Corrupt, material, terrestrial awareness had become the master of their senses. Therefore, because of their shame, they skulked in the garden instead of waiting with gladness for the LORD to come.

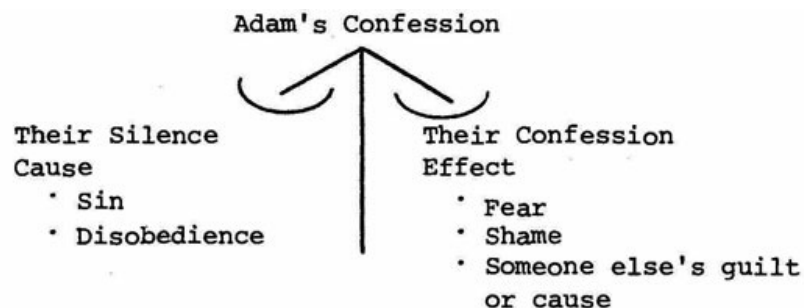
But the seeking, redemptive Voice of God sought them at a distance and finally sought them near.



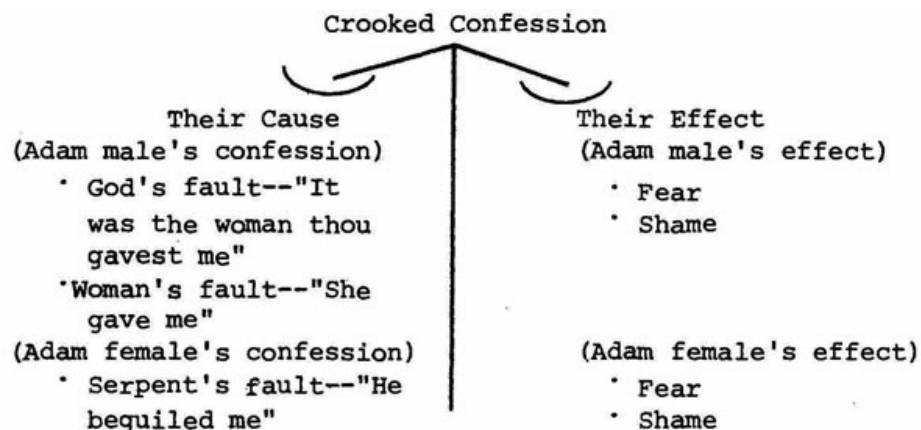
Adam heard the sound of the cherubim from the West side, accompanying the Voice of Truth as He came walking in the garden. The LORD God, the Shepherd, was looking for His lost sheep, seeking them in the light of day, in the cool of the day. The lost sheep could not stand before the LORD'S questions--Where? Who? Hast? and What? They had fought against the truth and lost the battle. Now they fled from the truth. But the Truth, being solicitous of their condition, went in pursuit of the frightened, runaway sheep. God's gracious seeking was for the purpose of recovering man from his lost condition and reclaiming him for Himself. Had the LORD, the Good Shepherd, not sought His lost sheep, they would have wandered endlessly and hopelessly in their lost condition. But the Voice of Truth was faithful to seek the lost sheep to remind them that they were where they were not supposed to be, and where they were supposed to be they were not.



Adam male and female's confession and response to the Voice of Truth was half-hearted.



They admitted or confessed their fear and shame which were the effects of their sin, but they did not admit nor confess the cause which was their own, individual sin of disobedience. However, they were faithful to confess the disobedience of each other. We cannot have a balanced, truthful confession by attaching our fear and shame to someone else's cause.



We can confess our effect, that is, our fear and shame, because we find our armor apron powerless before the truth, and the shame of our nakedness unclothed before the Voice of Truth. However, we can still join the truthful

confession of the effect to a lie by blaming someone else for the cause. Adam could not truthfully blame God or the woman for his own deliberate, presumptuous sin of disobedience. The woman could not truthfully blame the Serpent for her own crooked fence or confession which she constructed. Neither could she blame someone else for her own choice to fellowship the Serpent's crooked, lying confession about the forbidden tree nor her final choice to eat of the forbidden tree.

Until we assume responsibility to confess that we are to blame for what we have caused and equally to blame for the effect of our choice, we cannot make a truthful confession; neither can the Blood of Jesus Christ cover our sin (cause). As long as we excuse or extenuate our own offence and sin, we can never receive the precious Blood of Jesus Christ to wash away our sin, guilt, and offence which is the cause of our fright. Without truthful confession, not only of the effect, but also of the cause, we can never have the shame of our nakedness covered by the righteousness of Christ and His *Torah*. When we leave sins unconfessed and unrepented, we will find ourselves constantly committing the same sins again and again.

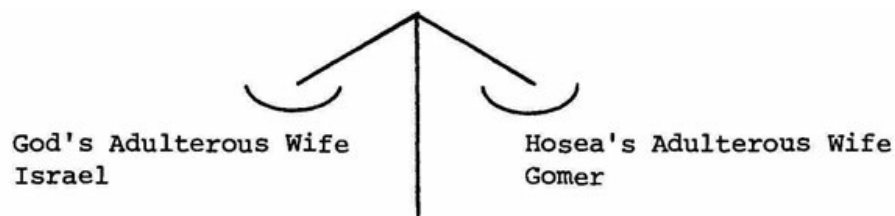
All obedience, both positive permission and negative prohibition, requires spiritual energy. God desires to give us His loving, joyful energy to spur us on to say, "Yes, I will do this good deed." He also desires to give us His same loving, joyful energy to spur us on to say, "Yes, I will restrain my tendencies, the predisposition of my flesh, to go in the way He has forbidden." When we truly love God's Commandments, we will feel just as joyful and happy on the negative, prohibitive side of the scales as on the positive, permissive side.

This same Seeking Principle is found in the Almond Wisdom Book of Hosea. The similarity of how the Seeking principle worked between God and Adam (male and female) and how it worked between God and Israel is so beautiful and wonderful.

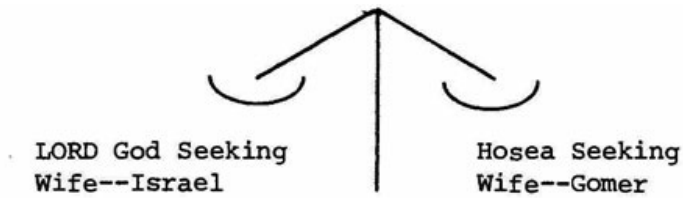
God made and formed the nation of Israel in the womb of Egypt and brought her to birth through the blood, fire, and water which she experienced there. He led her through the wilderness to Sinai, and there He betrothed her to Himself as a spiritual wife. The LORD God continued to lead His espoused wife through the wilderness and on across Jordan. As the nation of Israel passed under the Ark of the Covenant in Jordan, she took on the Name of the holy LORD God in the Ark and became the spiritual spouse of the LORD. The LORD God established His new wife in her new home, the Land of Canaan.

In Canaan's Land, Israel grew as a nation and grew in her spiritual, exalted, matrimonial bond and relationship with the LORD God. Then in the very place of her exalted, spiritual relationship with the LORD God, she became spiritually proud and gave herself over to idolatrous worship, becoming Jehovah's adulterous wife. She forsook her spiritual husband, the LORD God, the Tree of Life, and went after the Tree of Knowledge of strange lovers through her idols.

The LORD did not abandon His adulterous, unfaithful wife but practiced the Seeking Principle by repeatedly attempting to redeem and reconcile her unto Himself. God used Hosea's experiences, which he endured with his natural wife, as an analogy of the experiences God endured with His spiritual wife, Israel.



Gomer was Hosea's wife. She was an unfaithful, promiscuous wife. Hosea presented a pathetic picture, as he bought his adulterous wife from her humiliating experience and kept her shut up in isolation until she was purged from her disloyalty, infidelity, and her desire to go astray. However, Hosea presented a precious picture on the other hand, as we see him practicing the Seeking Principle, seeking his unfaithful wife with love and loyalty in his heart. Hosea's tragic, intensely human experience taught him the faith and forgiveness in the *Torah*. From then on, he was able to look at Gomer's offences through eyes of grace and mercy. Therefore, Hosea became the tenderest of all prophets. Hosea, as a husband who sought his wayward wife Gomer, was a symbol of the LORD God Who, as a Husband, sought His wife Israel.



Because of his own experience, Hosea learned the divine forgiveness and faith God had in seeking His idolatrous, adulterous wife in her sinful apostasy, chastisement, redemption, restoration, and reconciliation. Hosea's faithful union with a wife of harlotry was an emotional experience of repugnance, in the natural, which God used to impress the nation of Israel, in the spiritual, with the heinousness of their infidelity to God. While Israel could see their promiscuity enacted before them and realize their polluted state, they also could see God's amazing love through His faithful union to them.

The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel (Hosea 1:1-11).

Hosea's first son, Jezreel, was of auspicious significance. It was revealed that God, the Seeking, Judicious Husband, would sow judgment in Israel for the idolatrous sins of Jehu.

Gomer's lapse into harlotry manifested her true character, and through this Hosea saw that his divinely appointed marriage was the symbol of Israel's harlotry and apostasy from God. Like Israel, God's wife, Gomer was associated with the lascivious, adulterous rites of the prevalent, idolatrous worship of that day.

Hosea's seeking of his wife, whom he took back at the price of a slave after her idolatrous adultery, pictured God's unchanging love in seeking Israel, His wife of whoredoms. God's unfailing compassion constrained Him to seek Israel.

Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days (Hosea 3:1-5).

Gomer lapsed into idolatrous adultery, and had a daughter called Lo-ruhamah, the unpitied one. This daughter was doubtlessly an illegitimate child. She had to have lived in a home of broken marriage vows, without love,

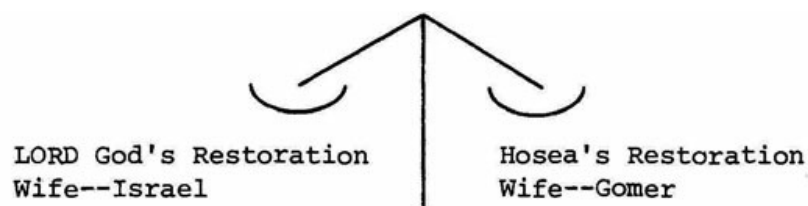
loyalty, and peace. She was symbolic of the experience which awaited Israel in Assyria. Gomer conceived again and bore a son named Lo-ammi, which means “not my people.” Gomer’s illegitimate offspring were symbolic of the many illegitimate offspring Israel had brought into the land: idols, lascivious, immoral worship of them, greed, oppression, and injustice.

Hosea’s strong, courageous, public prophecies against these things, when idolatry, violence, and luxury were so popular, reveals his strong seeking after God.

The Seeking God sent the seeking prophet to plead with Israel, their idolatrous mother who had severed her intimate relationship with God, her spiritual Husband. The Sovereign, Seeking God warned her that judgment would be inflicted unless she abandoned her idolatrous practices. She would be stripped bare, as in the wilderness, a place of “ownerless” property. God’s divine judgment upon Israel was all a part of His Master Plan of seeking to bring her back to Himself.

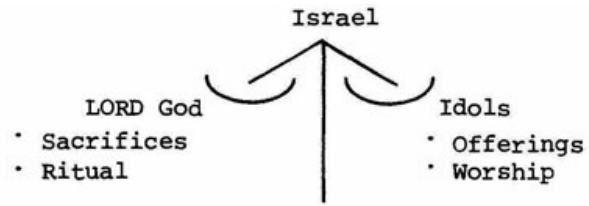
Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shall call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God (Hosea 2:14-23).

God allured Israel through the persuasion of His precious Spirit and Word. The Seeking God promised to speak tenderly to His apostate wife after He chastened her. Then He promised to restore His care of her as a Husband by giving her vineyards and the Valley of Achor. This valley was part of the pathway to Canaan’s Land, married land. In this valley God buried Achan’s covetousness and greed. As the rainbow of hope and promise adorned Noah’s sky, so it adorned the sky of Israel in the Valley of Achor after sin and wickedness had been drowned and buried. The rainbow of hope and promise filled Israel’s sky after the Seeking God lured her into the wilderness where He chastened her with captivity until she buried her idolatrous adultery.



Hosea, at the bidding of God, restored Gomer to full marital relationship after a period of totally segregating her from all men. Although Gomer betrayed Hosea through her idolatrous adultery, Hosea went seeking her, and restored her at the bidding of God. Likewise, the LORD God went seeking His wife, Israel, and restored her to full spiritual, marital relationship after He totally had separated her from all her idols.

The LORD God, through His prophet Hosea, revealed that in His demands of His wife He would not accept sacrifice and ritual on one side while she worshipped idols on the other.

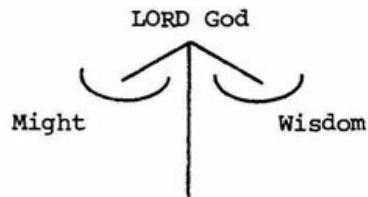


The LORD God demanded true sacrifice and ritual unto Him on one side and true offerings and worship unto Him on the other side.

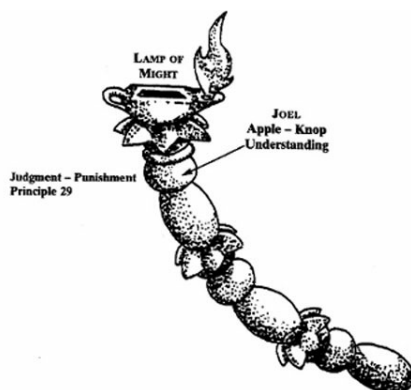


Hosea's message to Israel revealed her sin of not loving and being loyal to God. Hosea revealed God as the compassionate, longsuffering, Seeking Husband Who warned His hateful, disloyal wife, Israel, of His awesome wrath soon to be poured out upon her for her sin. The LORD was going to chastise Israel in order that she might be restored.

Remember the LORD God will NEVER STOP SEEKING His creation until all have found their proper place in His Master Plan. The LORD God has perfect might and wisdom to conceive His Master Plan and to implement His Master Plan.



JOEL
A BOOK OF UNDERSTANDING
PRINCIPLE TWENTY-NINE
PRINCIPLE OF JUDGMENT-PUNISHMENT



The twenty-ninth spiritual principle, represented by the third knop on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Book of Joel.

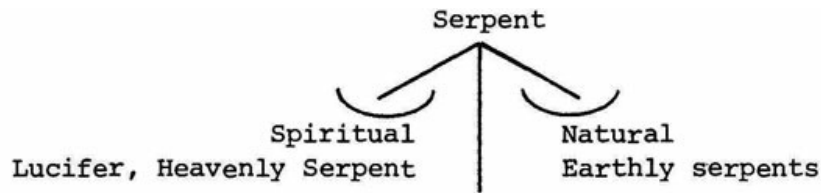
This KNOP OR APPLE OF UNDERSTANDING displays the PRINCIPLE OF JUDGMENT-PUNISHMENT. This principle is also found in the Book of Genesis. All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found in the Book of Genesis because Genesis is the book of beginnings. Therefore, the Judgment-Punishment Principle on the LORD'S Candlestick of truth is also the twenty-ninth principle in the Book of Genesis.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Genesis 3:14-19).

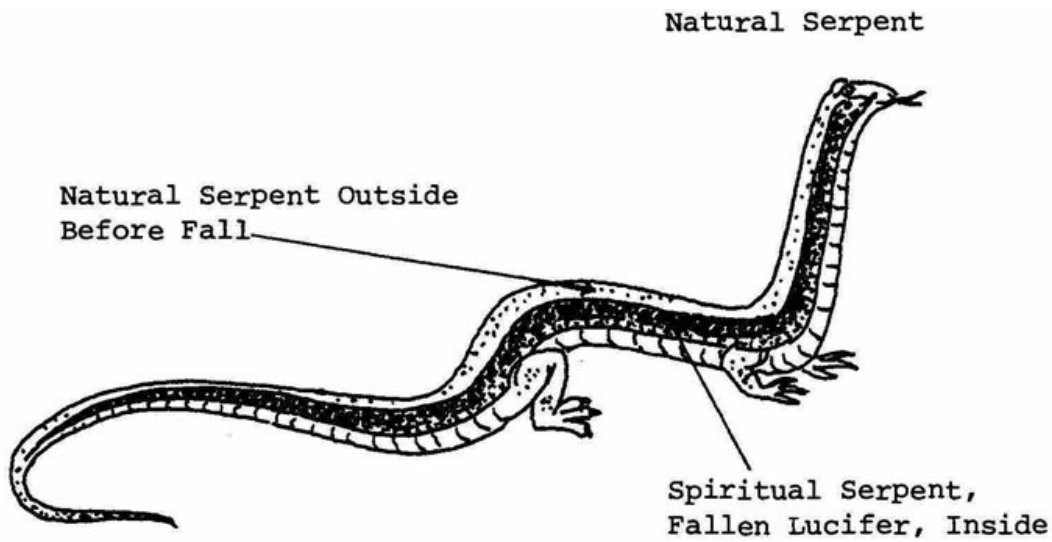
The LORD God, the Creator, judges and punishes with His Mighty Power, directing the education of mankind, both naturally and spiritually, so that man's perfect calling to reach maturity and moral development might be effectuated. Therefore, the LORD God spoke judgment to the Serpent, who tried to thwart God's eternal purpose for man. The Might and Understanding of God used the very judgment of the Serpent as a part of the LORD God's intended moral education and development of mankind.

I. JUDGMENT-PUNISHMENT OF THE SERPENT

The Serpent in the garden had two sides: natural and spiritual.



Adam male and female were well acquainted with the natural serpent. Adam male had named it, and both he and Adam female had been appointed to rule over it. Because of its nature, it was a fit vessel to be used by its counterpart, fallen Lucifer, the heavenly Serpent.

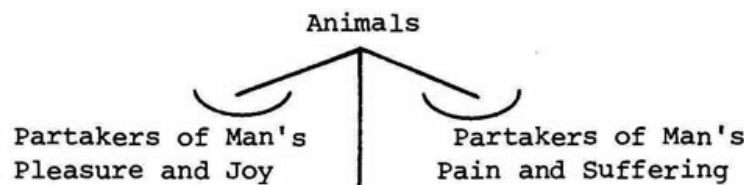


The LORD God, the Creator, Judge, and Punisher, passed judgment and punishment upon His earthly creation so that the lessons they would learn through chastisement would assist God in accomplishing man's moral education. The Serpent was cursed in the natural realm and in the spiritual realm because of his attempt to defeat God's plan for man.

A. NATURAL SERPENT CURSED

The natural serpent was cursed and destined to become a lonely, desolate creature, who would be separated from all other creatures and treated as an enemy by them all

The rest of the animal kingdom would participate in the sufferings and hardships allotted to mankind in his struggle for natural existence; but, on the other hand, they would also be partakers of the pleasures and joy man would experience in his natural existence.



The serpent was denied both classes of fellowship with man. After he was cursed, the serpent slunk away, crawling on its belly, and as an enemy it lived apart, legless, sharing the world of strange and hostile amphibians more than man's world. The serpent had walked on feet, but God took them from it because it had used its feet as vessels to carry fallen Lucifer, the Serpent, into the garden where he stole the hearts and wills of God's beautiful Adam (male and female).

God has a law that says what a creature sins by, it is punished by. The serpent sinned by using its feet, so it was

punished by losing its feet. It sinned in the vertical, upright position, so it had to crawl on its belly, learning obedience and humility on the worm's road.

God firmly established the serpent's punishment by putting enmity between it and mankind. God put an innate aversion to each other in the serpent and in mankind. A serpent will bite a man, and often the first impulse of a man, when he sees a serpent, is to kill it.

In every poisonous snake is an evil bite that is a continual reminder to man that his animal, sensual, disobedient lust is as evil to his soul as the snake bite is evil to his body. Thus God uses the cursed serpent to be an educator in man's moral development.

The satisfying of man's passions may give satisfaction to him, but it is NOT GOOD for him. The restraint of man's passions may withhold satisfaction, but it is NOT EVIL. The dictates of our animal senses cannot discern what is GOOD or EVIL for us. The snake and its enmity is a constant reminder to man that he should watch his evil, inimical desires, guarding against them.

Evil desire is quick to spring forth and bite like the sudden uncoiling and bite of a serpent. When man is careless and unwatchful, evil desire springs and bites the heart and soul, leaving poisonous enmity against the LORD God.

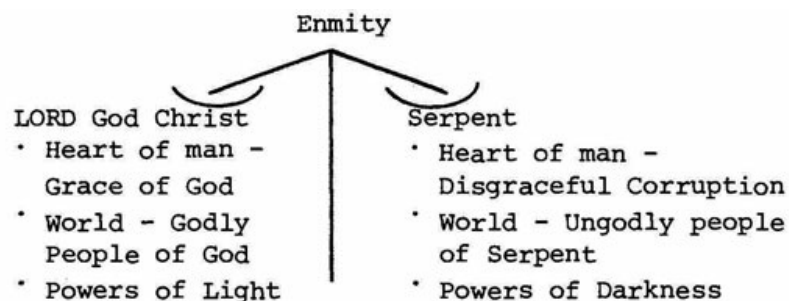
The natural serpent must eat dust as part of its judgment and punishment. Although snakes exist by eating live creatures, it is said that the most succulent food tastes like dust to them. The serpent became a vessel for fallen Lucifer to tempt Adam female to sin. He tempted her to eat what was not in the will of God for her to eat. Consequently, the snake had to be punished by being forced to eat what originally was not in God's will for it to eat. The Creator, Judge, and Punisher put the serpent in a mean, base, despicable condition--on its belly to eat dust.

When man in his covetous greed pants after the dust of earthly things, he, too, must lick the dust like a serpent. "They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee" (Micah 7:17). When man chooses dusty delusions and illusions for his meat, he must feed on dusty destruction for his punishment. Remember, ALL EARTHLY THINGS ARE JUST DUST IN ANOTHER FORM. Therefore, a person of understanding will lust after the celestial, eternal, infinite things of God, not after the dust of this world.

B. SPIRITUAL SERPENT, FALLEN LUCIFER, CURSED

The LORD God, the Creator, Judge, and Punisher, extended His sentence to fallen Lucifer, the heavenly Serpent. God's gracious promise revealed how, at Calvary's Cross, His only begotten Son, Jesus Christ, would bruise the Serpent's head by shedding His holy, righteous Blood which would redeem man from Lucifer's headship, although the Serpent would bite the heels of His Son through the nails that would pierce Jesus' feet at Calvary.

The LORD God revealed there would be continual enmity between the kingdom of God and the kingdom of the Serpent.



This continual conflict is seen in many places in many ways. The human heart experiences continual wrestlings as it is torn between the grace of God and the disgraceful corruption of the Serpent. The godly people of God and the ungodly people of the Serpent experience a continual struggle in this world. There is perpetual opposition between the light of Christ and the darkness of the Serpent.

The enmity that exists between Christ, the Saviour, and the Serpent is great. The Serpent used its head to speak a deceitful lie to the head of Adam the first and to plot the driving of the nails in the heels of Jesus, the second Adam. But God uses the precious Blood of Jesus' heels to bruise, crush, break, and shatter the head of the Serpent. The Blood of Jesus overcomes all the disgraceful corruptions of the Serpent, all plots and plans of the ungodly people of the Serpent, and all the Serpent's darkness. Therefore, the LORD'S judgment and punishment of the Serpent in the

natural and spiritual realms were part of His great Master Plan for the moral redemption and development of mankind.

II. JUDGMENT-PUNISHMENT OF ADAM FEMALE

The LORD God, the Creator, Judge, and Punisher, passed the sentence of sorrow upon Adam female. She had to enroll in the school of sorrow in order to continue her education in moral development. The Hebrew word for *sorrow* means to feel hurt, worry, and mental pain. It refers to the suffering that one feels in one's mind and feelings as a result of physical pain. It also is connected with the meaning of being forsaken, being harshly and violently forced to leave something against one's will.

As a result of man's sin, he was harshly and violently forced, through God's Judgment-Punishment, to enter into a new situation that would continue his education. Prior to sin man did not know the sorrow of wrong, renunciation, or being forsaken. Sorrow and grief were God's Judgment-punishment for sinful guilt. God promised "sorrowful showers" of trouble to the mind of the woman. God promised "springs of sufferings" to the heart of the woman. These pains would be helpful educators in the school of moral development.

Each pain should be a reminder to us that this temporal world is not our home. We are passing through, on our way back to God's eternal paradise.

God's Judgment-Punishment promised multiplied corruption and sorrow in child birth, which included the travailing pains of birth and the painful care and nursing of the child after the birth.

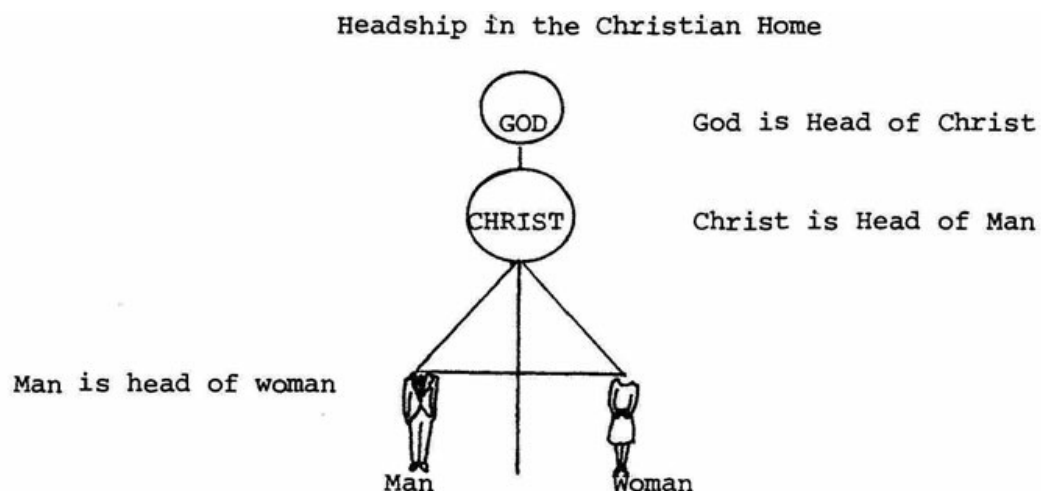
The holy, righteous Judge continued the education of His children. Man had a choice to go to school in PLEASURE INSIDE the garden, or go to school in PAIN OUTSIDE the garden. Man had to go to school! It was God's infinite, divine plan. It is the tender mercy of our heavenly Father to see we do not play hooky from school.

The Judgment-punishment of God put a longing in the woman that caused her to be powerfully moved in her feelings toward her husband. God placed in woman the innate feeling that she can have a completely full life only when she is in union with her husband. This also added to the woman's suffering renunciation. A wife gives her whole life as a living sacrifice for her husband, her family, and others. The woman, as a mother, experiences the highest earthly happiness, but she also experiences the deepest earthly pain and endures the greater sacrifice as she gives her own flesh and blood to be channels for new human growth.

The woman's Judgment-Punishment from God also included having her husband assume rulership over her. First, she ruled over her husband by independently feeding him fruit from the high place of the Tree of Knowledge. She sinned by ruling, so she had to be punished by ruling. Subsequently, her husband ruled over her, and fed her with "sweat-bread" from the low place, the ground. From then on, the woman was dependent on her husband for her daily bread.

The Lord Jesus Christ restores the original equality in marriage by taking over the headship in the home.

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 gives His headship to His Son, Jesus Christ. Then Jesus Christ gives His Father's headship to the man. The man, in turn, gives God's headship to the woman. So there is one headship--that of the LORD God in Christ. Therefore, when man and woman again become equal priests of God, the wife becomes a royal crown for her husband and an invaluable treasure to him.

A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones (Proverbs 12:4).

Who can find a virtuous woman? for her price is far above rubies (Proverbs 31:10).

III. JUDGMENT-PUNISHMENT OF ADAM MALE

The LORD God continued Adam male's moral education through His Judgment-Punishment by restraining the ground from continuing its freewill development and production. The ground no longer smiled at Adam and willingly offered its produce to him. The sound of Adam's every sinful footstep restrained and reminded the ground to withhold its willing production of food. This happened in order for Adam to continue his education and moral development in the school of painful work.

Adam had sinned by pleasurable work, so he had to be punished by painful work. God had offered Adam the pleasure of working and eating in His garden, but man had sinned in failing to dress and keep (work and watch) the garden and by eating the fruit of the forbidden tree in the garden. Man had had a choice of food in the garden. God in His Might and Understanding set man outside the garden, without choice of food. From then on, he was confined to eating "sweat-bread."

Continually man has to renounce his senses in order to earn his sweat-bread. The senses say, "I feel bad; I would like to rest this morning." But man's feelings have to be renounced in order for him to earn his sweat-bread.

God's Judgment-Punishment of Adam was to teach him that moral education and development do not come by allowing the animal, creature senses to rule one's life. Everything the senses call sweet does not mean it is always good for the moral progress of man. Everything that the senses call bitter does not mean it is always morally bad or evil for man. God's Judgment-Punishment is for educating man in the truth that happiness and spiritual progress consists of doing the will of God, whether it be sweet or bitter. Therefore, in Christ Jesus we must resist and renounce what is SWEET to the senses and choose what is GOOD for our moral progress. We must renounce and resist our senses when they reject the BITTER that is GOOD for our moral progress.

The thorns of the earth were to help Adam by repulsing him if he approached something forbidden to him. The briars clung to him when he wanted to go astray from God's *Torah*.

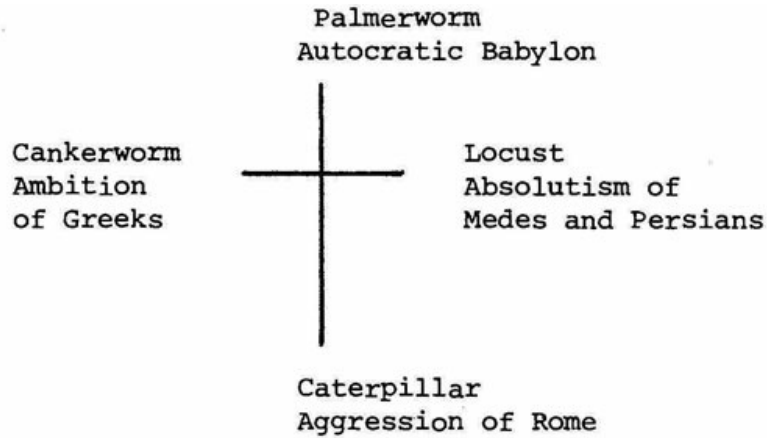
Man's sweat-bread can provide only for his daily, earthly existence. Then his body must return to dust and wait for Christ, the eternal, heavenly Bread, to strengthen his body with His resurrection power and stand it up again.

God in His Might and Understanding continued man's education outside the garden.

This same Judgment-Punishment Principle is seen in the Understanding Book of Joel.

In the prophecies of Joel, the Gentile world powers were compared to four classes of insects.

The word of the LORD that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten (Joel 1:1-4).



These four great powers were the ones that made up Daniel's Gentile image. These powers, with their animalistic natures, sold Israel into slavery and shed innocent blood. The whole picture of Joel concerns itself with God's Judgment-Punishment that will be poured out upon Israel and the nations of the earth who, with the exception of a remnant, will follow the Antichrist as their lord and ruler. The LORD Jesus Christ and His army, clothed in white linen, riding white horses, will return to war against Antichrist and his followers and will minister God's Judgment and Punishment to the nations of the earth in the time known as the "Day of the LORD."

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk everyone in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it? Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye

beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I send among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wonderously with you: and my people shall never be ashamed. And we shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call (Joel 2:1-32).

God's Judgment-Punishment upon the nations in that day will be for the purpose of educating the nations to the truth that God and the LORD Jesus Christ are the true Owners and Rulers of the earth.

And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed (Joel 2: 27).

God will judge and punish all the nations of the world, including Israel, at the second coming of Christ in order to accomplish their spiritual progress in understanding that the LORD Jesus Christ, His nature and power, is the only Source of true happiness. God's Judgment-Punishment is for the purpose of establishing His Master Plan in the whole earth.

The LORD God is the heart, as it were, of Israel, and Israel is to be the hub of all nations. All nations are to join to Israel and her *Torah* as spokes in a wheel. This will be fulfilled and accomplished when Jesus Christ returns to fight the battle of Armageddon. God's sore judgment and punishment upon the earth will provoke the true remnant to fast, pray, and repent in preparation for the LORD Christ's thousand year rule and reign on earth from His throne in Jerusalem.

Chapter three of the Book of Joel reveals the judgment and punishment that will be poured out during the battle of Jehoshaphat. God's judgment-punishment is always for the purpose of leading mankind onward and upward in his moral development and spiritual education.

The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim (Joel 3:16-18).

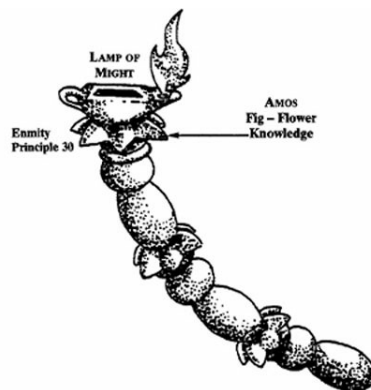
All people shall understand and know in that great day the wheel of God's Master Plan for all peoples of the world. God will be the heart of Israel, and Israel with God's *Torah* will be the hub of all nations.

The mountains will drop with abundance of wine or vineyards. The hills will be fruitful with green pastures, filling the cattle with abundance of milk. The rivers of Judah shall flow with water, making the land like the Garden of Eden, watering the corn and wheat.

The fountain from the house of the LORD will sanctify and purify the waters and land of Israel during the millennial reign. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar" (Ezekiel 47:1).

Remember, God's Judgment-Punishment Principle is used to bring man higher in his spiritual education and moral development so that God might give unto man greater blessing and honor.

AMOS
A BOOK OF KNOWLEDGE
PRINCIPLE THIRTY
PRINCIPLE OF ENMITY

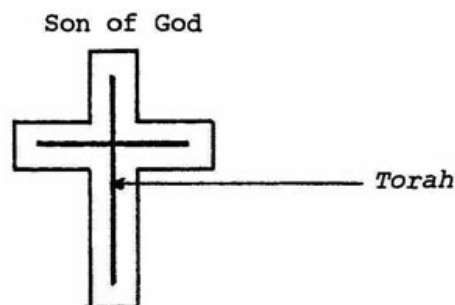


The thirtieth spiritual principle, represented by the third flower on the second branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Might of the LORD God, is found in the Book of Amos. This FLOWER OR FIG OF KNOWLEDGE displays the PRINCIPLE OF ENMITY.

This principle is also found in the Book of Genesis. All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are enacted in the Book of Genesis because Genesis is God's book of beginnings. Therefore, the Enmity Principle is the thirtieth principle in the Book of Genesis as well as on the Candlestick. Since the Enmity Principle is interwoven with the Judgment-Punishment Principle, the subject of enmity was discussed along with principle twenty-nine. Nevertheless, the Enmity Principle is a separate principle.

And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel (Genesis 3:15).

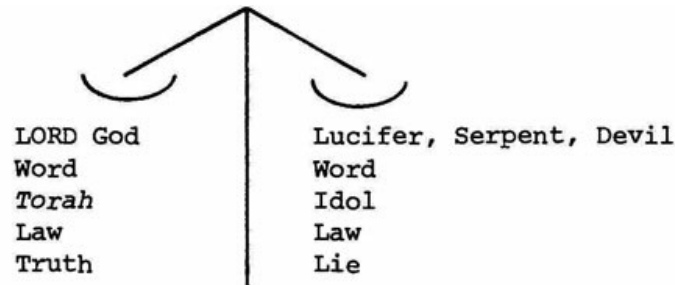
The Hebrew word for *enmity* is *ay-baw* meaning hate, old hate, hostility, "she-enmity." It is important to clarify the meaning of this kind of enmity, which is fallen Lucifer's hatred for God's *Torah*. God's Law, God's Word, which is none other than the only begotten Son of God, was hated by Lucifer from the beginning.



The inside heart and mind of the Son of God is the Law, the *Torah* of His Father. Lucifer's old hate and jealousy has always been against the Son of God and His very insides. The enmity, then, is against the Word of God. The promise of a Seed that was to be born from the woman was the promise of the virgin birth of Christ, Who was the Word of God in flesh. The promise was that God's Word, like a great overflowing river, will always prevail. Jesus Christ revealed the old hate as "she-enmity," *Torah* enmity, truth enmity which existed from the beginning in

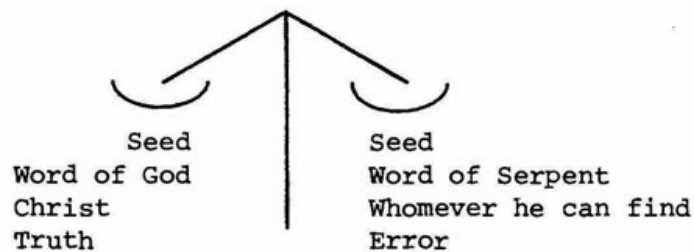
Lucifer (the Devil, the Serpent).

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (John 8:44).



The Serpent-Devil is an enemy (old hate) to God's Word of life. He is an enemy (old hate) to God's *Torah*, God's form of truth. He is an enemy (old hate) to the law of righteousness, which is the bond between God and man. He is an enemy (old hate) to the truth, which is the freedom and happiness of man. His enmity is a "she-enmity" or enmity against the female side of God's Word, God's *Torah*, which puts up the fence of restraint and commands the creation to live within the fence of the *Torah*.

The Serpent-Devil's "she-enmity" is an old hate. Fallen Lucifer's first name is Satan; this name comes from the Hebrew word *sitnah* which means hatred. He was a murderer of the truth, the *Torah*, the Law, from the beginning. He was a created angel of light, pure and good. But he murdered God's Law in his own will and abode not in the truth of God's Master Plan for him. He established his own word, his own idol form of the *Torah*, his own law, and his own lie. Consequently, his "old she-hate" is against God's Word, *Torah*, Law and Truth. The life (true form of Law of restraint) and light of truth, are always exposing fallen Lucifer and his lies. Therefore the conflict is great between truth and error.



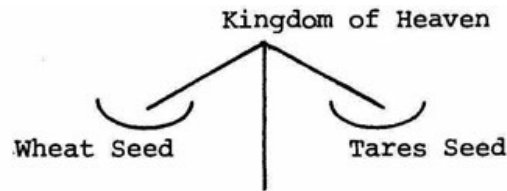
Christ is the Seed of Promise which was given to Adam female and reaffirmed to Abraham.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.... Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator (Galatians 3:16,19).

The old hatred is between the Seed of Truth and the Seed of Error. Jesus confirmed this Enmity principle by giving the parable of the tares among the wheat.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, nay; lest while ye gather up the tares, ye root

up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn (Matthew 13:24-30).



The good seed was sown by Jesus Christ. He had sown His truth in the hearts of some people. They had received the word of truth and were converted from the kingdom of darkness into the kingdom of light. Thereafter, they were known as wheat. Then the Serpent-Devil sowed his words of lies and error into some who were willing to receive them, and they became tares or children of the Wicked One. The Wicked One, the Serpent-Devil, placed his tares in the same field with God's wheat with the intention of destroying the wheat.

This trail of enmity is blazed from the beginning to the Book of Amos and on to the end of the Bible. To mark just a few outstanding examples along the way, start in the Garden of Eden. After the Serpent had attacked God's *Torah* and Law in the Garden, he replaced God's truth and put his own lie and error in the human will. God gave His Word of Promise (Christ) to the guilty pair, who had accepted the Serpent's lie, before He thrust them out of the Garden. So Adam and Eve left the garden with the Seed, the Christ, the Word of promise.

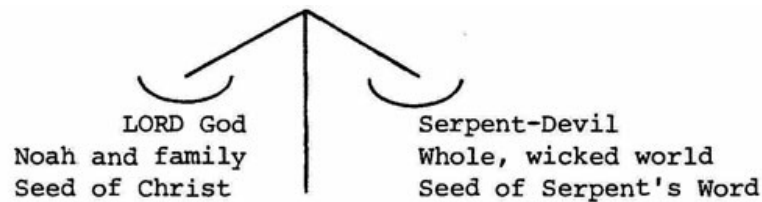
Then Adam and Eve had two sons: Cain and Abel.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him, sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the

LORD (Genesis 4:1-26).

Abel received the Seed of Promise, the Christ, and brought a blood offering for his sin, according to the *Torah*, the Law. He accepted salvation through the shed blood of his sacrifice which was a picture of the shed Blood of Jesus Christ at Calvary. Cain received the lie of the Serpent and became his *seed*. Cain refused to be connected with salvation through a blood sacrifice. The “old hate,” the “she-enmity,” was so great in Cain that he slew Abel in an endeavor to kill the truth, the Seed of Promise. But God appointed a new son, Seth, to carry the Seed of Promise, the Christ.

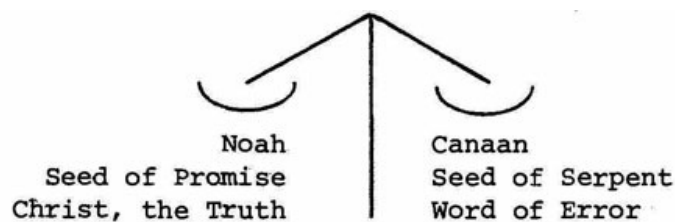
Next came Noah, the man of truth, and his family versus the whole, wicked world.



The Serpent-Devil’s old hate and enmity was so powerful that he planned to ultimately kill, murder, the truth by absorbing ALL hearts with his lies and error. By Noah’s time, he had succeeded in securing all hearts for evil, except Noah’s and his family. Therefore, God sent the flood to wash away the wicked ones in order to preserve the Seed of Truth, the Christ of Promise, in the loins of Noah. Before the Word, the *Torah*, the Christ, was made flesh, He was constantly thwarting the Serpent’s murderous plots and plans against the truth, which was a way of bruising the head of the Serpent. On the other hand, the Serpent was constantly biting the heels of those who carried the Seed of Promise.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children of them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD (Genesis 6:1-8).

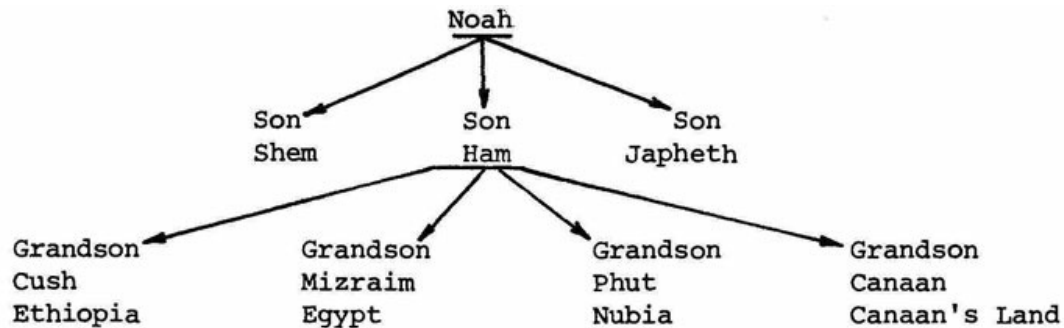
And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: (Genesis 9:24-29).



The Serpent has never ceased biting the heels of those who carry the Seed of Promise, the Christ, the Truth, the *Torah*.

Noah planted a vineyard and drank of the wine from it. I am sure that this just, holy man of God did not

understand that wine had the power to make him drunk. After he had drunk freely, he lay naked in his tent. To understand exactly what happened after this, look at Noah's descendants who came through his son Ham.

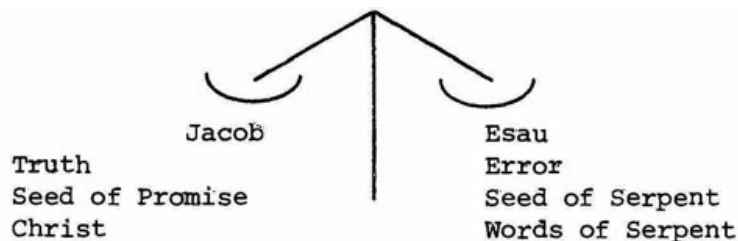


Many unlearned people say that the prophetic curse, given by the Spirit of God through Noah, was directed upon Ham, and that the result of the curse was that God made all of Ham's descendants black. They reason that this was the origin of today's black races. If this were true, I would be the first to acknowledge the truth. But this is not true!

The four Hamitic races occupied the following territory: 1) Nile Valley, 2) Palestine, 3) South Arabia, 4) Babylonia and 5) Kissia. One has only to look at the nations which came out of the loins of Ham to see that all of them do NOT belong to the black races, only Cush. Moreover, the Word of God reveals the whole truth about the situation in Genesis.

When Ham saw his father naked in his tent, he reported it to his two brothers, Shem and Japheth, who went into the tent backwards and covered their father's nakedness. When Noah awoke and knew, by the Spirit of prophecy, what the younger son, who was really his grandson, Canaan, had *done* unto him, he prophesied a curse upon him (Canaan). The Hebrew word for *younger* means little or grandson. Grandsons in scripture also were called sons of the grandparents. The Canaanites and all their relatives inhabited Palestine, not Africa. The curse was that the Canaanites, including those who became believers in the LORD God when Israel possessed the Land, were to become *servants* unto Israel. The Gibeonites were a fulfillment of this prophecy. All other inhabitants of Canaan's Land were to be destroyed.

Another outstanding time of conflict between truth and error was between Jacob and Esau.



Jacob loved the *Torah*, the Word, the Seed of Promise, the Christ. He took every opportunity to receive it, obtain it, and practice it.

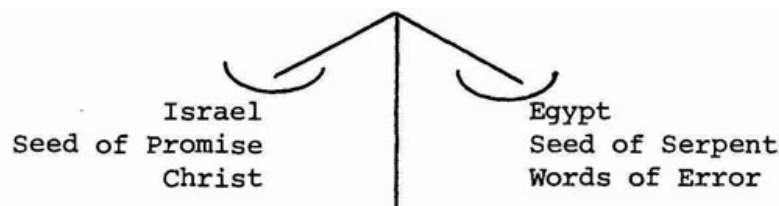
And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain-man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright (Genesis 25:27-34).

Esau despised the birthright. The Book of Hebrews says: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (Hebrews 12:16). He sold his right to the *Torah*. He traded the truth for the satisfying of his sensual, animal, creature senses, just as Adam male and female did. Esau preferred the

lies and seeds of the Serpent to the true seed, the *Torah*, the Christ.

The LORD God led His chosen Bride, Israel, down into Egypt in order to prove once more that the Christ was able to bruise, crush, and destroy the murderous plots and plans of the Serpent.

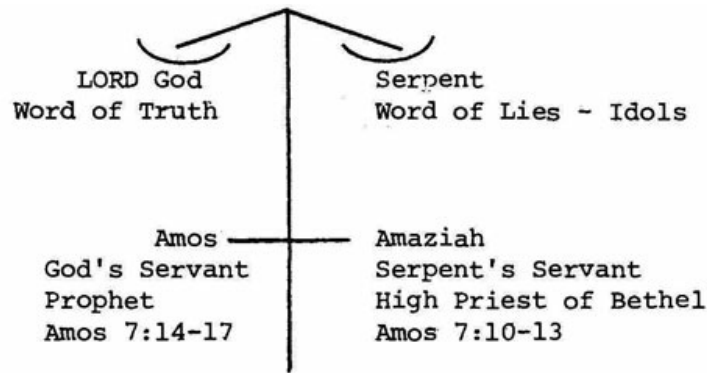
After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, behold, to me 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. 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? and he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them: and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadomnites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites (Genesis 15:1-21).



The Egyptians bit the heels of God's people who carried the Seed of Promise, the Christ, by keeping them in cruel gnawing, stinging slavery for four hundred years. Then the LORD God delivered His people, His Seed of Promise, the Christ, and took them to Canaan's Land.

The "old enmity," the "old she-hate" against the Word of God, the *Torah*, comes from long standing.

The Enmity Principle which exists between God's Word, the Christ, the *Torah*, and the lying words of the Serpent, is also seen in the Book of Amos.



Amos, God's humble prophet, was a herdsman and a dresser of sycomore trees when he received a call from God to bruise the head of the Serpent of idolatry in the northern kingdom of Israel because their cup of idolatrous wickedness was full.

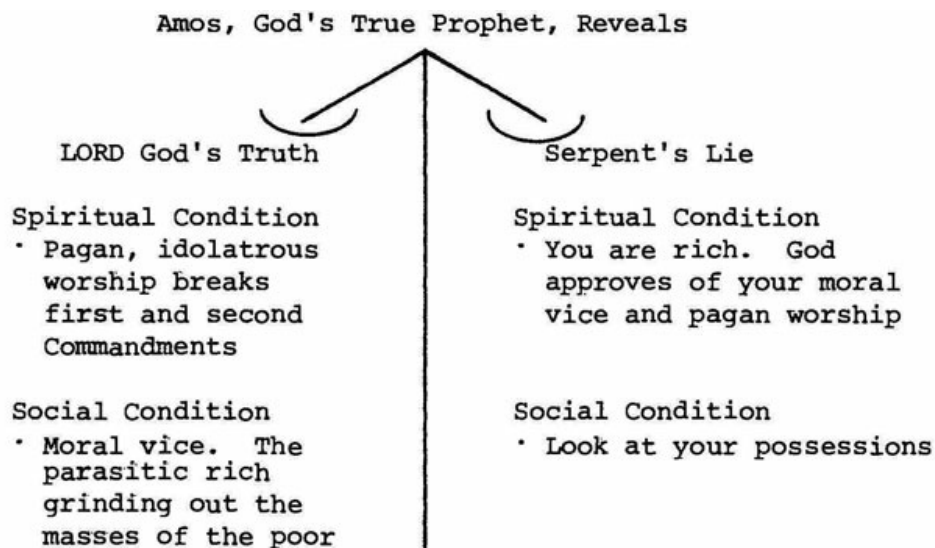
The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzzian king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake (Amos 1:1).

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycomore fruit: (Amos 7:14).

Amos, who was from Judea, took up his abode in Samaria and Bethel which were centers of moral vice and pagan, idolatrous worship. He preached the words of truth and light in such a tirade against the Serpent's lies and idols that he incurred the wrath and anger of Amaziah, the false high priest.

Some historical authorities say that Amaziah, the Serpent's false high priest, finally killed Amos by striking a blow on his temple. Be that as it may, as long as Amos lived, he faithfully declared the truth and righteousness of God's Word, God's *Torah*. He reminded Israel that other nations had experienced disaster when they had broken God's *Torah* and its Laws of spiritual and social righteousness. He reminded them that the Word of Promise, the Christ, had crushed the Serpent's head in other nations because of their disobedience to God's Laws of spiritual and social righteousness. Therefore, Israel could not escape because she knew more than other nations.

The kingdom of Israel prospered and increased in wealth by reason of the great, successive conquests of Jeroboam, their idolatrous king. Therefore, the people looked upon all their exaltation, prosperity, and blessing as proof of their righteousness and as a witness of God's divine approval and favor upon them.



The northern kingdom missed God's principle of trying to bless people into repentance. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4). The goodness of God does lead to repentance!

The faithful prophet revealed that God would crush the lies of the Serpent whether they be in Israel or in other nations. Therefore, the LORD would crush the Serpent's idolatrous head in Syria.

And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD (Amos 1:2-5).

The LORD would crush the Serpent's head in idolatrous Philistia.

Thus saith the LORD; For three transgression of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD (Amos 1:6-8).

Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them (Ezekiel 25:15-17).

The old hatred of the Philistines against the truth goes back to their founder Canaan, the grandson of Noah.

Another translation for *old hatred* is everlasting hatred. The Serpent's old hatred against truth goes back to before the creation of present man.

The LORD will crush the Serpent's idolatrous head in Tyre.

Thus saith the LORD; for three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof (Amos 1:9,10).

The LORD will continue crushing the Serpent's head in Edom. The descendants of Esau lived between Mount Seir and the Dead Sea. The "old hatred" enmity in Esau was from the Serpent himself.

Because thou has had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith (since) thou hast not hated blood, even blood shall pursue thee (Ezekiel 35:5,6).

The perpetual enmity or hatred of Esau (Edom) has warred against Israel (Jacob), biting and piercing his heel at every opportunity. But the Word of God, the Christ, has bruised and crushed the Serpent's head through the years. He finally will crush the Serpent's head in the great battle of Bozrah when the Lord Jesus Christ comes to earth the second time.

Amos continued his crushing blows of prophecy against Ammon, Moab, and Judah. Amos likened his death blow of prophecy to the roar of a lion when it has taken its prey and is standing over it ready to tear and devour it in its helplessness. The prey, then, has no way to escape the teeth and claws of the lion. Likewise, God's Word, the Lion

out of the tribe of Judah, came roaring through the prophecy of Amos, taking captive the northern kingdom called Israel, who was trapped in her network of sin. Because the prophecies were true, they could expect God's teeth and claws of judgment to tear and rend their kingdom. Once more the Serpent's head would be crushed and bruised.

The prophet invited Philistia and Egypt to come to the great amphitheatre of judgment as God brought punishment on Samaria. There they could witness the enmity that truth holds against error, and in the end, the triumph of truth over the head of error as the LORD would destroy the kingdom of Samaria.

The prophet denounced the political power of Samaria, and the women of Samaria for their selfish greed that forced their husbands to extort the poor so they could meet the extravagant, lustful demands of their wives. The prophet denounced their idolatrous, pagan, religious worship as transgression of God's holy Law.

The prophet sang, through prophecy, the funeral dirge of the northern kingdom of Israel who did not survive her captivity. Judah survived it, but not Samaria.

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time. Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the LORD. Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it? (Amos 5:10-20).

Samaria, who was in the midst of God's teeth and claws of prophetic judgment, maintained her enmity and old hatred against the truth, the *Torah*, the Law of God.

God continued to display His holy hatred against their pagan worship which they practiced while pretending to serve God.

I hate, I despise your feast days, and I will not smell your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts (Amos 5: 21-27).

The faithful prophet continued the dirge of doom against the kingdom of Samaria, the kingdom of error. He stood alone against the king, the false high priest, Amaziah, and the whole kingdom. Amos was accused of conspiracy and treason because he prophesied the fall of the kingdom and the death of Jeroboam.

The prophet revealed the Might of the LORD God to perform all that He had promised.

And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name (Amos 9:5,6).

The Book of Amos ends as God reaffirms His holy, eternal love for the house of David. After the downfall of

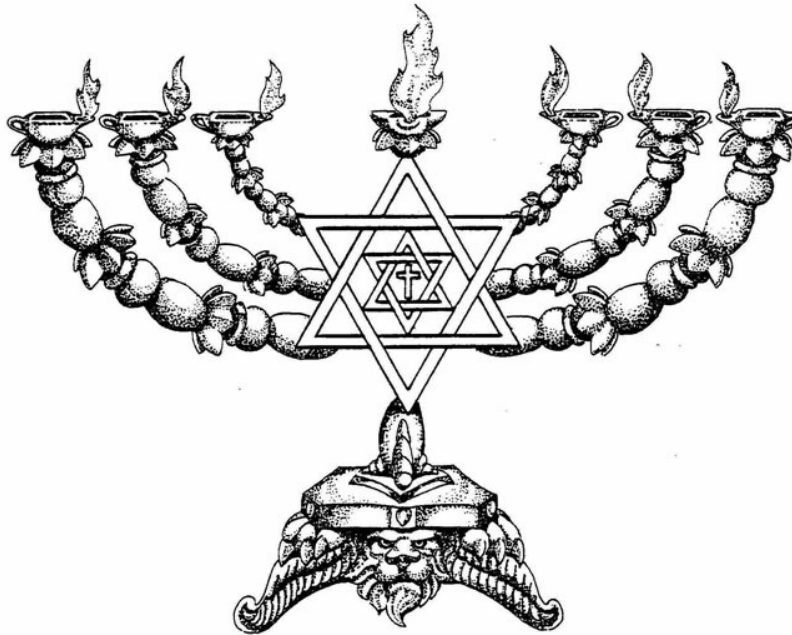
both kingdoms, Samaria and Judah, God promised the victorious reestablishment of His truth, His *Torah*, in all its glorious splendor in Jerusalem.

The Might and Knowledge of the LORD God continues the victorious fight over the Serpent's head of error.

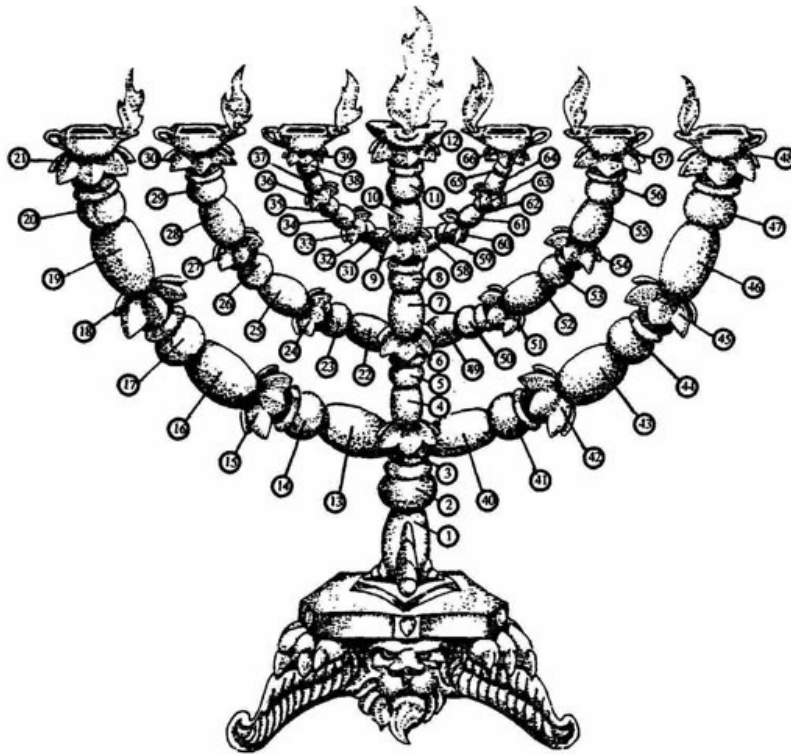
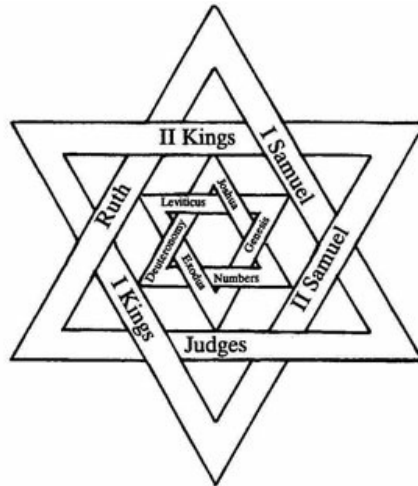
When we abuse the love principle, we inherit hate. Jeroboam was a classic example of this. Only with the *Torah* of God's Word can we crush and bruise the Serpent's head of evil inclination inside our hearts and human wills. But when we sin with our "heels" by trampling the *Torah* underfoot, the Serpent bites our heels. The Serpent's enmity, old hatred, even gnashes at the truth UNDER the heel. When the truth is INSIDE the heel, it has Might and Power to crush the Serpent's head. When truth is OUTSIDE, the Serpent bites the heel to make it completely give up the truth, denying the very existence of it. But we should always remember that THE TRUTH WILL PREVAIL!

**THE LORD'S
SIXTY-SIX SPIRITUAL PRINCIPLES
OF TRUTH**

**THE NINE PRINCIPLES FROM
THE LORD'S CANDLESTICK OF LIGHT
THAT FORM THE BRANCH OF THE UNDERSTANDING OF
THE LORD GOD**



Rev. B. R. Hicks



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
66. Revelation — Flower Knowledge

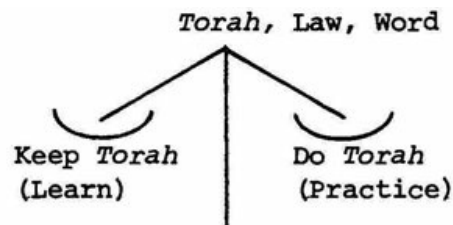
INTRODUCTION

The third Lamp, supported by the third branch on the right hand side of the Candlestick, is the Lamp of Understanding. It is supported by wisdom, understanding, and knowledge from the following books of truth: Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

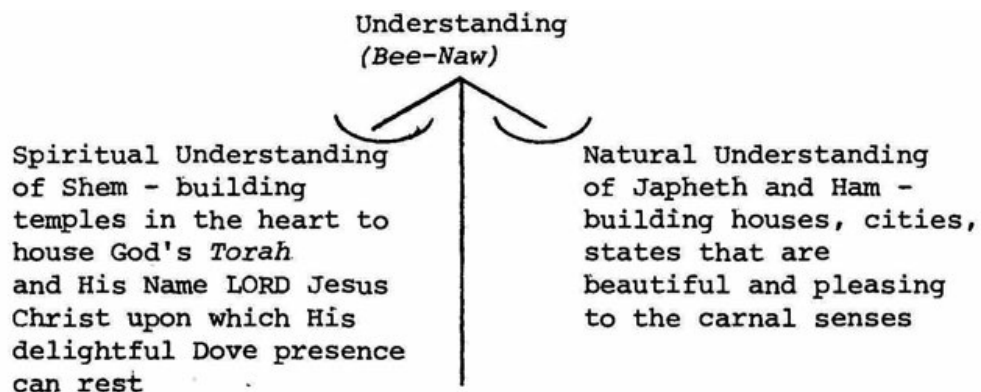
The Hebrew word for *understanding* is *bee-maw*, which is a feminine word. This is one of the seven lamps of the Living Candlestick, Jesus Christ. "And the spirit of the LORD shall rest upon him, the spirit of WISDOM and UNDERSTANDING, the spirit of COUNSEL and MIGHT, the spirit of KNOWLEDGE and of the FEAR OF THE LORD; II (Isaiah 11:2). God's Law, His *Torah*, His Word, Jesus Christ, is the source of all wisdom and understanding.

Behold, I have taught you statutes and judgment, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people (Deuteronomy 4:5, 6).

God's Law, His Word, is immutable, unchanging! However, man's condition IS changeable, depending upon his degree of faithfulness to obey God's Word. The first way to receive wisdom and understanding is to KEEP the *Torah*. We keep or guard the *Torah* by learning it. What we learn, no one can take from us. We learn the *Torah* by STUDYING it. God's word is our whole existence, our whole calling, and our whole, eternal future. Wisdom and understanding come from learning and practicing the *Torah*.



True understanding, from learning the *Torah*, enlightens one's heart and mind with a consciousness or awareness of the truth and harmony of a oneness of relationship with the LORD God and His creation. Understanding is learning and practicing this harmonious relationship with the LORD God and His creation. Understanding is learning that our whole existence, calling, and future is the treasure of the LORD'S Bride.



The natural understanding of man is forever trying to legislate laws to govern the constantly changing conditions of this earthly life. Man tries to create, through his laws, conditions of happiness for himself. God has already given the perfect code of Law, His divine *Torah*, and within the fenced pasture of God's *Torah* is found the ultimate peace, joy, and happiness of man.

Blessed (happy) is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish (Psalm 1:1-61).

The learning and practicing of the *Torah* will ultimately make a person or nation great in the eyes of the world. Complete understanding is born to the soul who will not add to the *Torah* nor subtract from it, neither by learning nor by practice. We must hear and learn in order to practice.

The eyes of understanding enable one to look through the smallest fractures caused by life's painful experiences and see greater depths and heights of truth in Christ.

Wherefore I also, after I heard of your faith in the Lord Jesus Christ, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers: That the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all (Ephesians 1:15-23).

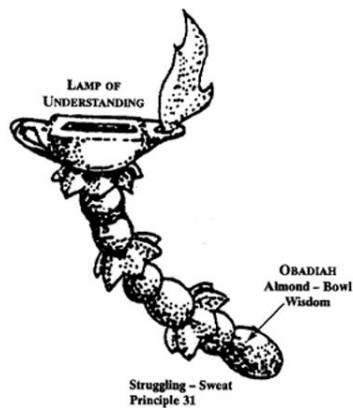
Understanding is the powerful tool of light that we need to protect what we KNOW from the darkness of what we DO NOT KNOW. Understanding is a powerful, winged vehicle of light that we can use to make the *Torah* known to others by sending them the words of truth that we have learned.

The powerful light of humility understanding will guide a soul into being submissive to an ignorant superior and help that soul not to rise up in proud arrogancy to set a hard taskmaster straight. The fiery light of understanding kindles new fires of hope and zeal which enable one to endure all trials and tribulations, knowing the Lord Jesus Christ is head over all.

The Light of Understanding empowers the ear with keenness to hear the sweet melody of reproof from the *Torah* in all occurrences of life. When we allow our understanding to be joined to the Lamp of the LORD'S Understanding, our understanding is raised to the higher level of the superior, divine Understanding of the LORD.

If we allow His rays of Understanding to inform our minds, our hearts will be corrected and enlarged. We should be deeply grateful and indebted to anyone who has the LORD'S Lamp of Understanding developed in his heart and mind, from which we can receive another ray of light! Most of all, our debt of love and gratitude goes to our LORD Himself as our Lamp of Understanding.

OBADIAH
A BOOK OF WISDOM
PRINCIPLE THIRTY-ONE
STRUGGLING-SWEAT PRINCIPLE



The thirty-first spiritual principle, represented by the first almond bowl on the third branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Understanding of the LORD God, is found in the Book of Obadiah. This ALMOND BOWL OF WISDOM displays the STRUGGLING-SWEAT 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 Struggling-Sweat Principle on the LORD's Candlestick of truth is also the thirty-first principle in the Book of Genesis.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken;
for dust thou art, and unto dust shalt thou return (Genesis 3:19).

The Enmity Principle and the Struggling-Sweat principle overlap and intermingle with each other and with the Judgment-Punishment Principle. Still, the Struggling-Sweat Principle is a separate law.

God told Adam in so many words that "in the struggling-sweat of thy countenance or face shalt thou eat bread." The Hebrew word for FACE, here, is a word with a higher meaning than the ordinary word for the face of a creature. It implies not just the physical face, but the countenance, higher mental energies, and mind contained within the face. The LORD used the Hebrew word *af* which means nostril, to breathe hard in passion, ire, anger, forbearing, forehead, longsuffering, worthy. The LORD commanded that Adam would have to struggle, using the higher energy of his face to overcome the ground, which had now become his enemy, in order to make it produce bread for him to eat. Adam, with his face (*Af*), would have to scan his abode outside the garden and strive to master the earth to make it supply food. God did not say he would obtain bread by the sweat of his body, his hands, or his feet, but by the sweat or struggle of his face, his countenance. OBTAINING bread meant that Adam had TO STRUGGLE.

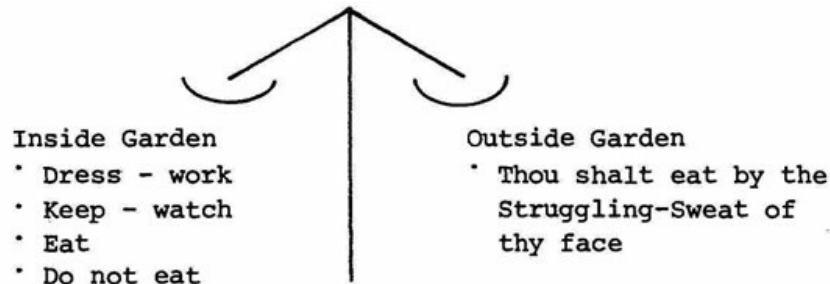
The word *Af* for face is used in special places in the scriptures to indicate that when a person bowed his face to the ground in reverence and submission to God or to another person, he was signifying the total subjection of his mental energies to the person before whom he was bowing. An example of this definition is recorded in the Book of Isaiah. "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me" (Isaiah 49:23).

The LORD prophesied to Israel that in the day when Messiah comes to her, kings and queens will come from foreign nations to minister and look after the welfare of Israel. They will bow their faces *Af* to the earth. They will give their higher mental energies to support and look after the welfare of Israel. They will lick up the dust of Israel's feet in a display of total, abject self-humiliation before her.

“Putting the face *Af* to the ground” meant the surrendering of all mental energy and the cessation of all struggles against the person before whom one was bowing. David bowed his face *Af* before Saul, denoting there was no struggle in him against Saul.

The Hebrew word for sweat is *zay-aw* which means agitation, shake, fear, move, tremble, vex, seek eagerly, harass, in addition to perspiration. All these feelings can be summed up in the word STRUGGLE.

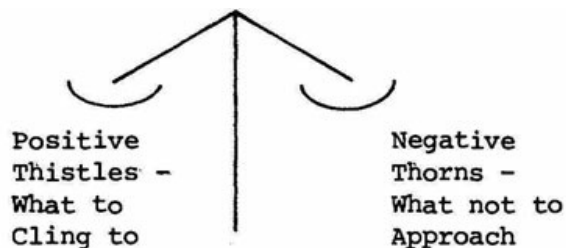
The LORD God had placed man in the garden and had given him commandments which he disobeyed. Man sowed the sin of disobedience to the commandments inside the garden. Therefore, he reaped harsher commandments outside the garden.



Man may bypass obedience to the positive and negative commands on one side of the scales, but he still will have to come under God's commands on the other side of the scales. In the garden, Adam did not have to sweat or struggle to produce food. God did that for him. All God asked was that Adam respect (fear) and take care of the garden God had given him by dressing and keeping it. God wanted Adam to appreciate what had been given him by eating the food that He had provided for him and by not eating the food that was forbidden. God had put the earth under man's dominion. He had made Adam the first Lord over the earth. Adam owned everything. But he sinned and lost his ownership. From then on there was a continual struggle between man and the earth to force it to give him food.



The earth struggled to produce wild, unrestrained thorns which were to remind Adam that there were things he was not to approach and thistles to remind him that he could not run away to hide from the *Torah*. The thistles were there to cling to him as a reminder that he should cling to the *Torah*.

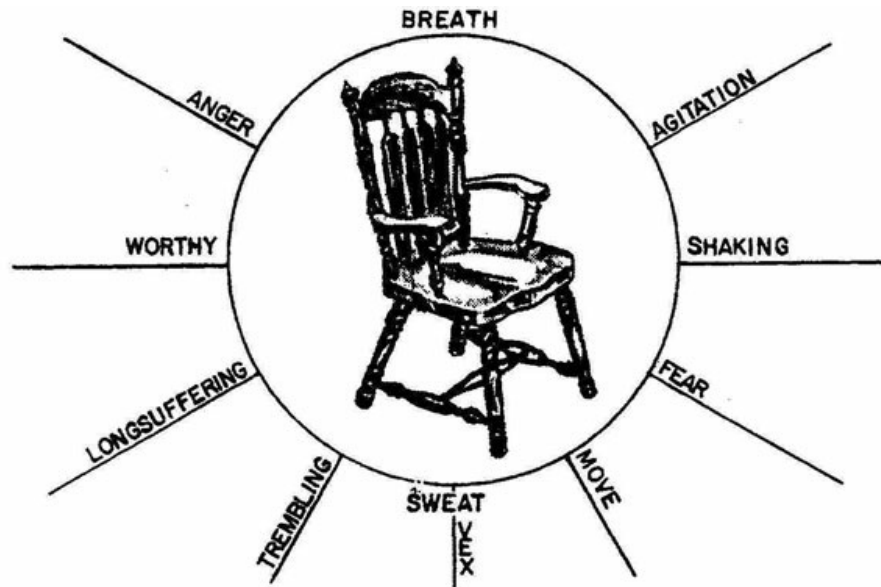


Adam had to struggle constantly with mother earth, with nature in general, in order to snatch his bread. Adam had to struggle in his mind about planting: what to plant, where to plant, and when to plant. He had to struggle to prepare the soil and free it from thorns and thistles, and then struggle to dress and keep what he had planted. His struggle outside the garden was in pain because he refused to obey the *Torah* inside the garden in pleasure. After Adam had struggled to prepare and plant, he had to struggle to have faith to depend upon God to allow the heavens (sun and rain) to cooperate in harmonious effect with his earthly labors. After his fruits had been brought to his barn, he had to struggle to keep (watch) them from being stolen by his fellowman.

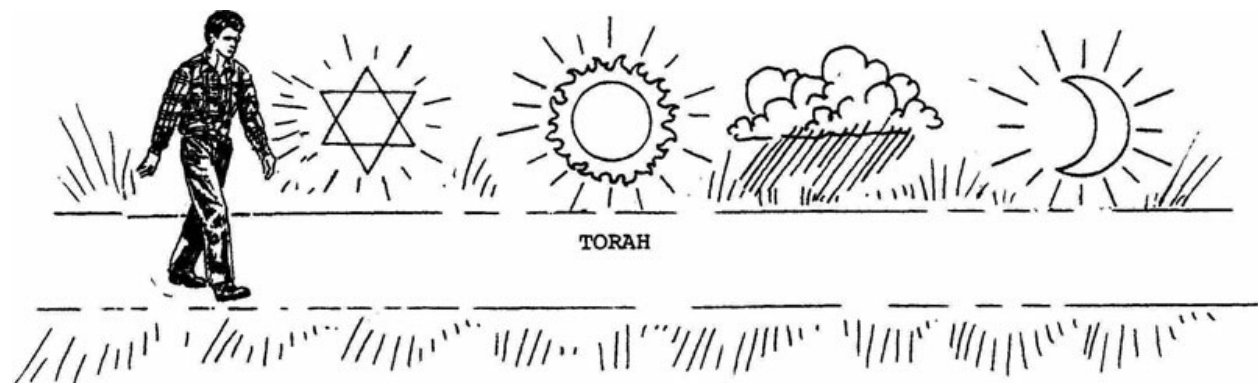
The LORD God uses the Sweat Principle constantly to remind man of all he has lost. Adam lost his true

ownership of the earth. But the Enmity Principle, used by the Serpent in conjunction with the Sweat Principle, continues to deceive man. When man covers the earth with his sweat ("my sweat"), he becomes deceived into thinking that he owns all that is under his struggling-sweat.

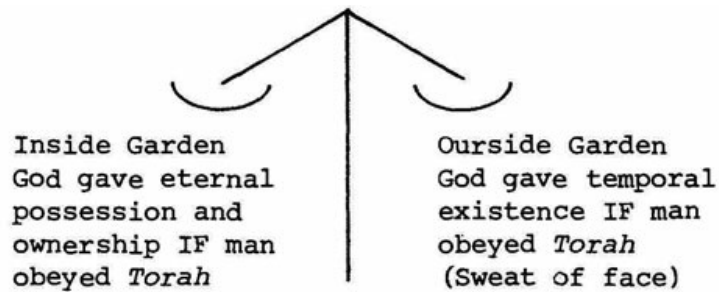
When man struggles so long against so much opposition, he feels that the things or the property under his struggling-sweat and his breath are his. For instance, suppose a man has breathed and struggled and sweated to make a chair. This, then, is what surrounds the chair.



Man's struggling-sweat and breath make him feel that he owns the chair. Therefore, he struggles to guard (keep) his possession. But man's breath and sweat are mortal. Death continues his moral education by teaching man that his breath and sweat have deceived him; he really does not own or possess the chair. He only borrows it for a while. However, as long as man is on the earth and walks in the light of the *Torah*, the heavens see and cooperate with man's breath and sweat.



All nature is in harmony with man when man is in harmony with God. However, the human will is a strange vehicle. When Adam male and female were in the garden, they would not dress and keep that which was given to them as their eternal possession. They were the owners. They were the new occupants. The garden was a gift to them from God. But once man was outside the garden, he worked and watched frantically to possess and own temporal things that were not his. Whatever man has is loaned to him only for a season.



God in His great wisdom and understanding gave His *Torah* inside the garden and outside the garden. Man can never be happy and contented until he seeks to obey God's *Torah*. God's *Torah* is the textbook for our spiritual education. To reject His textbook is to remain in an ignorant, miserable state of wretched struggle, as we try to possess and own what has not been given to us.

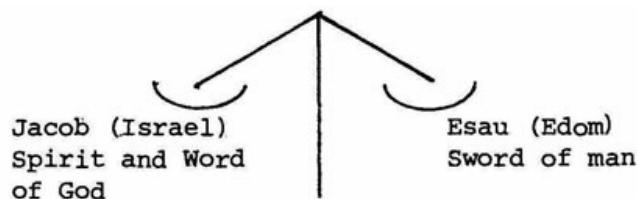
The Struggling-Sweat Principle is found in the almond wisdom Book of Obadiah. Obadiah lived in the days of Ahab's reign. "And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly;" (I Kings 18:3). Obadiah wrote the shortest book in the Bible; his book contains just one chapter with one theme. It is an imprecation against Israel's struggling, bitter brother, Edom or Esau.

From Jacob and Esau's conception in their mother's womb, there existed in Esau an implacable enmity against Jacob. Esau's enmity is all the more unforgivable because Jacob was a close blood brother. The Edomites have always been cruel, loathsome, treacherous enemies of Jacob or Israel.

The Struggling-Sweat between Jacob and Esau continued all their lives.

And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them (Genesis 25:21-26).

Rebekah was barren. Isaac, her husband, offered a penetrating prayer request that was heard by God, and Rebekah conceived twins. The Hebrew reads that they (the twins) moved lustily against each other; one would not allow the other to rest. When Rebekah inquired of God for an explanation, God revealed to her the reason for the struggle. Within her womb were two different nations, two different governments, one weaker and one stronger, one the master and the other the servant. The Hebrew word for *struggle* means to crack in pieces, break, bruise, crush, oppose, and discourage.

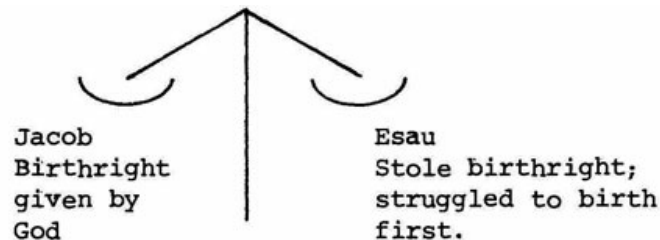


God informed Rebekah that the two nations in her womb would have two different forms of social government. One would rule with the Spirit and Word of God; the other would rule by force, violence, and cunning strength. The morality and goodness of God's Spirit and Word violently oppose and struggle against the wicked, evil force of man's word.

The sword of man fights for the lower, base purposes of material gain and mortal satisfaction of man's animal senses. But the continuance of Edom's fight and struggle is only arranging the battlefield for the ultimate victory of the sword of God's Spirit and Word. The Spirit and Word of God will always come out of any struggle as the

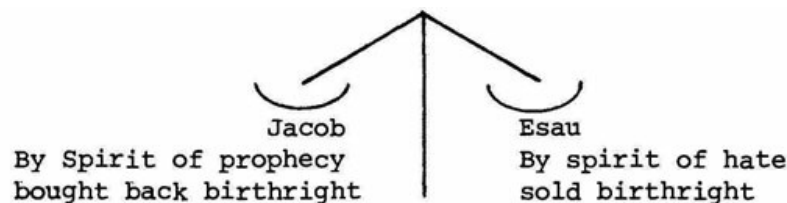
ultimate victor! In the great, final struggle, man's sword must bow and submit to the sword of the LORD and devote its energies to the principles of the *Torah*.

One must remember that children in the womb can perceive what is being said outside. For example, John the Baptist rejoiced in the womb of his mother when he heard the news of Jesus, his Saviour. Thus, when God announced the news to Rebekah, the struggle continued over the birthright. Although Esau stole the birthright momentarily by pushing his way out of the womb first, he never loved the birthright for its spiritual gain, only for the material gain it could give. Esau's behavior later proved this.



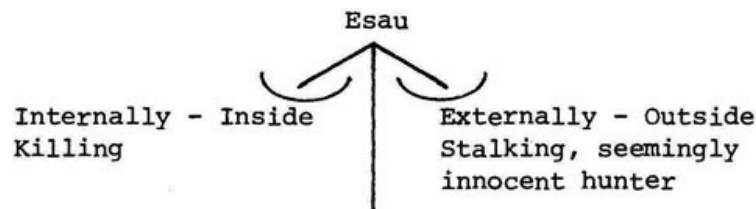
Esau struggled and pushed his way out of the womb first, but Jacob held on to Esau's heel. Therefore, Jacob's hand participated in the "firstborn experience" as Jacob struggled to hold on to the birthright. Jacob continued to struggle for the birthright God had given to him in the womb until he legally bought it back from Esau.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage; and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright (Genesis 25:27-34).



When the twins grew up, they were completely different. Jacob was a lover of God's Word. He went to school in Abraham's tent and learned of the Spirit and the Word. He walked in the Spirit. That is how he received wisdom to know exactly what, where, and when to have ready the correct substance to regain his birthright.

Esau was a dual personality.



He was a cunning hunter. It is an exercise of great trickery and insidiousness to stalk a prey with the external appearance of innocency while the heart is filled with killing. To be a sportsman in hunting, one must exercise the art of self-control.

Esau came home from hunting and was faint. The word for *faint* is the same one used in Jeremiah 4:31 for a soul *wearied* with murderers. This proves what class of hunting Esau had been doing.

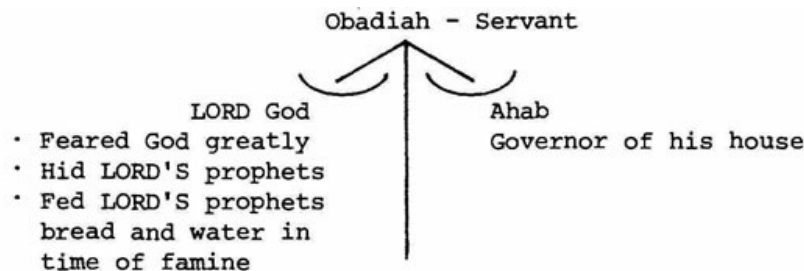
Esau, in his faintness, begged Jacob to let him greedily gulp down his dish of food. (So reads the Hebrew text.) It was the red color that attracted Esau, the color of blood. Therefore, he pleaded, "Quickly give me some of that beautiful red stuff." Jacob wisely required the sale of the birthright in exchange.

The word *sell* implies relinquishing, giving over, and abandoning. So the sale included an outside and an inside giving up of the precious birthright. Esau's behavior proved his hatred for the birthright. Jacob craved the birthright just as Esau craved the red pottage. Jacob in his struggling-sweat craved the spiritual mission, leadership, and blessings of the birthright. Esau in his struggling-sweat greedily craved the material advantage of the red pottage. So the struggling-sweat is of long standing between Jacob and Esau.

Obadiah was a great example of one who joined the struggle against the forces that oppose God's *Torah*.

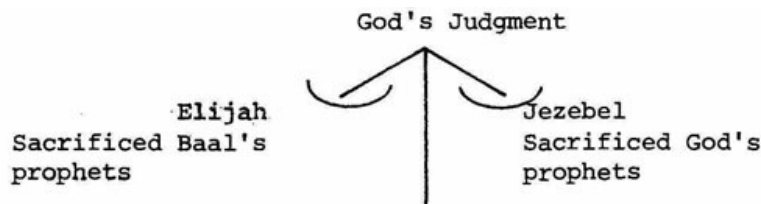
And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) (I Kings 18:3,4).

Obadiah's behavior was in keeping with the meaning of his name: servant of the LORD. Obadiah occupied a position of paradoxical service between God and man.



Obadiah had feared the LORD God from his youth. He was a man of honesty and integrity. For this reason, even wicked Ahab trusted him and had confidence in him to oversee his house. Therefore, it is obvious that Obadiah would not have taken the position without a clear understanding that he would not bow his knees to Baal. Ahab, in reality, did not care as long as Obadiah was faithful and loyal to him as king. Ahab knew that loyalty to God and His *Torah* would also produce a loyal heart to the king. Neither Ahab nor Jezebel could corrupt Obadiah.

Jezebel sacrificed God's prophets. Elijah sacrificed Baal's prophets.



God had sent drought and famine because of idolatry in the land. Jezebel blamed God's prophets, so she killed them. Obadiah struggled against the wicked Jezebel by hiding God's prophets and sustaining them with bread and water, which were scarce, precious commodities of the day. The drought and famine did not cease until Elijah sacrificed Baal's prophets who were leading the revolting struggle against God's *Torah*.

In his book, Obadiah graphically describes God's triumph in the sweating-struggle against Esau or the Edomites.

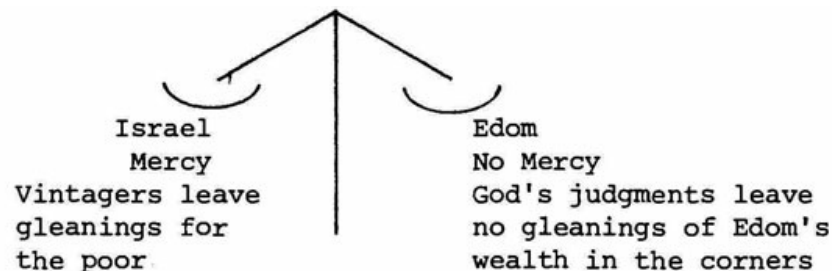
Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD (Obadiah 1:2-4).

This scripture tells of the humbling of Edom's pride. God declared He would bring Edom's pride down by making his numbers small. God will bring Edom low and strip him of his pride of numbers.

Edom took proud satisfaction in the fact that he dwelt in the high rocks of Mount Seir. Remember, nothing is higher than God. His *Torah* truth is above all, and it will bring to the ground all the struggling, opposing forces of pride.

If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! how are his hidden things sought up! All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him (Obadiah 1:5-7).

The LORD revealed that Edom's wealth, his material gain, was to be plundered in an unmerciful manner.



Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that everyone of the mount of Esau may be cut off by slaughter (Obadiah 1:8,9).

The LORD'S divine wisdom triumphed over the struggle of Edom's earthly wisdom.

The Edomites had held commanding positions on many important trade routes and, therefore, had acquired great wealth. Their earthly wisdom led them to store their treasures in hidden places. But God's wisdom revealed where their treasures were hidden to the enemy. Edom's confederates joined them in eating "struggle bread," or joined them in their enmity against Israel, but in the end the confederates turned on Edom. The proverbial, cunning wisdom of the Edomites failed to discern the disloyalty and unreliability of their confederates.

For the violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as we have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been (Obadiah 1:10-16).

The spiteful behavior that Edom exercised toward his brother Jacob (Israel) in the long sweating-struggle was to be avenged. Edom's cruel conduct, when Israel was in agonizing chastisement from God, won Jerusalem God's vengeance. Edom refused to help his brother Jacob, Israel; moreover, he joined the enemy to spoil the holy city of Jerusalem. Edom stood aloof, allowing others to attack, then shared in the spoils. Edom's callous, hard, indifferent aloofness to his brother's need was worse than active belligerence.

Edom was greedily eager to take spoil. He gazed with gloating pleasure, rejoicing over his brother's suffering, speaking proudly and arrogantly, derisively laughing at his brother's misfortune. Edom laid hands on his brother's

substance that he had not earned by the Sweating-Struggling Principle. Edom had drunk in delight and pleasure on Mount Zion because of Jerusalem's chastisement. He showed no mercy. Consequently, he will reap no mercy. When the Messiah comes again, He will finish the long sweating-struggle between Jacob and Esau. The Lord Jesus Christ will come forth with triumphant victory, wearing garments stained with red from the battle in Bozrah.

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess his possession. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it. And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Shepharad, shall possess the cities of the south (Obadiah 1:17-20).

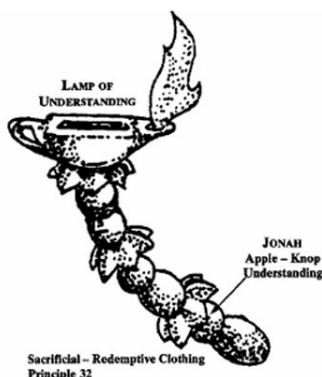
After this long struggle has ceased, the LORD God will restore Jerusalem to a *holy city*. Jacob (Israel) will finally possess the royal grant given to Abraham. The southern kingdom, Judah, will possess Mount Seir of Edom and the Philistines. Judah shall completely recapture the northern territory of Ephraim, and Israel and Judah-shall be one again.

And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S (Obadiah 1:21).

This verse refers to the kingdom of the Messiah, when the LORD Jesus Christ and His Bride appear. The white linen saints are called *saviours* here. They appear on Mount Zion with the Saviour, the LORD Jesus Christ, to judge the Mount of Esau, or his kingdom.

The kingdom of the LORD cannot be established until the kingdom of Edom is overthrown. Before the millennial reign of the LORD'S Kingdom can begin, there must be a cessation of the long sweating-struggle between flesh and Spirit, Esau and Jacob, between material greed and the establishment of moral, spiritual principles before the millennial reign of the LORD'S kingdom can begin.

JONAH
A BOOK OF UNDERSTANDING
PRINCIPLE THIRTY-TWO
PRINCIPLE OF SACRIFICIAL, REDEMPTIVE CLOTHING



The thirty-second spiritual principle, represented by the first knop on the third branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Understanding of the LORD God, is found in the Book of Jonah. This APPLE OF UNDERSTANDING displays the PRINCIPLE OF SACRIFICIAL, REDEMPTIVE CLOTHING.

This principle is also found in the Book of Genesis, the book of beginnings, because all of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found in the Book of Genesis. Therefore, the Sacrificial, Redemptive Clothing Principle on the LORD'S Candlestick of truth is also the twenty-ninth principle in the Book of Genesis.

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them (Genesis 3:21).

The loving mercy of the heavenly Father constrained Him to provide clothing, coats and skins, and means for food for mankind before He thrust them, His disobedient children, out of the garden. In the parable of the prodigal son, the Father provided the same mercy; he gave him food and clothing.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry (Luke 15:22-24).

Man's sin and shame made it necessary for the Father to provide Sacrificial, Redemptive Clothing. The detailed orders of events in the Word of God are important because they reveal principles of truth. In order to prove to them their inability to cover their sin and shame, God allowed our first parents to make clothes of fig leaves, with which they not only meant to cover their sin and shame, but to arm themselves in a defensive array against the LORD. But man's faulty coverings could not hide his sin and shame from the "all-seeing eye" of God. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13).

Fallen man had to learn that he could not cover nor save himself by his own works of self-righteousness. He had to have a GIFT of God's Sacrificial, Redemptive Coat to cover and save him from his sin.

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).

God's method and manner of salvation always has been the same from the garden until now. It is the grace of God that seeks the sinner. It is the grace of God that provides the clothing, and brings the clothing to man, and helps him put it on. Salvation is a gift of God's grace. Through a blood sacrifice in the garden, God obtained skins, coats, and clothing for Adam and Eve.

If the Hebrew text is read carefully, it is possible to see the three classes of coverings God provided for Adam and Eve's spirit, soul, and body. The threefold coverings God provided in the garden were a picture of the complete, sacrificial, redemptive clothing that Jesus Christ provided at Calvary's Cross for us: spirit, soul, and body.

I. SKINS - FOR THE BODY

The Hebrew word for *skin* is *ore*, which signifies hide, leather. Skin or leather was part of the dress of a prophet.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandments all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him (Exodus 34:30-35).

Moses was a prophet, and God let Moses' skin (*ore*) beam, or radiate light from a point that projected outward like a horn. As God's prophet, his skin had rays of glory like horns of light projecting from his body. These rays of light were God's warriors against sin. Before Israel made the golden calf, the glory of the LORD on top of Mount Sinai was like devouring fire, and yet no one was trembling with fear. But after the children of Israel sinned, they shrank in terror and trembling from the rays of glory "skin light" radiating from Moses, the prophet.

The LORD God clothed Adam and Eve with "skin light" as a defence against the darkness and enmity they would meet outside the garden. The animals, for example, which once had been tame and under subjection to Lord Adam, now in many instances, were wild and dangerous. The powers of darkness were raging. Adam and Eve needed protection. Their precious garment of salvation, provided by the LORD God, had "glory horns" to push back the enemy in all forms. Likewise, in Christ Jesus, our "skin of salvation" from Christ is filled with "glory horns" or rays of light. At the resurrection, the bodies of resurrected, faithful believers will put on their eternal, glory robe of skin. Jesus demonstrated this "skin of glory" on the Mount of Transfiguration.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light (Matthew 17:1,2).

In the midst of Christ's great humiliation, He gave His disciples a preview of His resurrection "skin glory." His body, which had appeared in the form of weakness, dishonor, and in the likeness of man, was suddenly clothed in power, strength, and a "horn glory" that radiated out of his face. When Christ put on the form of the Father's resurrection glory, His face shone like the sun.

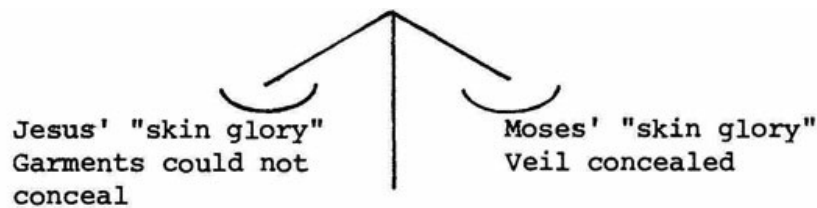
Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Romans 6:4).

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen (I Timothy 6:16).

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: (Psalm 104:2).

The skin of the body of Jesus Christ was filled with such powerful horns of light that they caused His garments to glisten and gleam with brilliance and radiance. Christ's clothes could not conceal His "skin glory." Moses' veil did conceal his "skin glory."

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious (II Corinthians 3:6-11).



The Prophet Ezekiel also had an experience with "skin glory."

Again he said unto me, prophesy unto these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army (Ezekiel 37:4-10).

Ezekiel was carried into the midst of a valley that was very dry, and there he was given a vision of dry bones. Through the power of God's Word and Spirit, the prophet saw the dry bones brought together, and sinews and flesh come upon the bones. After he saw these living organisms brought together in united forms, he saw them clothed with skin (*ore*). Then he saw the four breaths of God's Spirit enter into them, and they became a mighty army.

These bones represented the entire nation of Israel, both the southern kingdom of Judah and the northern kingdom of Israel. These were the dry, bleached bones of Israel that had been scattered into exile. God's headship had stripped them of their nationhood.

This literally happened after Israel rejected Jesus Christ, the Messiah. They became desolate, bereft of spiritual vitality. They lost all semblance of their spiritual nationhood, and became like severed, dry bones. All hope of ever again becoming a nation was gone. Yet God promised to open Israel's graves (the foreign countries in which she was being held in cruel captivity), and He promised to bring the bones together again. This we have seen come to pass in our generation.

The nation of Israel is waiting for her new "skin glory" dress and breath or full stature of God's Spirit, which she will experience at the second coming of her Messiah, the Lord Jesus Christ. Just as the dry bones in the valley were helpless in preparing their "skin glory," and just as Adam and Eve were helpless in preparing their garments of "skin glory," so also Israel's dress of "skin glory" cannot be achieved or attained by human power and works. It will be a gift of God's grace, might, and power through His Spirit and Word.

An example of a prophet dressed in "skin glory" is in II Kings. Ahaziah, the king of Israel, preferred to inquire of Baal-Zebub, instead of the LORD God, about his health. He was not seeking God. But the LORD God went seeking

him through the “skin glory” of His prophet and servant Elijah.

And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite (II Kings 1:8).

Elijah was dressed in “hair, skin cloth.” That is why he was called a “hairy man.” John the Baptist resembled Elijah (Matthew 3:4) because he wore a “skin girdle” or leather girdle (*ore*). This “skin glory” dress was the mark of a true prophet because it carried the rays of light and anointing of the Spirit of God. Elijah was a thorn in Ahab’s eyes. Therefore, he was a thorn also in the eyes of Ahab’s son, Ahaziah.

Elijah sent word to Ahaziah that because he sought Baal-Zebub and not the LORD God, he would die of his illness, and so he did.

Elijah’s “skin glory” (*ore*) dress lets us know that the skin dress of Adam male and female carried a prophetic, resurrection glory anointing upon it. Every resurrected, glorified body will be a living, prophetic witness of the sacrificial, redemptive clothing provided by Jesus Christ at Calvary’s Cross.

II. COAT - FOR THE SOUL

The LORD God made coats for Adam and Eve. The Hebrew word for *coats* is *keth-o-neth* which means to stretch, to spin, a shirt or tunic. *Keth-o-neth* (coat) is a feminine word, signifying a female garment. The only way to understand this coat is to look into the Word of God where the Hebrew word is used elsewhere.

Now Israel (Jacob) loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours (Genesis 27:1).

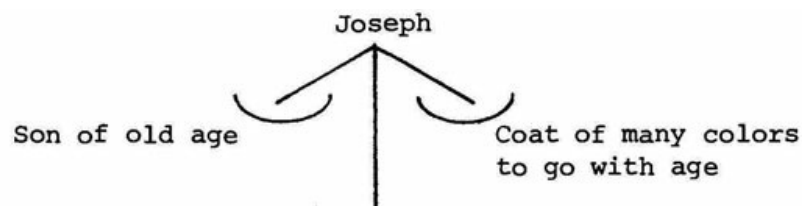
Joseph was a son of Jacob’s *old age*. The Hebrew word for *old* refers more to spiritual maturity, an elder one, than to natural age. Jacob had grown in sensitivity to the equal of an elder. The idea was that he had the sensitivity of a nurse toward a patient, watching for good or evil, or something that might be injurious, looking for a remedy. Joseph was a son of a father who had this kind of sensitivity. Joseph saw things in his brethren that he reported to his father. Joseph was a faithful, sensitive brother; he did not admonish his brethren, but he brought the report to his father who had the authority to rebuke and correct them. However, those who hate to be reformed and corrected hate those who would try to reform and correct. It is a paradoxical experience of blessing and cursing for those who take on the sensitive wisdom of their *old* Father. They are blessed by God and heaven and cursed by the devil and hell.

The Hebrew word for *old* here also means one rich in experience, an armed warrior, an old warrior who has fought off the ignorance and delusions of youth that bribe the soul into spending its days in vanity and vexation of spirit. Jacob had fought and won that battle. Joseph was a son of these experiences too. Joseph had had a birth, also, in this spiritual truth. He proved it later in many ways.

The word *old* also conveys the idea of mature wisdom to recognize the value of both the spiritual world and the natural world. Therefore, it means walking, working, and gaining the milestones of progress in both worlds each day that God desires one to have as marks of progress.

Jacob was a classic example of this kind of maturity. Joseph was a son of this mature wisdom. The wisdom Joseph used in governing Egypt for Pharaoh proved he had a birth of mature wisdom, both naturally and spiritually.

The Hebrew word for *old*, here, also connotes rest and satisfaction because of spiritual progress. Jacob had this rest and satisfaction. Joseph had it too. He never complained against his brethren or against God for the suffering in his life. If one does not understand the “son of old age,” one will not understand why his father made him a coat of many colors.



Joseph's coat was a *keth-o-neth*. Therefore, we can see why the LORD God made a coat of many colors for the souls of Adam and Eve. Joseph was a prophet, priest, and king in his family. The sacrificial, redemptive coat that God made for Adam and Eve was a prophetic, priestly, and kingly covering for the soul. When the LORD God sent forth Adam and Eve, they went forth clothed in sacrificial, redemptive garments that were sufficiently protective for their souls that they would be able to be true servants of God outside the garden. They could be priests, kings, and prophets through God's redemptive grace and covering.

The LORD God had Moses to make a brodered coat for Aaron, the high priest.

And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat (*keth-o-neth*), a mitre, and a girdle: and they shall make holy garments for Aaron thy brother and his sons, that he may minister unto me in the priest's office (Exodus 28:4).

The Hebrew word for *brodered* is *tash-bates*. This word comes from the root word *shaw-bawts* which means to interweave colored thread in squares, to variegate in order to produce a kind of plaid. This brodered coat of fine linen was the innermost garment, which was placed upon Aaron first, after he had been washed in water from the Laver. "And he put upon him the coat (brodered coat), and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it upon him therewith" (Leviticus 8:7).

This coat and the linen breeches were for the purpose of covering and hiding the nakedness of the high priest. These garments were also for GLORY and BEAUTY. The *keth-o-neth* (coat) was a glorious and beautiful covering to hide the nakedness of the flesh of the high priest. It reached from his head to his feet.

This information is a revelation to us of the kind of coat that the LORD God made for Adam and Eve. It was a glorious and beautiful coat for the soul, a picture of the glorious and beautiful coat of righteousness of our High Priest, Prophet, and King, Jesus Christ. "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle" (Revelation 1:13). Jesus Christ gives this coat to all who believe, repent, and confess Him as their Saviour.

III. CLOTHED - COVERING FOR THE SPIRIT

The Hebrew word for *clothed* is *law-bash* which means to wrap around, put on, apparel, arm, array self, clothe self, come upon, wear. This is the same word that God uses to describe the clothing of Himself with majesty and strength.

The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved (Psalm 93:1).

Bless the LORD, O my soul, O LORD my God, thou art very great; thou art clothed with honour and majesty (Psalm 104:1).

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? (Isaiah 51:9).

It is also the same word used to describe God's strength and beauty with which He will clothe Zion and Jerusalem at His second coming.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean (Isaiah 52:1).

This is the same word that is used when Rebekah *put* goodly raiment and skins upon Jacob.

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: (Genesis 27:15,16).

Rebekah put on Jacob a covering of majesty, honor, and strength along with the natural covering. This clothing (*law-bash*) provoked the Spirit of prophecy in Isaac so that he was able to bless Jacob.

God used this same word to describe the clothing of the neck of the horse of faith with thunder (unity).

Hast thou given the horse strength? hast thou clothed his neck with thunder? (Job 39:19).

This is the same word *law-bash* that is used when the Spirit came upon Gideon and clothed him with power to blow a trumpet, muster an army to fight. "But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him" (Judges 6:34).

Then in the story of David, the Spirit came upon Amasai to join David and become captain of his warriors so that he might fight with David against the enemies of the LORD. "And the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band" (I Chronicles 12:18).

Also, in II Chronicles, the great warrior-prophet Zechariah was CLOTHED with the Spirit of God to show Israel their sins and transgressions against God's *Torah*. "And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you (II Chronicles 24:20).

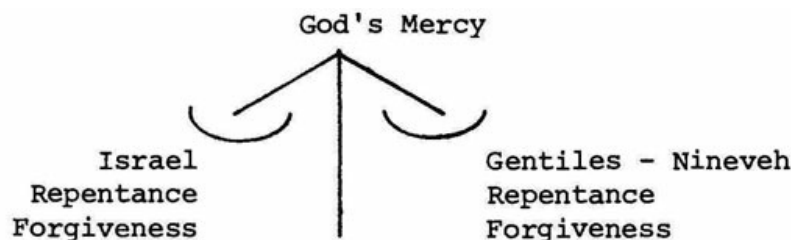
These scriptures are sufficient to let us know that the LORD God clothed Adam and Eve in their spirit with His Own Spirit as part of their Sacrificial, Redemptive Clothing. Then they could go forth as God's redeemed children, clothed with His majesty, strength, and power to war against the enemies of God outside the garden.

This Sacrificial, Redemptive Clothing Principle is so beautifully portrayed in the Book of Jonah. To be one of the smaller books of the Bible, Jonah reveals a great amount of truth. Jonah, a Jewish prophet, was sent by God to the heathen, Gentile city of Nineveh with the warning that it would be destroyed in forty days.

On one side of the scales, Jonah was a picture of Jesus Christ, Who suffered three days and three nights in hell in order to obtain the Sacrificial, Redemptive Clothing of God's mercy for mankind. Jonah also suffered in hell in the whale's belly for three days and three nights.

And he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here (Matthew 12:39-41).

Jesus Christ suffered willingly; Jonah suffered unwillingly. God in His great mercy clothed Jonah three different times in order for him to be willing to go and preach to the Gentile city of Nineveh. In the Book of Jonah, God teaches the lesson of how His mercy extends to all His creation.



God wanted to open Jonah's understanding to the fact that Gentiles were also His creation, and that when they sincerely repented, they were worthy of mercy and forgiveness too. Therefore, the Jewish nation should not have begrudged the Gentiles the extension of God's tender love, mercy, and forgiveness. Jonah understood that Nineveh was a heathen enemy of Israel, and he wondered why an enemy should be saved and clothed with Sacrificial, Redemptive Clothing. Knowing God's mercy, Jonah's great fear was that, after he had preached and prophetically warned of the coming destruction, the Ninevites would repent, and God would have mercy and forgive them. Jonah

had an ill will, refusing to believe or understand that the inimical heathens deserved anything but destruction.

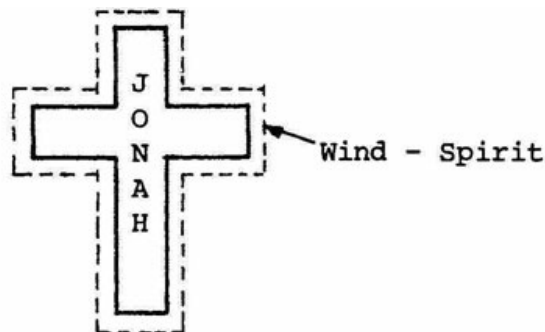
Jonah had a second fear that, if the city of Nineveh repented and God forgave it and clothed it with Sacrificial, Redemptive Clothing, he would appear as a false prophet.

Jonah had a third fear that he, being a Jew, would become an agent of the salvation of Nineveh, who later could destroy Israel. These were great realms of darkened understanding in Jonah that needed enlightening.

The Book of Jonah is read on the Day of Atonement because this *Haph-Torah* fits together with the repentance and forgiveness enacted on that day. God's Sacrificial, Redemptive Clothing in the garden was a message of forgiveness to Adam and Eve, the same as it was to the city of Nineveh.

God had to clothe Jonah in three different, redemptive garments, as it were, before he would go to Nineveh. Jonah was filled with such ill will about having to go to Nineveh that he fled from the presence of the LORD and took a ship bound for Tarshish. So the LORD hurled a great wind (the word in Hebrew is Spirit) into the sea, and it "clothed" the ship and Jonah.

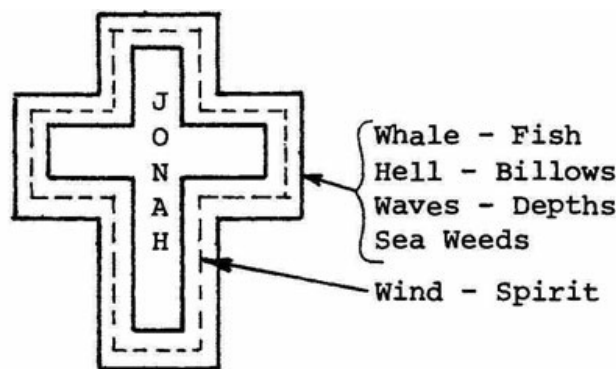
But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken (Jonah 1:4).



God's great Wind or Spirit in our lives is nothing but the LORD God clothing us with His redemptive will.

Jonah still did not surrender to go to Nineveh. Instead, he chose to have the mariners cast him into the sea. So God clothed Jonah a second time; this time it was with a great fish, a great whale.

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights (Jonah 1:17).

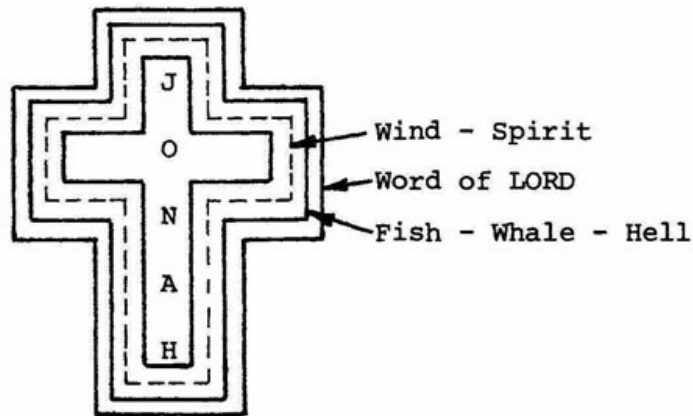


Then Jonah prayed unto the LORD his God out of the fish's belly. And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depths closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars were about me for ever: yet hast thou brought up my life from corruption, O LORD my God. When my

soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple (Jonah 2:1-7).

This second experience clothed Jonah's soul with the sufferings of hell. From the belly of the whale, he remembered the LORD, prayed, and promised to pay the vow he made to do the will of God. He understood that salvation was of the LORD. Therefore, the LORD had a right to give His salvation to the repentant soul. The LORD told the fish to put Jonah back on the land.

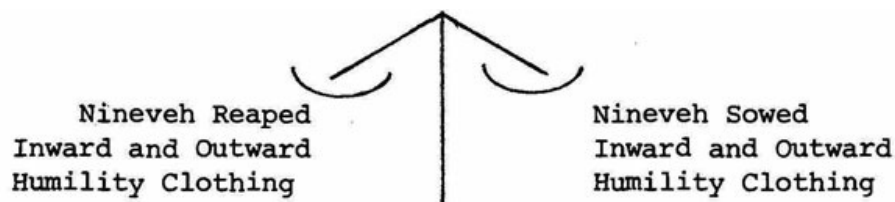
Lastly, God clothed Jonah with His Word.



Jonah obeyed God's Word without question this time. He warned Nineveh, and she accepted the warning and sincerely repented. They clothed themselves and their beasts in sackcloth, fasting, and prayer.

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not (Jonah 3:10).

When God saw their outward clothing of sackcloth and fasting, and their inward clothing of prayer and repentance, He repented (changed His mind) and stayed the judgment. He clothed them, instead, in merciful forgiveness.



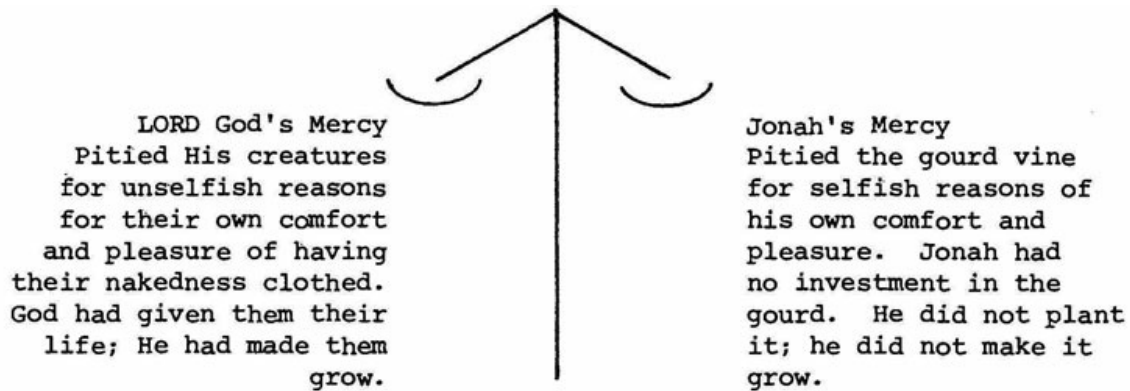
God clothed Nineveh with His inward garments of mercy and the forgiveness of her sins. God clothed her outwardly with His mercy and stayed the destruction of the city.

Jonah's ill will sprung up again. He was vexed with a patriotic passion that precluded the sparing of Israel's enemy. How dark was Jonah's understanding! He knew God was compassionate, longsuffering, abundant in mercy, and that He changed His mind about evil destruction when a person repented. Yet, Jonah was angry because of God's holy, merciful nature. However, using His same merciful nature that Jonah complained about, God continued Jonah's spiritual education and moral understanding of mercy and forgiveness.

In his anger and ill will, Jonah went outside the city, waiting to see if Nineveh's repentance was insincere and, if so, hoping God would still send the destructive blow.

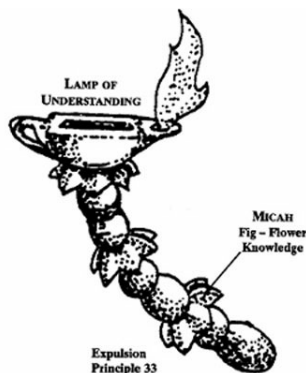
As Jonah waited the sun shone vehemently, so Jonah built a booth. Then God in His great mercy miraculously prepared a gourd vine to cover Jonah's booth. Thus, God clothed Jonah with the merciful shadow of the gourd vine. But then God prepared a worm to take the gourd vine down. He removed the merciful, redemptive clothing from Jonah's head, and prepared a vehement east wind (Spirit) to beat upon Jonah's head so that he might understand how a person would feel clothed with God's angry, vehement judgment. Jonah fainted under the hot spirit of

judgment! Thus, God helped Jonah to understand the nature of his human pity or mercy compared to God's infinite, divine mercy.



God saw the children of Nineveh who could not discern because they had not reached the age of understanding and who, therefore, deserved to have an opportunity to have their spiritual nakedness clothed. Then, too, the animals could not be held guilty for man's sin; they needed the opportunity to be clothed with God's mercy. Nowhere else is the Principle of Sacrificial, Redemptive Clothing portrayed so clearly and convincingly as in the Book of Jonah.

MICAH
A BOOK OF KNOWLEDGE
PRINCIPLE THIRTY-THREE
EXPULSION PRINCIPLE

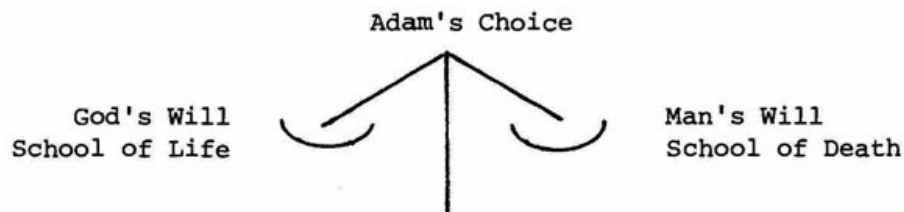


The thirty-third spiritual principle, represented by the first flower on the third branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Understanding of the LORD God, is found in the Book of Micah. This FLOWER OR FIG OF KNOWLEDGE displays the EXPULSION PRINCIPLE.

All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are also found in the Book of Genesis because Genesis is the book of beginnings. Therefore, the Expulsion Principle on the LORD'S Candlestick of truth is also the thirty-third principle in Genesis.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life (Genesis 3:22-24).

The Expulsion Principle reveals the goodness of God's will. God created Adam male, placed him in a paradisiacal garden, and gave him a choice to go to school in the school of God's will or in the school of his own will.



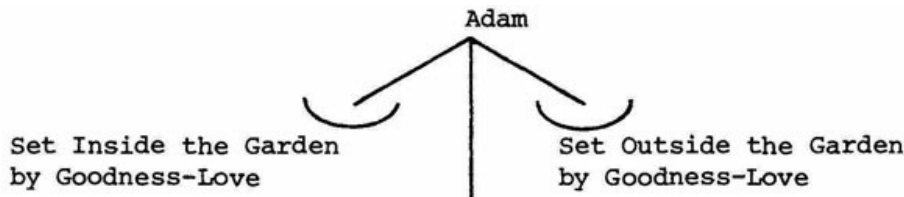
God permitted man to choose whether he would depend on God to teach him good and evil, or whether he would establish his own independence and learn good and evil on his own. When man decided to enroll in his own independent school, he also decided his ultimate fate of mortal death.

God in His great goodness expelled man from the garden so that his education might be continued in the school in which he had enrolled. Man had to take his redemptive garments and start in the kindergarten of suffering, sacrifice, and death, grow up in moral development, and receive his diploma before he could enter paradise, the New City, again.

Once man was put outside the garden, his life was to be one continual time of suffering, struggle, and act of self-

sacrificing exertion. In man's new environment, immediate death would seem a welcome, friendly playmate to help him play "hooky" from school. So, he could not die right away, for he had many lessons to learn.

If man had eaten of the Tree of Life and lived forever in his painful, mortal condition, his condition would be even worse. God could not trust man with another negative concept of the *Torah*. While he was in a condition of perfection, he had disobeyed the command forbidding him to eat of the Tree of Knowledge. God certainly could not trust him, in his imperfect condition, NOT to eat of the Tree of Life. Therefore, because of His loving goodness, God expelled the guilty pair from the garden and forced them to go to school in the little painful, school house they had chosen.



In His great understanding, the LORD God had constructed man so that his moral education could be learned spiritually, either inside the garden or outside the garden, either in pleasure or in pain.

The Expulsion Principle is simply God's loving goodness bringing to birth a new form of education. The Expulsion Principle consists of two distinctly different forces. Adam and Eve were SENT out, and they were DRIVEN out of the garden.



The word *sent* in Hebrew is *shaw-lakh* which means to send away by bringing on the way, by leading out. This word is used in relating an experience in the life of Judah.

And he said, I will send thee a kid from the flock. And she said, wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not (Genesis 38:17-20).

Judah sent (*shaw-lakh*) the kid he had promised to Tamar by the hand of his friend the Adullamite. His friend led the kid along the way. This is what the LORD did to Adam and Eve in the garden. He led them along the way to the outside.

The same principle is used in other places in the Bible. In the following scriptures are some examples.

Naphtali is a hind let loose: he giveth goodly words (Genesis 49:21).

The idea projected here is that Naphtali leads along or accompanies the words, the message for the nation, quickly, as though he were a swift, deer messenger.

The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies (Psalm 110:2).

This scripture promises that the LORD will send the rod of strength out of Zion. This Rod is none other than the Lord Jesus Christ, Who will be accompanied by the strength and power of His Father as He rules in the midst of His

enemies for a thousand years.

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame (Proverbs 29:15).

A child left undisciplined accompanies, sends, leads his mother to shame. The meaning is the same in each of these cases as when the LORD accompanied or led Adam and Eve out of the garden.

The second side of the Expulsion Principle is the “driven” side. The Hebrew word for *driven* is *gaw-rash*, which means to drive out from a possession.

Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite (Exodus 34:11).

The LORD promised Israel that He would drive out the Canaanites from the land, dispossessing them, in order for the land to be given to Israel.

The word *gaw-rash* also has a second meaning, which is to divorce a wife.

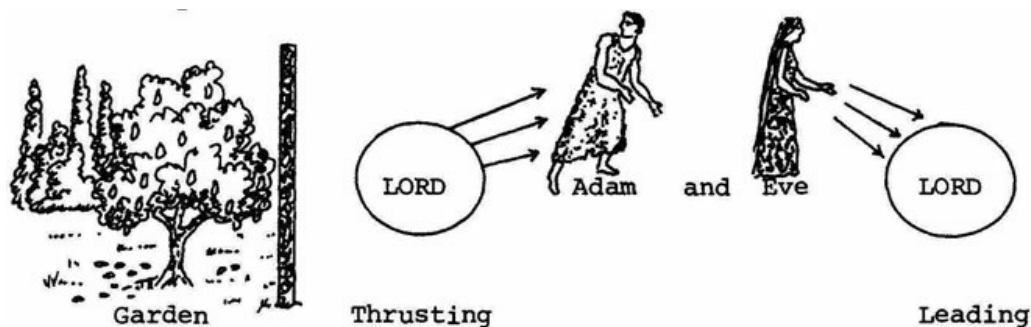
They shall not take a wife that is a whore, or profane; neither shall they take a woman put away (*gaw-rash*) from her husband: for he is holy unto his God (Leviticus 21:7).

God forbade the priests to take a wife that had been divorced, driven away, put away from her husband.

Still another meaning of the word *gaw-rash* is to be driven like the mighty force of the waves of the sea that cast up mire and dirt, forcing the dirt along in a given direction.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up (*gaw-rash*) mire and dirt (Isaiah 57:20).

Like great ocean waves, the mighty presence of God came from behind Adam and Eve, picked up their mortal dust and dirt, and forced it out of the garden. The LORD God was in front of them leading them out, and He was behind them driving, pushing, thrusting them out of the possession He had given them, divorcing them from the special relationship they had had with Him and each other in the garden.



The Expulsion Principle was experienced by Jesus in our behalf.

I. LED OUT - SENT OUT

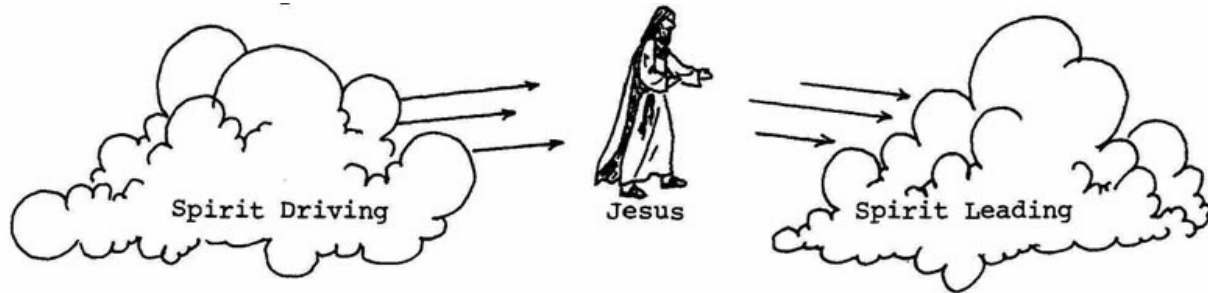
Then was Jesus led up of the spirit into the wilderness to be tempted of the devil (Matthew 4:1).

The Spirit of God was in front of Jesus leading Him away from His possession as LORD, Creator, and Master over His creation. He went forth as a creature in our place to allow Himself to be tempted by the Devil. The first man, the first Adam, was tempted by the Serpent; the Second Man, the Last Adam, was tempted by the Devil. The first Adam lost the victory; the Last Adam won the victory. Jesus was accompanied in the way by the Spirit of God.

II. DRIVEN OUT

And immediately the spirit driveth him into the wilderness (Mark 1:12).

The precious Lord Jesus was pushed by the mighty waves of God's Spirit to the wilderness to be tempted of Satan and confronted by wild beasts. Jesus was faithful inside the garden of heaven, and He was faithful outside the garden while He was on the earth. The Spirit of God was in front of Jesus, leading Him into the wilderness, and the Spirit of God was behind Him, driving Him.



It is beautiful to remember that the Spirit of God is in front of us and behind us in all temptations, and the mighty sword of the Word is present to help us overcome the enemy. These are victorious, overcoming instruments of warfare. All we all have to do is to make use of them.

The Expulsion Principle took Jesus into the wilderness. His sufferings there were only birth pains that brought His public ministry to birth.

And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all (Luke 4:13-15).

When you feel expelled, thrust out from someone or some place, remember that it is the LORD leading and pushing you to birth in a new place, a new field. Until this time, Jesus had never had this particular type of public ministry.

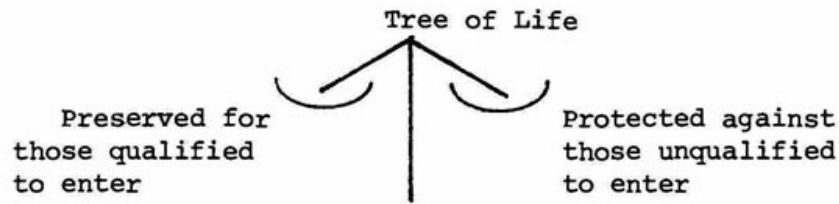
Adam and Eve had never attended the “little red school house” of suffering, self-sacrifice, and self-renunciation. Adam and Eve had only known the earth in a happy, blissful state as a friend. After they were expelled from the garden, the earth was an enemy, and man had to struggle to feed himself.

Neither had Jesus ever known this public school of suffering. He had to learn obedience in this school. “Though he were a Son, yet learned he obedience by the things which he suffered;” (Hebrews 5:8).

For Jesus, the “little red school house” included a cross, death, hell, and the grave. But on resurrection morning He received His diploma with a “degree” of all power in heaven and earth attached to it. He is able to lead and drive us all through the Expulsion Principle to spiritual maturity in Him, if we choose to attend His “Alma Mater.”

Man's removal from paradise taught him gratitude for the privilege he had in the garden of dwelling in the midst of God's glorious presence. By suffering God's absence, man learns to long for and to appreciate His presence. Adam, through disrespect and ingratitude for God's Word, established the self-sufficiency of his own senses and passions. In the school of suffering and necessity, he was made cognizant of his need for God's Word, God's guidance, and he learned about his inability to stand alone and govern himself.

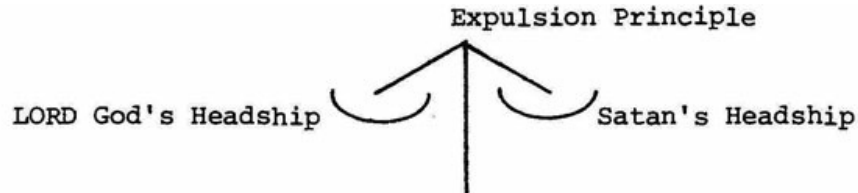
The loving goodness of God sent cherubims, bearing God's glory, with the flaming sword of His Name turning round and round to protect the way of the Tree of Life in the garden. The way and the tree were preserved and protected.



The qualified ones are those who willingly enroll in Jesus' school of suffering, self-denial, self-surrender, and give themselves over to His Expulsion principle, which denotes their willingness to be sent out, driven out according to His will. In this way, they can learn obedience and share His Word because they are willing to take His *Torah* as their Guide and Governor for all their thoughts, feelings, and deeds of life. And they are willing to stay under the protection of the flaming, fiery sword of His Name. Then there awaits them the paradisiacal way and tree.

Adam and Eve were clothed in Sacrificial, Redemptive Clothing, and then they were expelled, which lets us know it takes more than the first experience of salvation to help us find our way back to paradise or the New City. Man's feelings of insecurity and unrest are his subconscious longings for paradise. All God requires is for us to grow up in the stature of the Lord Jesus Christ and take on His *Torah* in our mind and heart.

The Expulsion Principle is seen in two ways in the Book of Micah: as it operates under God's headship and as it operates under Satan's headship.

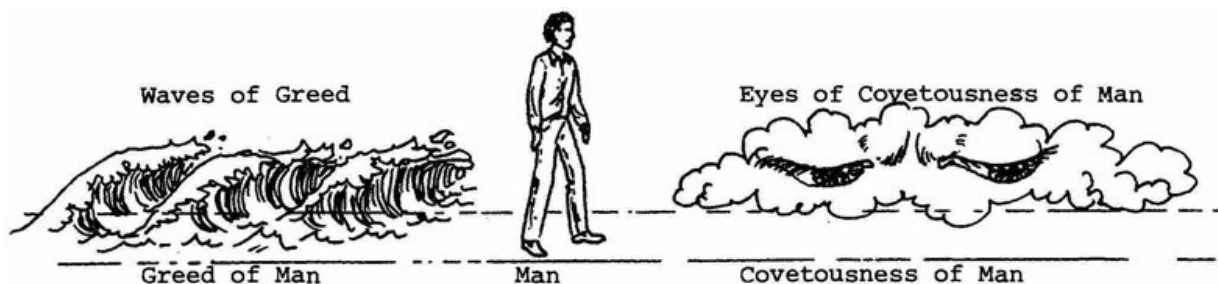


Satan's headship cannot negate or overrule God's headship. Satan usurped God's Principle of Expulsion, using it to help God's Bride, Israel, break the *Torah* in the days of the prophet Micah.

Micah lived in a commercial civilization of outstanding material, natural prosperity. However, the people's prosperity was not God-given. It was founded on their greed and covetousness which had hastened their prosperity. Their greed and covetousness had provoked them to reckless, unscrupulous competition. They were pitiless and merciless in their desire to get ahead. They were without consideration of the *Torah* and its laws which constrained unseemly behavior toward one's brother.

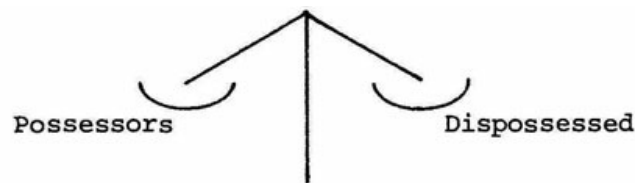
The covetousness and greed of the rapacious rich had forced the masses into miserable destitution and poverty. If it were obeyed, it was impossible under the rulership of the *Torah* for the Israeli society to be either extremely wealthy or extremely poor. The *Torah* had fixed laws of land tenure and inheritance. Israel was an agricultural society, appointed to be governed by the strict laws of the *Torah*.

The rapacious rich built up large estates by adding house to house and field to field, which the *Torah* forbade. They accomplished this with the help of their corrupt judges. Satan helped accomplish this state of affairs by the corrupt use of the Expulsion Principle.



The eyes of covetousness send man, accompany man, lead man down the "get rich quick" road. The waves of greed behind man drive him along this unholy road. When man sows his Expulsion Principle, he can expect to reap God's Expulsion Principle.

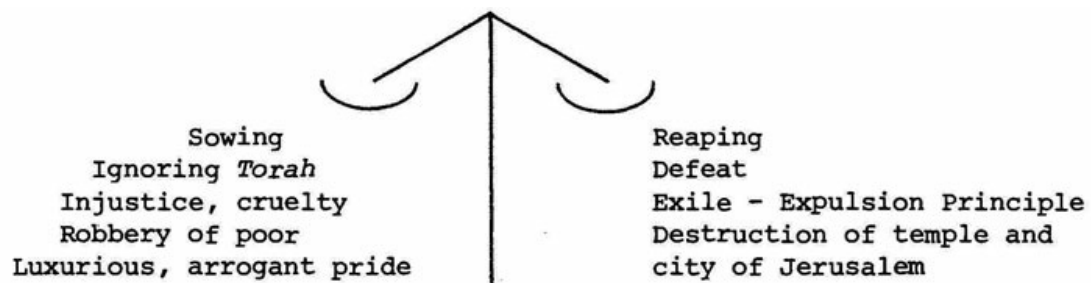
The rapacious rich were so busy practicing the corrupt Expulsion Principle that they were oblivious to the miseries and needs of the poor. There were two classes of people in Micah's day: the possessors and the dispossessed.



The miserable, dispossessed poor sought in vain for the loss of their lands which had been confiscated by the rich. Therefore, the landless farmers migrated into the wicked cities to look for work. The cities were filled with oppression, vice, crime, misery, and poverty, and the luxury and wealth of the rich. Israel became devastated with idolatry and materialistic aims and stopped seeking the LORD God and the high aims of the *Torah*.

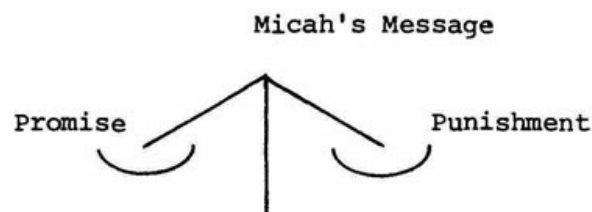
Micah, a country man, was called of God to preach and prophesy against this kind of society that had been built on corruption, tyranny, and the oppression that comes from greed and covetousness. He told them their society was doomed to God's Expulsion Principle. God would "send" them and "drive" them out of the land into captivity. Micah fearlessly denounced their kind of demoralizing pursuit of ill-gotten gain, which was a rejection and denial of the demands of righteousness made by the *Torah*. Micah denounced the unlawful practices of the day: the seizures of houses and estates, the dispossessing of the farmers, the cruel use of usury, the phony flattery used by the priests and prophets for material gain, the corrupt judgment of judges and rulers for material gain. Micah attacked their great, sinful, untrue "spiritual" concept that, since Israel was God's special, chosen Bride, no evil could possibly befall her, even though she was sowing Satan's Expulsion Principle.

Micah announced in unequivocal terms the inevitable reaping that would come to their corrupt society.



Micah announced that if they would not obey the *Torah* by adhering to God's demands for justice, mercy, and prudence in the promised land, then they could expect to be expelled or exiled from the land of promise.

Micah did not leave Israel destitute of hope over her spiritual education and moral development. He said there would come a time when the Messiah would come and redeem and restore all of Israel's exiles back to the promised land and establish their kingdom again. Micah had a dual message of punishment and promise.



Punishment and promise were the point and counterpoint harmonies of God's great concerto-like message to Israel delivered by the prophet Micah. PUNISHMENT for such a sinful society was inevitable and inescapable. However, God's PROMISES are just as inevitable and inescapable.

Micah was a great spiritual prophet. His heart was filled with intense mercy, sympathy, and compassion. He bewailed the blindness of Israel's covetousness and the misguidance of their greed. He prayed that, under the great

storm clouds of his threatenings, they would repent and be restored to righteousness.

In chapter one, Micah prophesied judgment against samaria and Jerusalem.

The word of the LORD that came to Micah and Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mournings as the owls. For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem. Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust. Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing. For the inhabitant of Moroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem. O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. Therefore shall thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel. Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel. Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee (Micah 1:1-16).

Micah revealed that an invasion was imminent, and Israel's sin was so gross she deserved a complete overthrow and expulsion. Her idolatry in Samaria and Jerusalem provoked the fierce, destructive wrath of God. The prophet further revealed that her idolatrous wound was incurable. They left God's loving goodness no other choice but to expel them from the land.

The prophet declared God's judgment upon their idolatrous practices in their high place and said the Expulsion Principle would be practiced upon them.

Pass ye away (go into exile), thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing (Micah 1:11).

Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and this house, even a man and his heritage. Therefore thus saith the LORD; Behold, against this family do I devise an evil, for which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil. In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields (Micah 2:1-4).

The LORD brought Micah's declarations to pass by giving their land to a conqueror and sending them into exile.

The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever (Micah 2:9).

Micah continually repeated the Expulsion Principle in spite of their clamor for him to stop. Micah continued his denunciation of the leaders' violent robberies which they achieved by their illegal processes. And he denounced the

false prophets for all their magic, soothsaying, and necromancy. He reiterated the Expulsion Principle.

Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest (Micah 3:12).

Micah prophesied that the people would be cast out of the land, and the land would be left totally desolate. Their luxurious capital and temple would be completely annihilated.

The Spirit of God interspersed rays of hope for Zion's future glory and restoration along with Micah's dire predictions of calamity and exile.

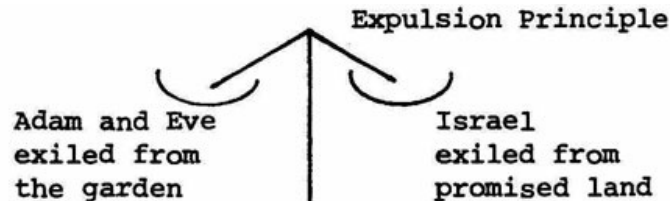
Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies (Micah 4:19).

The conquerors from Babylon, who were God's vehicles to implement His Expulsion Principle, would herd Israel together and drive them to Babylon. Thus, they would be forced to attend the "little red school house" of suffering until they were cured of the disease of disobedience to the *Torah*. They had disobeyed by practicing idolatry.

Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek (Micah 5:1).

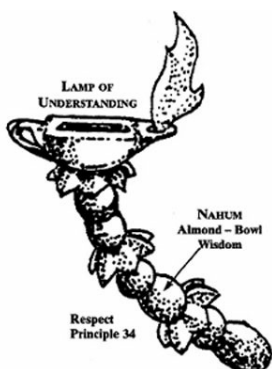
A huge ray of hope brightened Israel's sky when Micah announced the birth of the Messiah, the Lord Jesus Christ, Who would perform the glorious work of purifying Israel by finally expelling all her idols.

The loving goodness of the LORD exiles His people in order to enroll them in the school of suffering outside the land so that He might continue their spiritual education and moral development. The comparative analysis between the expulsion of Adam and Eve from the garden and Israel's expulsion from Canaan's Land is clear and plain.



The loving goodness of God exiles us from people, places, and things in order to continue teaching, instructing, and making us learn His divine *Torah*, His Law of Truth.

NAHUM
A BOOK OF WISDOM
PRINCIPLE THIRTY-FOUR
PRINCIPLE OF RESPECT



The thirty-fourth spiritual principle, represented by the second almond bowl on the third branch on the right hand side of the Candlestick which supports the Lamp of the Light of the Understanding of the LORD God, is found in the Book of Nahum. This ALMOND BOWL OF WISDOM displays the PRINCIPLE OF RESPECT. Because the LORD God respects His holiness, He deals with sin.

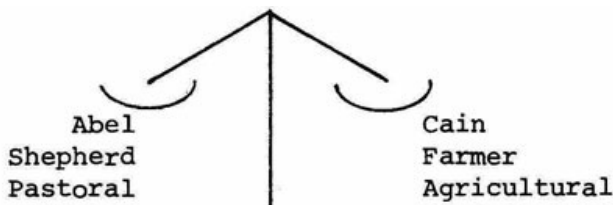
All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are also found in the Book of Genesis because Genesis is a book of beginnings. Therefore, the Principle of Respect on the LORD'S Candlestick of truth is also the thirty-fourth principle in the Book of Genesis.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering (Genesis 4:1-4).

The LORD God, in His great form of wisdom-respect and the Light of His Understanding, always instructs man what to do and what not to do, and He faithfully warns him beforehand of the punishment that will be imposed for disobedience in DOING WHAT SHOULD NOT HAVE BEEN DONE (commission) and in NOT DOING WHAT SHOULD HAVE BEEN DONE (omission).

Adam knew his wife, Eve, and she conceived and bare a son whom she called Cain. In her proud ecstasy, egotism, and vanity, she thought that she, by herself, had acquired the promised Seed from the LORD. Cain's name comes from the Hebrew word meaning property. Then she bore another son and called his name *Abel* which means transitoriness, futility, vanity, breath. Abel's life ended in futility.

Eve's two sons were completely opposite in name, occupation, character, and in the way they worshipped the LORD.



The sharp contrast in the occupations chosen by Cain and Abel indicates the sharp contrast between their characters. As a farmer and agricultural person, Cain had to expend his bodily energy and powers in order to earn his bread by the sweat of his face. Cain labored and toiled, fertilizing the soil with his own precious sweat in order to produce bread he could eat. Therefore, a part of Cain was in the soil (in the form of his sweat), and a part of the soil was in Cain (in the form of bread). Thus, Cain was joined to or made one with his property. Cain was chained to the soil, and the soil was chained to Cain.



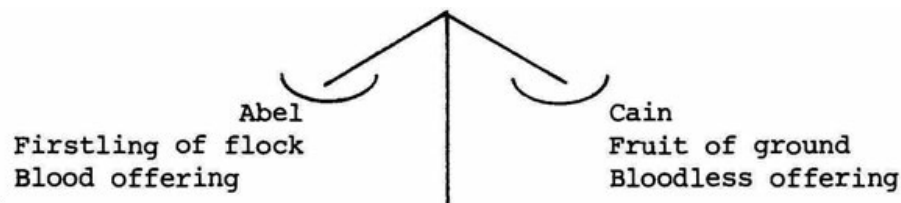
Cain became proud of his possessions and proud of his achievements. Cain became earthbound because his sweat was in the earth, and the bread of Mother Earth was in him. So Cain's soul also sank down to the clods of earth and became one with them.

The agricultural people were the first ones to beget slavery and idolatry. This is one reason the *Torah* instituted Sabbath days and Sabbath years of rest from working the soil, the clods, so that man's union with the soil might be broken and so that he could remember that the earth is the LORD'S, not man's. Man must remember that his mission in earth is to understand that the LORD'S plan for him is to receive the *Torah*, the Law, in his heart and mind through the LORD Jesus Christ.

Abel, no doubt being fearful of the curse that God had placed upon the ground, chose the occupation of a shepherd. The eating of meat was prohibited at that time; however, the milk, butter, wool from living animals, and the skins of dead animals were a great blessing.

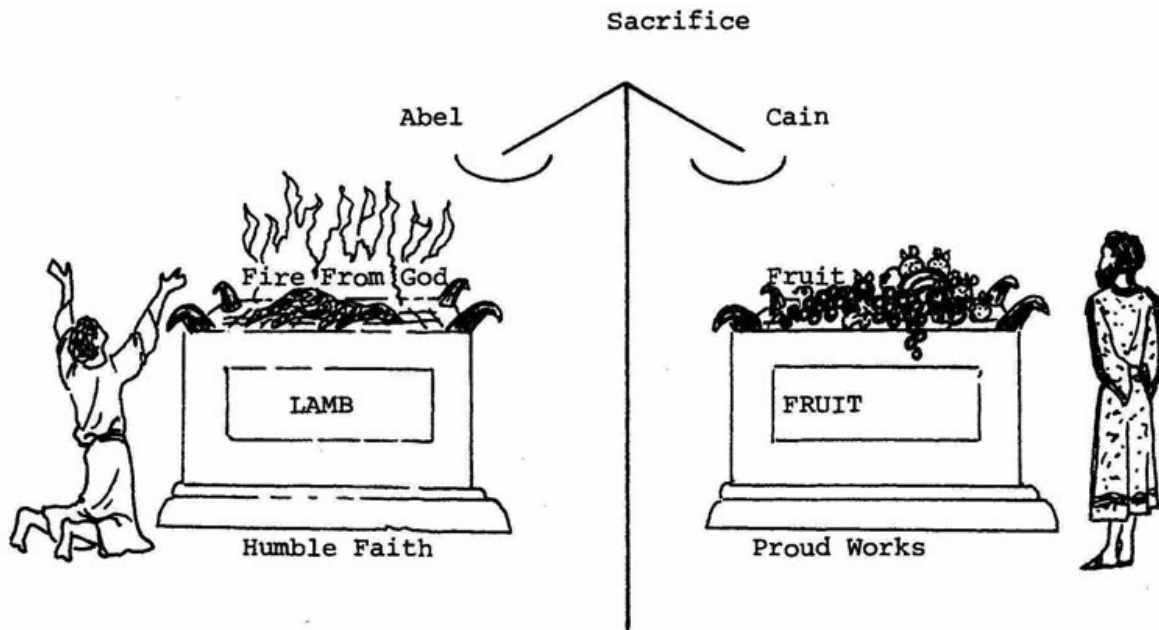
Abel had another great advantage in living a pastoral life. The shepherd occupation did not require the same output of energy. It was not as great a strain on the mind. Therefore, the shepherd's spirit, soul, and body were freer and had greater opportunity to meditate upon the Name of the LORD God and spiritual things. Abel dedicated himself to this higher ministry!

Also, there was a sharp contrast between the offerings that Cain and Abel brought unto the LORD.



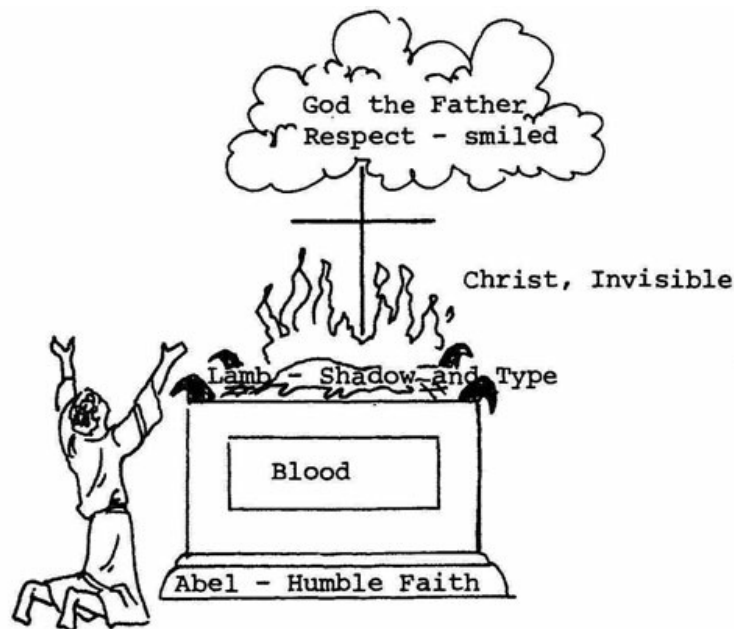
Cain first offered his fruit of the ground because he was the firstborn. He offered God his WORKS, mixed with his sweat, as a means of his salvation. From the beginning, God had taught Adam, who was the priest of the family, the kind of blood offerings that would be acceptable to the LORD. Adam had to have taught his sons the truth, for his younger son, Abel, knew and understood the kind of blood sacrifice to bring.

Truth is more ancient than error. Worship of the LORD God is more ancient than atheism. Worship is an ancient institution. Abel understood by the Light of Understanding that a blood sacrifice, a shadow and type of the Blood of Christ, would be the only sacrifice that the LORD God would accept. Abel knew that only the blood offering could wash away his sin, making him righteous by faith in the blood. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matthew 23:35). Abel's sacrifice was a more excellent one than Cain's because it was a sacrifice of salvation by faith. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Hebrews 1:4). Cain's sacrifice was one of "salvation by one's own works."



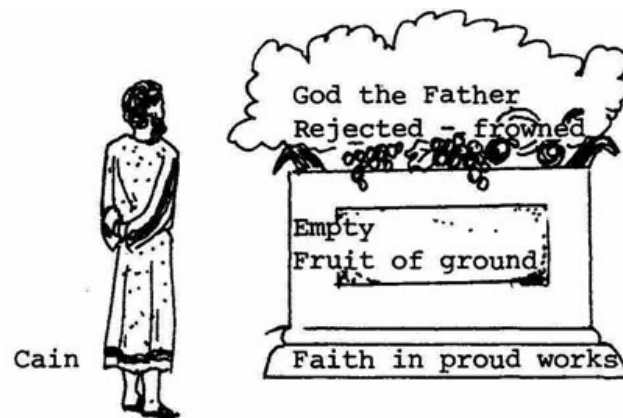
The LORD God looked down on these two contrasting altars. He saw Abel's humble faith in the blood, and He respected Abel's offering by sending fire from heaven to consume the sacrifice, just as He sent fire from heaven to consume the acceptable sacrifice offered by Elijah. "Then the fire of the LORD fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (I Kings 18:38). The LORD rejected or disrespected Cain's offering.

In the Old Testament dispensation, when a person offered a blood sacrifice for salvation, looking forward by faith to Calvary, God the Father sent Christ to bring fire from heaven to consume the sacrifice. The invisible Christ stood over the sacrifice, making it acceptable to the Father. Christ was the Mediator in the Old Testament as well in the New Testament.

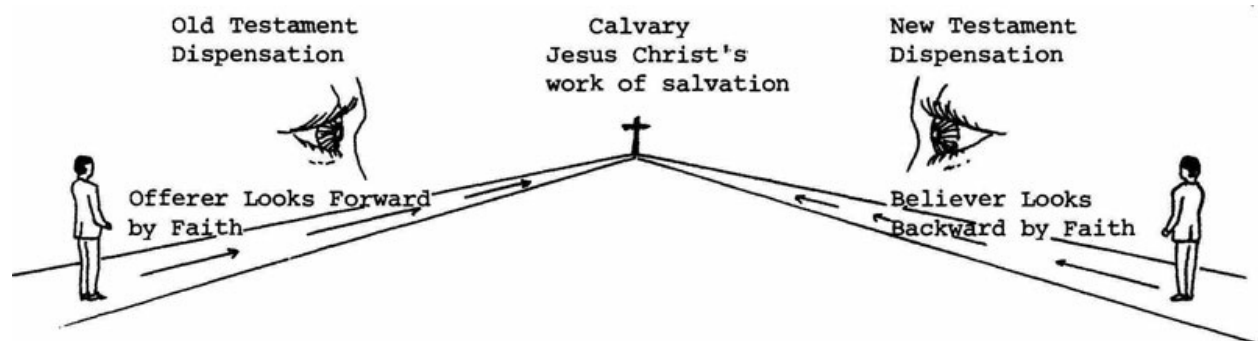


The Hebrew word *respect* is almost identical to the Hebrew word for *Jesus* which means to be well off, prosperous, wide, roomy, free, large, to be saved, victorious, Saviour. God always respects those things to which His Son is attached. When the Son saw a blood sacrifice offered by faith in the Old Testament, He attached Himself to

the sacrifice. Then the Father-God respected the sacrifice by forgiving the offerer and liberating him from sin, enlarging his soul, and filling it with love, peace, and joy. Thus, the offerer came to know the Saviour by faith in the Old Testament, too.



God could not accept Cain's offering because His Son, the Mediator, was not attached to it. We must look by faith to the works of Jesus Christ at Calvary for salvation, not to our own works.



Cain's countenance fell; that is, all his mental energy and powers of intelligence fell down from the high expectation of having the heavenly fire join his sacrifice, too. Cain's countenance betrayed the malicious rage and passionate envy he had against God and his brother.

Cain blamed God for making the difference in the offerings when he, himself, was the guilty one who had made the difference. It has always been the pattern of behavior of presumptuous sinners to have malicious rage and passionate envy against humble believers who have been distinguished and dignified by God's favor.

God tried to reason with Cain by showing him that if he would bring the proper offering he would gain God's respect, gain preeminence over his brother as firstborn, and gain salvation and liberty for his own soul. God promised him that punishment awaited him in the world to come unless he repented.

Sin is like a wild animal. If it is not conquered and washed away by the blood, it will grow and devour a person as its prey.

Cain would rather have remained joined to his own proud works than to have humbled himself, been obedient, and been counted worthy of God's respect through Christ.

It is so beautiful to have the Lamp of Understanding burning in the heart, which knows that the heavenly Father's respect is obtained through His Son, Jesus Christ.

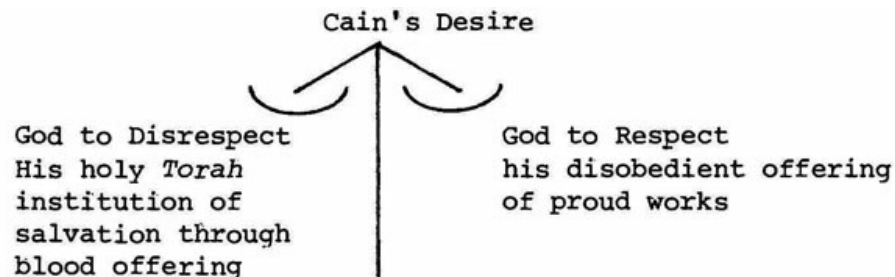
The word *respect* means looking at with attention, regard, care.

Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually (Psalm 119:117).

David prayed for the LORD to hold him up so he, in turn, could look continually with respect upon the LORD'S statutes.

The word *respect* also means holding in high esteem, regard, reverence. Cain's crooked mentality expected God

to pervert His holy *Torah* and disrespect His own holy will in order to respect his corrupt will.

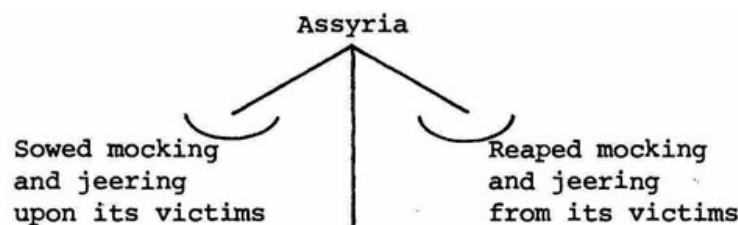


We are often like Cain. We want to get God's attention without placing Jesus upon our fleshly nature. When the heavenly Father sees His Son abiding upon our nature, He respects the prayer, then, and changes things according to His will. God's respect for His *Torah*, His Name, and His Son constrains Him to punish sin.

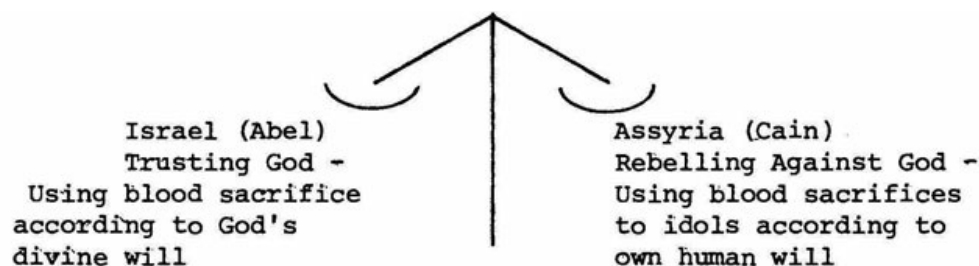
The main theme of the Book of Nahum is the teaching of the Principle of Respect. The prophet Nahum's message was for Ninevah, the capital city of Assyria. When Jonah had preached to the great city earlier in history, it had repented in sackcloth, and God had spared it. However, Assyria was soon steeped in its former wickedness.

The Assyrians' conquests were achieved because of their superior ability and skill and their cold, inhuman disregard for the feelings of others. Assyria was ruthless toward its captives, whom they shut up in cages, making open spectacles of them as spectators passed by to mock and jeer.

God's respect for His *Torah*, His Name, and His holiness demanded punishment for the mighty beast of Assyria, who stalked the earth, devouring its poor, helpless prey in merciless, pitiless, greedy rage. God's punishment for Assyria was in consonance with its crimes. This proud, arrogant empire ultimately collapsed under the same mocking and jeering of its former victims. Assyria sowed mocking and jeering; consequently, it reaped mocking and jeering.

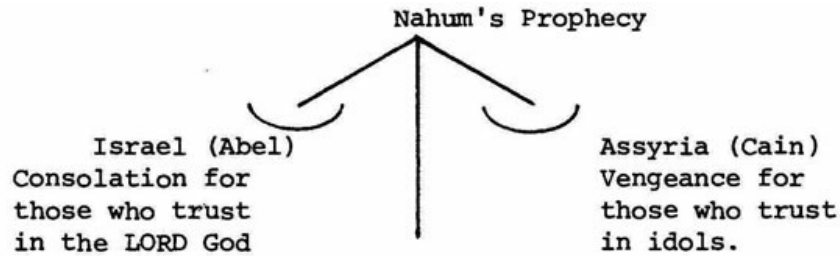


The same sharp contrast is seen between Assyria and Israel that was seen between Cain and Abel.



God's outrage against Assyria's gross, arrogant disrespect toward Him and His creatures constrained Him to pour out just judgment on the Assyrian empire, the den of lions. God made Assyria an object lesson to the nations of the world as He taught them His Principle of Respect. If a nation does not respect the true God and practice just, righteous government, God's Principle of Respect will punish it by removing it from the face of the earth. History is an eternal witness of this truth. Righteousness is the only true reason for any nation to be exalted and to continue its existence.

Nahum announced the fall of Ninevah and the judgment and destruction of all who oppressed Israel. Out from his one message to Nineveh, Nahum presented a dual message: consolation for Israel (Abel) and vengeance for Assyria (Cain).



This dual message was one unified, consecutive whole because the coming vengeance to the oppressors would be consolation to the oppressed. Nahum encouraged and consoled his brothers and sisters in the LORD God, assuring them in the midst of their alarming, dangerous position that the mighty beast Assyria, which had already carried the ten tribes captive, would not prevail against Jerusalem. He assured them that Ninevah, the heart of the great beast, would fall, not by accident, but by the LORD'S great Principle of Respect which metes out punishment and judgment to the disrespectful.

Nahum alternated his dual message of consolation and vengeance between God's people and Assyria.

VENGEANCE ON ASSYRIA:

The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him (Nahum 1:1-6).

Nahum revealed the LORD God as a jealous, avenging God Who teaches His respect for His truth, His *Torah*, by punishing the arrogant enemies of His *Torah* and His people. A sinner cannot escape with impunity. God reserves His wrath until the enemy fills his cup of wickedness.

Assyria exiled Israel three times; therefore, its three punishments were to be congruous with its three crimes. The LORD God made provision to cleanse sin through faith by the blood sacrifice of offerings unto Him. To the guilty who refuse His provided way, punishment is meted out. So for vengeance on Assyria, the LORD God enlisted a mighty army from nature: all the elements of whirlwind, rain, storm, clouds, sea, dust, and earthquakes, mobilizing them as troops to bring punishment and judgment upon the world of His enemies.

If the mighty mountains and seas quake at His presence, what mere, mortal man or kingdom can think itself impregnable?

CONSOLATION TO HIS PEOPLE:

The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust him (Nahum 1:7).

The LORD is good to note and respect those who take refuge in His provided blood way. The LORD God knows those who respect Him; therefore, He spares the righteous. He is a reliable Helper in the midst of the storm. "But the salvation of the righteous is of the LORD: he is their strength in the time of trouble" (Psalm 37:39). Israel did not need to fear the threats of Assyria.

VENGEANCE ON ASSYRIA:

But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the

second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor. Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more (Nahum 1:8-12).

Nahum revived his funeral dirge entitled “Doom of Assyria.” The prophet sarcastically asked Assyria what it could do in the face of God’s promised decree of doom. God’s anger would burn and destroy Assyria like fire burning dried thorns. The beastly empire of Assyria was like worthless, ignoble, dried thorns, good for nothing but fire. God’s punishment was to be so complete in its destructive force that there would be no reason to afflict Assyria again because there would be nothing left to afflict.

CONSOLATION TO GOD’S PEOPLE:

For now will I break his yoke from off thee, and will burst thy bonds in sunder (Nahum 1:13).

The prophet consoled, encouraged, and assured Judah that the Assyrian yoke would be broken from off her neck. She would be able to breathe freely again in joyous victory.

VENGEANCE ON ASSYRIA:

And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave: for thou art vile (Nahum 1:14).

The LORD God commanded the total destruction of the beastly empire so that even the name of it was to be obliterated. Through His prophet, God assured the Assyrians that His respect for His Name, LORD God, demanded Him to make graves for all the numerous false, worthless deities worshipped by them. God’s punishment would break Assyria’s tyranny once and for all!

CONSOLATION TO GOD’S PEOPLE:

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off (Nahum 1:15).

Assyria’s promised defeat was good news for Judah. The good news was to be announced from the mountain tops of Israel. Israel and Judah again would be free to demonstrate their respect for God’s provided way of sacrifices and feasts, and they could rejoice in praise and thanksgiving before Him.

VENGEANCE ON ASSYRIA:

He that dasheth in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy power mightily (Nahum 2:1).

Although its attempt to fortify itself against the approaching enemy would be futile, the maul (Assyria) that had attacked Israel and Judah now had to prepare its gates for an attack from the Medes. The prophet mocked sarcastically as he told the foolish, boastful, overconfident Assyria to fortify itself mightily!

For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches (Nahum 2:2).

With Assyria’s overthrow, Israel would be restored to glory and power. God’s vine, Israel, had been plucked and

marred by the greedy paws of the beastly Assyrian empire.

VENGEANCE ON ASSYRIA:

The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk: they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts. But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry: but none shall look back. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees-smite together, and much pain is in all loins, and the faces of them all gather blackness. Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard (Nahum 2:3-13).

Woe to the bloody city! it is all full of lies and robbery: the prey departeth not: The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses: Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. They also shall be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater. Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars. Draw thee waters for the siege, fortify thy strong holds; go into clay, and tread the mortar, make strong the brickkiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually? (Nahum 3:1-19).

Throughout the rest of the book, Nahum continued his sorrowful, sad funeral dirge about the bloody, lying city of Nineveh.

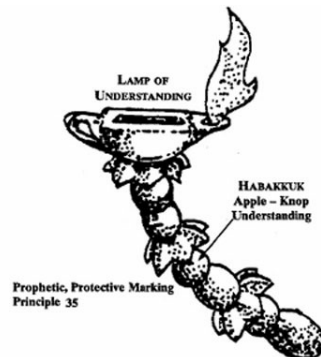
The wicked queen, Nineveh, was to be uncovered and left void and waste. The city of harlotry was to be left bare

and vacant. The mighty den of lions, lionesses, and whelps was to be spoiled. There could be no assuaging the hurt, no lessening of the pain, no healing of the breach; her wound was to be incurable, and her ruin irreparable.

God's respect for His Name, LORD, and for His holiness demands His judgment and punishment for the guilty sinner. God's Wisdom and Understanding has provided an escape for those who put their trust in His provided way of humility repentance and faith in the precious shed Blood of His only begotten Son, Jesus Christ.

Remember God's respect for the obedient Abel and His disrespect for the disobedient Cain in the Creation story, and how His same principle of Respect worked AGAINST the wicked Assyrian capital by bringing vengeance, while at the same time it brought consolation FOR His people, Israel.

HABAKKUK
A BOOK OF UNDERSTANDING
PRINCIPLE THIRTY-FIVE
PROPHETIC, PROTECTIVE MARKING PRINCIPLE



The thirty-fifth spiritual principle, represented by the second knop on the third branch on the right hand side of the Candlestick which supports the Lamp of the Light of Understanding of the LORD God, is found in the Book of Habakkuk. This APPLE OR KNOP OF UNDERSTANDING displays the PRINCIPLE OF PROPHETIC, PROTECTIVE MARKING.

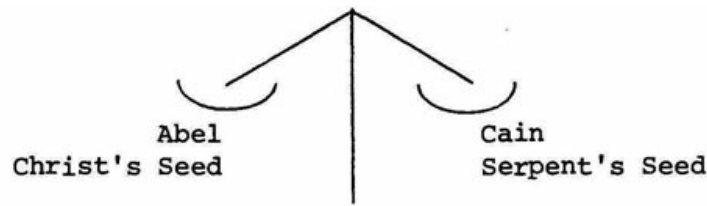
The Prophetic, Protective Marking Principle is also found in the Book of Genesis because Genesis is the book of beginnings; and as such, it contains each of the sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him (Genesis 4:8-15).

This portion of the story of Cain and Abel was recorded for many spiritual reasons. One important reason was to reveal the LORD'S Prophetic, Protective Marking Principle.

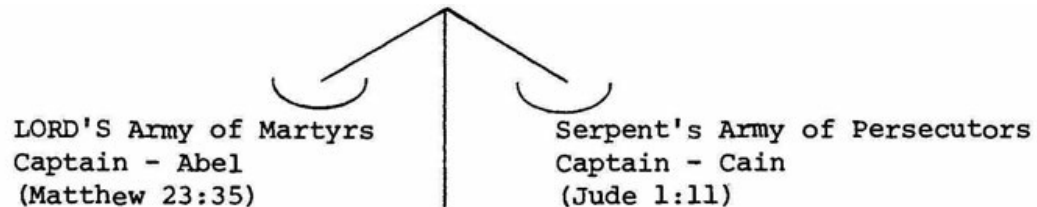
After Cain's offering had been rejected, he talked with his brother, Abel, and told him that the LORD had not received his offering. (However, God's rejection of Cain was TEMPORARY and NOT PERMANENT at this point. God's final judgment in the matter depended on Cain's decision.)

After time had passed, Cain rose up against Abel. The Hebrew word for rose is *koom*, which means to lift up and also to be an enemy. The connotation of *koom* is to literally get up, set out, go toward the other. This implies that the brothers were not in close proximity to each other. Cain was in his field tilling the soil; and Abel was in his field tending his flocks. They were quietly engaged in their usual occupations when the Serpent brought the dreadful and appalling idea to birth in Cain's mind that he should kill Abel. The ever present enmity between the Seed of Christ and the seed of the Serpent quickly manifested itself in the world.



The fact that Cain ROSE UP revealed that he had plenty of time to meditate upon what the Serpent had put in his mind to do. Without a just cause, Cain killed his brother simply out of vicious jealousy. He sprang upon Abel with the lightning rapidity of a leopard. Like a ravening wolf, Cain's hungry jealousy impelled him to seek Abel as his prey. Cain's green, vulture-eyes of jealousy caused him to swoop down ferociously upon Abel with a deadly blow. Cain desired to possess and build his kingdom by his own proud, arrogant violence, instead of building God's way with humble submissiveness and obedience.

Cain's fallen, angry countenance against God worsened until it rose up and murdered Abel. The magnitude of Cain's sin was far-reaching. His anger and rebellion were against the light of God's Law, against the life of Abel, and against his own conscience that had been enlightened about what God's will was in his life. The bitterness and wormwood of his angry jealousy made his mind fertile soil for the Serpent's idea or seed-thought of murder. Therefore, Abel became the captain of the LORD'S host of martyrs, and Cain became the captain of the Serpent's ignoble hosts of persecutors.



From the beginning, the flesh has persecuted the Spirit. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Galatians 4:29). This persecution will continue until the LORD God puts down ALL the opposing rulership and warfare of His great enemy, the Serpent.

God recorded the story of Cain and Abel to be used as a textbook for man's moral education in the "little red school house." He is interested in man's learning the fallacies in what the Serpent says, the depth of sin, and the punishment of envy, hatred, malice, and murder of the truth.

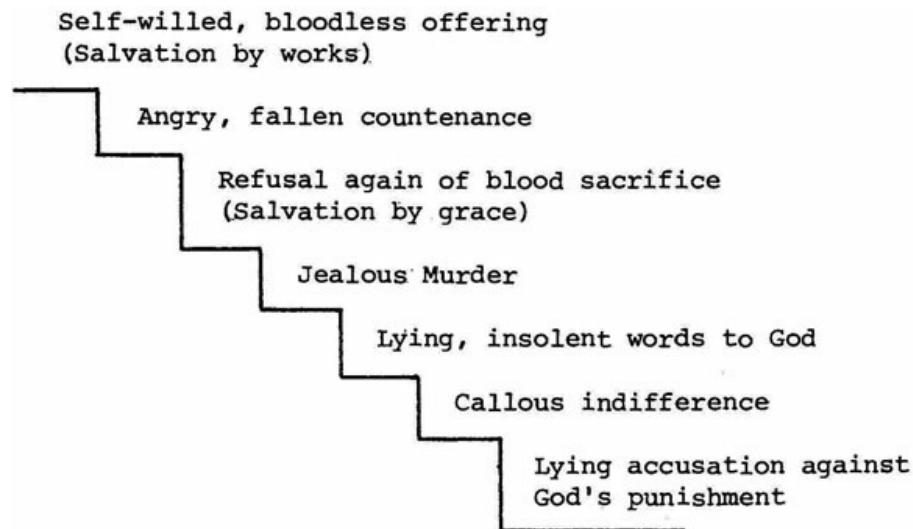
God, the Judge, immediately convened court for the trial and condemnation of the first murderer. He made immediate inquisition on behalf of the blood of righteous Abel, whose blood and death were precious in God's sight.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight (Psalm 72:14).

Precious in the sight of the LORD is the death of his saints (Psalm 116:15).

God's arraignment was evident in the question He asked Cain, "Where is Abel, thy brother?" God's inquiry contained the whole depth of the criminal depravity in Cain, a depravity which destroyed Abel's life and broke the unity and harmony of the family. God, in His great mercy, questioned the criminal in order to give him an opportunity to confess and repent. Cain answered God with lying, insolent words.

Cain's proud, arrogant rebellion carried him further down the stairway of sin and degradation.



When Cain's behavior is compared with Abel's, it is easy to see the gross lack of respect that Cain showed toward God and his brother.

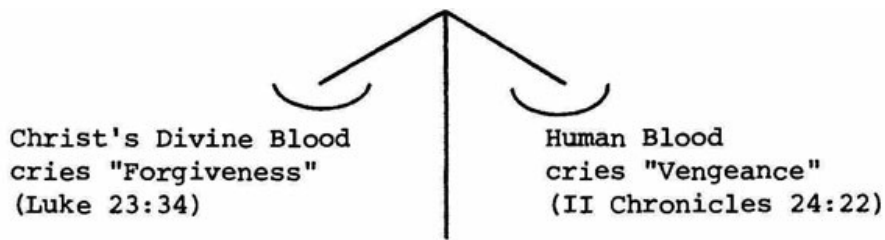
Abel	Cain
1. Offering of Blood; salvation by grace through faith	1. Self-willed, bloodless offering of his own works
2. Worship and union with God and His respect	2. Angry, fallen countenance
3. Innocent and submissive to his brother	3. Refusal again of blood
4. Martyr for truth	4. Jealous Murder
5. Voice of blood cried to God	5. Lying, insolent words to God
6. Respectful silence to God's delayed vengeance	6. Callous, indifference to his brother
	7. Lying accusation against God's punishment

Cain answered God's question with an insolent question of his own, saying: "I know not: Am I my brother's keeper?" In other words, "You look after him. You created him. If he is missing, You are to blame. He is old enough to care for himself. I never assumed responsibility for him. I have enough to do to take care of myself." Cain's jealousy was still accusing God of making Abel the important one and himself the unimportant one by suggesting that Cain was the guardian of his younger brother.

In his insolent, questioning answer to God, Cain revealed his cold-blooded philosophy: "every man for himself." This theory is based on violent, underlying hatred that is ready to destroy anything or murder anyone who gets in the way of the establishment of one's worldly kingdom.

The Great Judge continued Cain's arraignment, completely ignoring Cain's false, frivolous questions. "What hast thou done?" the LORD asked. "The evidence, the voice of thy brother's blood crieth against thee." The Hebrew word for *blood* is a plural word, *dawm*. So, not only Abel's blood cried out as a witness and a prosecutor of Cain, but all the blood of the people, who would have lived had Abel lived and fathered children, cried out, too.

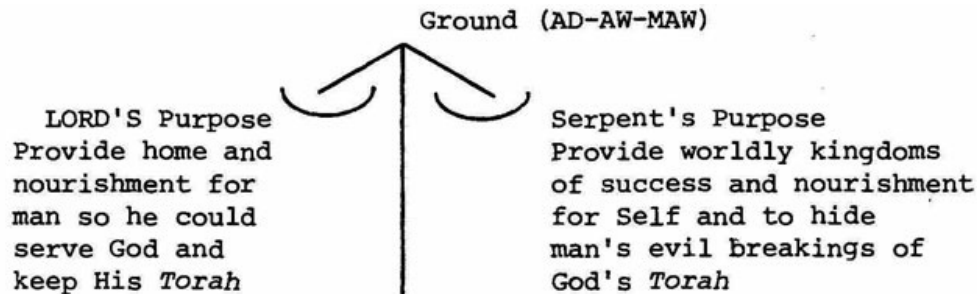
Human blood cries for vengeance; the divine Blood of Christ cries for forgiveness.



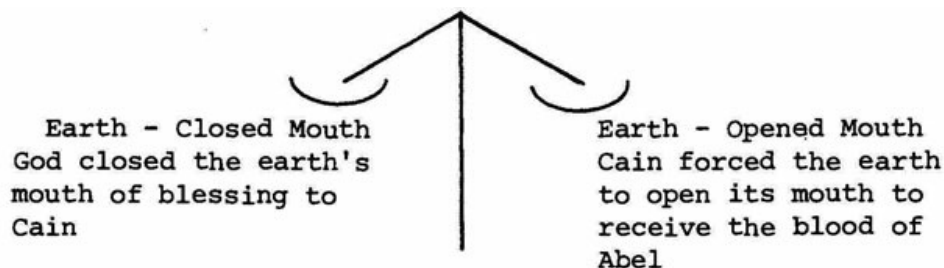
The Hebrew word for *from* means "in union with," which reveals that the ground also cried out in union with Abel's blood against Cain.

It is important in this study to differentiate between the Hebrew word for ground (AD-AW-MAW) and the Hebrew word for earth (EH-RETS). Man was taken from the highest dust of the ground, AD-AW-MAW. The ground (AD-AW-MAW) was the outer terrain of the tillable part of the earth or soil that was given to mankind to use to produce food for himself in order that he might live a dedicated life to God and keep His *Torah*. A murderer, by disrespecting God's rights and the rights of his brother, forfeited his privilege of using the productivity of the ground for his livelihood. Therefore, the ground (AD-AW-MAW) cried with Abel's blood.

The ground was forced to open its mouth in order to receive the blood of Abel. The Hebrew word for OPEN is PAW-TSAW, which means to split, divide by force, to gape upon in fierceness. This same Hebrew-word is used prophetically in Psalms to describe the crucifixion of Jesus, when wicked men forced open the fountain of blood in His precious body by gnashing upon Him with their teeth. "They gaped (PAW-TSAW) upon me with their mouths, as a ravening and a roaring lion" (Psalm 22:13). The ground was forced to open its mouth and drink the blood of Abel; therefore, the ground cried in union with Abel against Cain.



When the LORD God, the Just Judge, passed sentence upon Cain, He separated the murderer from the earth, the source of his nourishment. (The Hebrew word used for earth in this case is still AD-AW-MAW, ground.) Cain sowed the seeds of sin against the earth; consequently, he had to reap the fruit of his sin.



"And now art thou cursed from the earth,..." When men are in harmony with God and each other, all creation flows harmoniously for their happiness and prosperity. But a kingdom built on violence and the violation of God's rights and the rights of others brings separation, loneliness, and isolation from the fragrant blossoming prosperity of God and His creation.

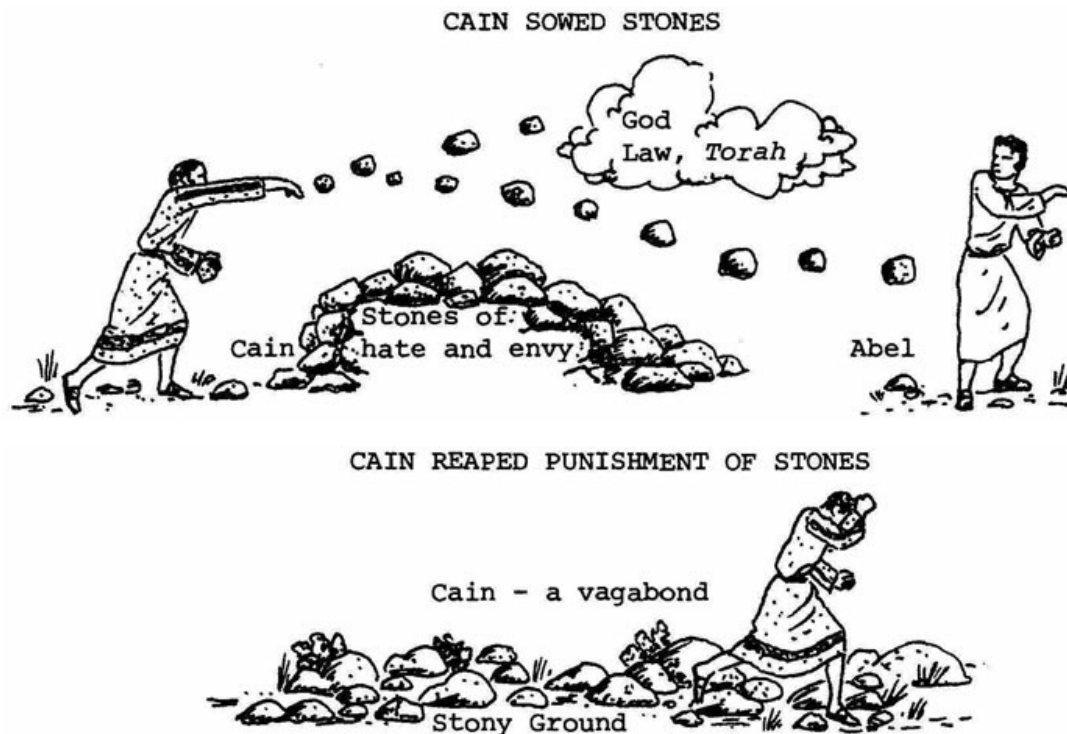
Henceforth, the ground (AD-AW-MAW) was to CLOSE HER MOUTH against Cain and not yield her fruit. No longer could Cain, through his proud cultivation of the soil, bring to God a proud offering produced by his own proud strength. No more could Cain force the ground to open its mouth to cover his wickedness. Cain was to be a fugitive, unsettled, constantly fleeing from God, and forever running from ground to ground. But in each place he

would endeavor to till the soil, he would find the closed mouth of the ground.

Cain was to experience the divine sentence of being a vagabond for seven generations. Thus, he was to be divorced from his pride and joy of tilling the ground. As a vagabond in the earth, he would live a shiftless, irresponsible, and worthless life, only to find the ground's mouth permanently closed to him. Cain was to be known as an idle, shiftless rascal and beggar.

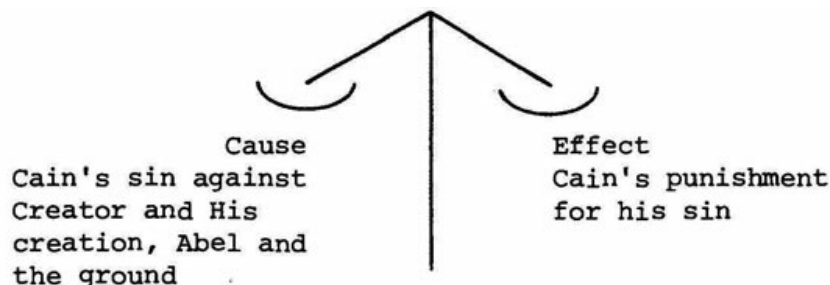
Cain was not brought to realization of his guilt by what he had done to God, or by what he had done to Abel, but by what he had done to himself. He had not realized that by allowing his irritated egotism to murder Abel, he had in reality **MURDERED HIMSELF**: as a son who was on speaking terms with God, as a brother of man, and as a tiller of the ground (AD-AW-MAW).

The hard, stony heart of Cain sowed hard stones of hate against God, His *Torah*, and Abel; therefore, he reaped hard, stony ground under his feet.



Cain declared that being driven from the face of the ground, being hidden from the countenance of God, unsettled and friendless on the earth, and being an object for anyone to slaughter was more than he could bear. Therefore, God, in His great justice and mercy, set a miraculous mark upon Cain so he could live seven generations, bearing his punishment and being a living, prophetic witness of God's judgment against murderers. Also the mark on Cain spoke of a living punishment which made staying alive worse than death.

Abel's blood and the ground cried "death-vengeance," but God's punishment cried "live" in your unrepented sin. Cain was never concerned about the **CAUSE**, which was his dastardly deed against the Creator and His creation. He was concerned only with the **EFFECT** of his sin, which was his punishment.



There cannot be any true repentance until there is godly conviction and godly sorrow for the cause, the sin. If we receive the conviction that God's Word brings to us, it will work godly sorrow in us. Cain was never sorry about the cause, as far as we can tell from the scriptural account. He was only sorry about the effect he had to suffer. Cain accused God of being unfair in His judgment because he thought God had made the punishment greater than his sin.

After Cain's lying accusation against God's justice, God, in His great understanding, extended Cain's punishment to include seven generations by branding Cain with His miraculous, Prophetic, *Protective* Mark. For seven generations, Cain was turned into a living sign, which warned mankind of the effect of the sin of murder. Then the "textbook," which was an account of his life, was left in the "little red school house" for all mankind to read. Its pages taught man WHAT NOT TO DO.

The mark set upon Cain was a visible sign or impression which God stamped on his body. The LORD God used some visible, hard, divine substance upon Cain's soft body to make an incision that left a permanent indentation, a visible sign by which Cain could be distinguished, recognized, or detected. God left a mark of His convicting influence upon Cain. He would never be able to excuse himself for the murder of his brother.

The Hebrew word for MARK is OTH, meaning a flag, beacon, omen, prodigy, evidence, miracle, sign, token. Cain's mark was something extraordinary that excited astonishment. It was a marvel.

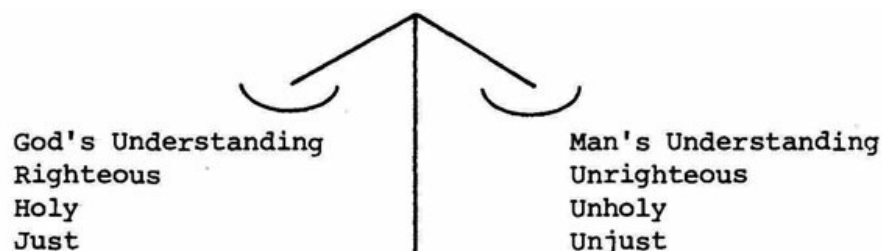
The mark was prophetic. It foretold Cain's past AND future so that all who met him knew what he had done and what his punishment was. The mark also was protective. It carried divine inspiration that instructed all who came near Cain not to take vengeance on him. The mark announced God's future vengeance upon him, which came upon him after seven generations.

Some Jewish sources say that God wrote His tetragrammaton Name upside down on Cain's forehead as a punishment for his sin against the Name.

When Adam and Eve sinned, they were separated from the glory of God from the West, inside the garden. Then Cain's sin separated him further from the glory of God from the East, outside the garden. Cain was left with his own independent choice which he made apart from God.

This same Prophetic, Protective Mark Principle is found in the Understanding Book of Habakkuk.

The ways in which the Prophetic, Protective Mark Principle in the Book of Habakkuk parallel the story of Cain and Abel are both astounding and amazing. In Habakkuk, the fallen nature of man is portrayed through the Chaldeans who were against the holy, righteous nature of God. The same fallen nature that caused Cain to murder Abel was the same nature that caused the Chaldeans to murder the Israelites who carried the Seed of Promise. And the fallen nature that caused the human side of the voice of Abel's blood to cry for immediate vengeance was the nature manifested in Habakkuk's complaints to God for immediate vengeance against the Chaldeans.



Habakkuk's name means to embrace or to wrestle. Habakkuk embraced God in love on one side, out of his spiritual man, but on the other side, in his carnal, darkened understanding, he verbally wrestled with God challenging Him for allowing the innocent to suffer and the wicked to prosper.

The fifty-six verses of the Book of Habakkuk are divided so that they form the beautiful, six-sided seal of the Star of David or the Seal of the Bride.

THE SIX-SIDED SEAL OF TRUTH IN THE BOOK OF HABAKKUK



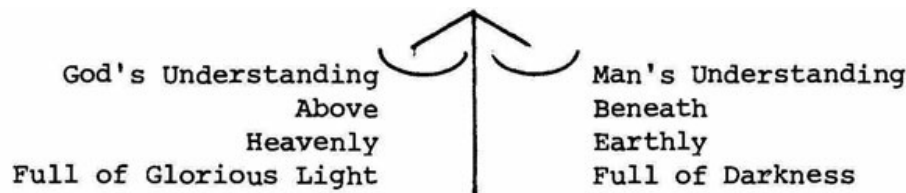
I. FIRST SIDE OF THE SEAL OF TRUTH OF GOD'S PROPHETIC, PROTECTIVE MARK

The burden which Habakkuk the prophet did see. O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth (Habakkuk 1:1-4).

The cry of Abel's blood from the ground was a cry for vengeance on wicked Cain. Generations later, Habakkuk wailed the same tune, challenging God for not visiting immediate judgment on the wicked Chaldeans. Man's darkened understanding dates back to the original sin of Adam and Eve, which makes man's mind an ancient wrestling arena where his unenlightened understanding cannot see God's eternal plan. But the first side of God's Prophetic, Protective Mark of the Seal of Truth teaches us not to cry out of our human, temporal, darkened eyesight for immediate judgment because God's judgment takes in the whole life--in time and eternity.

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isaiah 55:7).

Man's understanding is beneath, that is, earthly and dark. Man's understanding does not comprehend fully God's Master plan for the present, much less His eternal Master Plan of the past and for the future. God's perfect Lamp of Understanding comprehends fully His eternal Master Plan for the past, present, and future. His Understanding is above, that is, heavenly and full of glorious light.

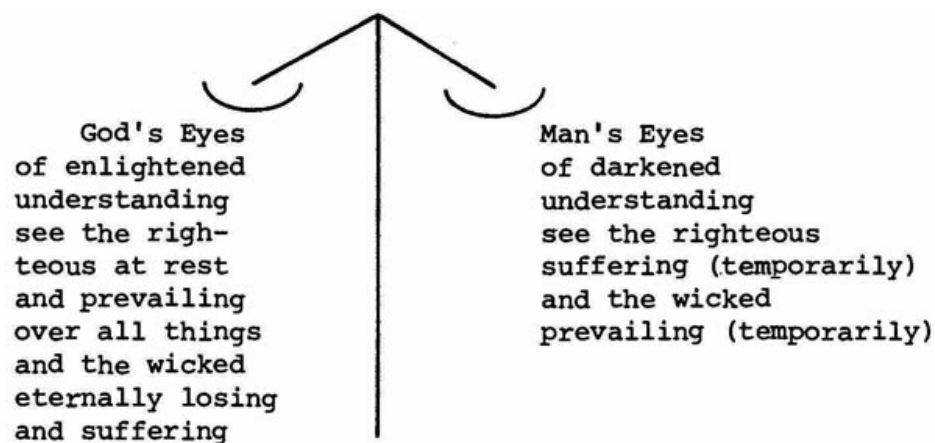


Habakkuk asked the LORD why the righteous, innocent ones in Israel had to suffer at the wicked hands of the Chaldeans (another form of Cain), and why there was not immediate visitation of judgment upon them. Habakkuk cried out of the midst of violence, just as Abel did. The prophet could not understand why God allowed guilt to go unchecked and unpunished. The prophet cried: "Why do You show me iniquity for which I need to confess and repent? and why do You show me the sins of the Chaldean nation against which I should prophesy? Why do You allow these distressing conditions to continue to exist? You, O God, behold mischief, and yet You appear to be

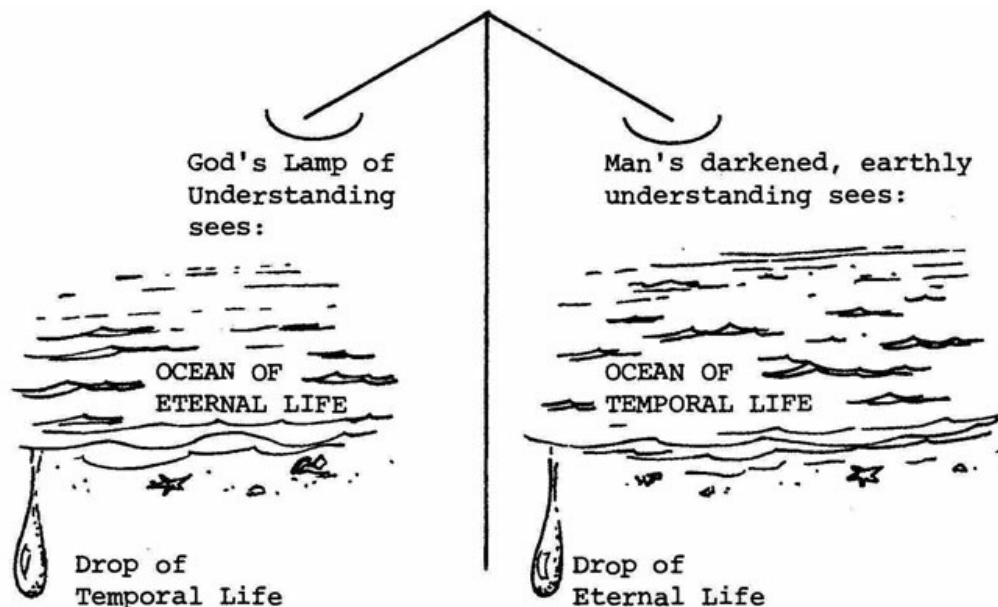
indifferent and unconcerned. The violence of man's worldly kingdom and the spoiling of Israel continues unchecked and unjudged."



The Chaldeans continued their murderous onslaught against the innocent ones of Israel, and yet there was no immediate judgment and vengeance visited upon them for the shedding of innocent blood. In verse four, Habakkuk's misunderstanding of God's Lamp of Understanding created a vehement mental struggle within him. "It is no wonder," he said, "that no one believes the *Torah* anymore; it is no marvel that the *Torah* has no power to influence people with its instructions, when they can see the righteous and innocent suffer while the wicked and guilty prevail."



The prophet, in his darkened understanding, could not see that the *Torah* embraces the whole life of man, both temporal and eternal. Man's temporal life is not one drop in God's ocean of eternal life.



Man's darkened understanding reverses the picture and wrestles with God, trying to force Him to change the

picture. Man challenges God, in situations in which the wicked beset, surround, and hem in the liberties of the righteous, by saying that the Law of right is perverted by the wicked. But the situation man's darkened understanding cannot resolve is only temporal. The truly righteous will use the temporal fires of persecution for purification. But the acts of the wicked will be filling up their cup of wickedness which will bring future loss and punishment.

II. SECOND SIDE OF THE SEAL OF TRUTH OF GOD'S PROPHETIC, PROTECTIVE MARK

Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not their's. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the even wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his God (Habakkuk 1:5-11).

In these verses God replied to the mental struggling and wrestling of the poor prophet. The second side of the Seal of Truth of the Prophetic, Protective Mark teaches us that God is still omnipotent. He is the Master Principal of the "little red school house of suffering." He decides which textbooks will appear there for the eternal, moral education of man since man CHOSE to be educated in this particular school. Man had the power to choose the school, but the textbooks used to instruct man are written by God.

God raised up the Chaldeans, the perpetrators of violence, to be a furnace of fire to purify and chasten His beloved, chosen people, Israel. The Chaldeans were like Cain: bitter, impetuous, terrible, and dreadful. Their law and majesty was self-made. Just as Cain dealt with his brother Abel, so the Chaldeans sprang with lightning rapidity, as a leopard, upon Israel their prey. Their greedy hunger for spoils impelled them to pounce, as a wolf, upon Israel. They, in the same spirit that Cain had when he devoured Abel, swept down on Israel in their proud, arrogant, haughty, earthly strength, as a terrible, ferocious vulture, devouring the spoils.

The Chaldean army was like a strong east wind; it swept forward, driving all opposition backward, as it gathered everyone in its powerful network of military violence. They scoffed at any king who tried to check their triumphant march. Then they deified their own strength as the god that had given them victory. They murdered the truth that the Almighty God was the omnipotent One Who had given them their strength and power. However, their outrage did not go unnoticed, for whoever deifies his own strength, stealing the honor and glory from God, will be punished by the judging, chastening fire of God. Cain deified his strength, esteeming that the strength of his works could save him. The Chaldeans deified their strength, esteeming that it had given them their military triumph. Therefore, God began immediately to marshall the agents of His wrath, the Medes and Persians, who came against the Chaldeans.

III. THIRD SIDE OF THE SEAL OF TRUTH OF GOD'S PROPHETIC, PROTECTIVE MARK

Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and burn incense unto their drag;... because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations? (Habakkuk 1:12-17).

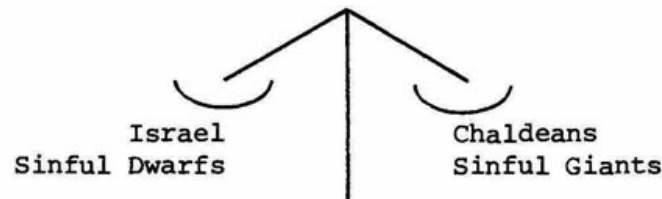
The third side of the Seal of Truth of the Prophetic, Protective Mark teaches us to patiently wait for God's waters of judgment to rise on the wicked in the midst of God's waters of judgment for the righteous.

David had this same textbook for his moral education and spiritual progress. His experience in learning to wait

patiently for God's righteous judgment is graphically described in Psalm thirty-seven.

Noah was another man who patiently waited in *his* waters of judgment for the waters of judgment to come upon the wicked. He waited for 120 years! A drop in God's ocean of eternal life!

The Prophet Habakkuk continued to wrestle in his darkened understanding. Even though there was sin in Israel, he thought surely God would not allow her to be devoured and swallowed by the Chaldeans, who were more sinful and guilty than Israel. Surely God would not allow the Chaldeans to destroy Israel completely, once they had accomplished God's appointment to punish Israel. "Your eyes, O God, are too pure to look on evil. Then why and how long are You going to look on the treacherous dealings of the Chaldeans and hold Your peace while the wicked swallow up the more righteous man?" Seeing the atrocities of the Chaldeans, the prophet pointed out that Israel was a sinful dwarf compared to the sinful giant, Chaldea.



The sinful giants treated men as though they were fish and reptiles to be caught, eaten, or trodden upon. The prophet complained that Israel was like fish and reptiles, without a ruler. They lacked the ability to organize themselves for protection. Habakkuk was unable, in his darkened understanding, to crown God with omnipotent strength and power in the situation. The prophet continued to ask, "When will God put a stop to the Chaldean's murderous greed for conquest?"

IV. FOURTH SIDE OF THE SEAL OF TRUTH OF GOD'S PROPHETIC, PROTECTIVE MARK

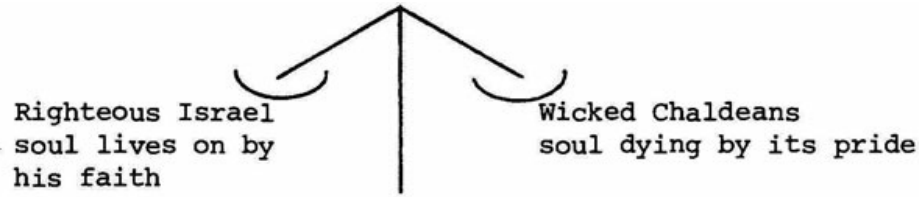
I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I will answer when I am reproved. And the LORD answered me, and said, write the vision, and make it plain upon the tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: (Habakkuk 2:1-5).

The fourth side of the Seal of Truth of the prophetic, Protective Mark teaches us that the just shall live by his faith. Finally, the prophet received understanding from God's Lamp and withdrew into God's rest, peace, and solitude. His faith at last sanctified him from the feeling that God had betrayed Israel by allowing the wicked to flourish temporarily. At last the prophet's faith assured him that the waters of judgment would overflow and sweep away the tyrant, the Chaldean Empire. He saw that any kingdom, empire, or house founded on the shifting, sinking sands of violence and cruelty is doomed for collapse and destruction because it is not founded on the immutable rock of the force and benevolence of Truth.

The prophet turned his human eyes away from the dreadful, chaotic, confused scene of suffering BELOW and looked ABOVE to God through the eyes of faith, knowing that he would be reproved for the darkened words spoken out of his darkened understanding.

God answered Habakkuk and told him to commit the answer to writing upon tables so that it might be used in a textbook for man's spiritual education and moral development in the "little red school house."

God's judgments are fixed and appointed by Him. Although God's retribution tarries, man is to wait patiently because it will surely come. The wicked person dies by his arrogant, puffed up soul, but the righteous person lives by his faith.



The Hebrew word for FAITH, here, is *em-u-nah*, which signifies the steadfast faithfulness of a Bride to her husband. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Revelation 17:14).

Although Israel temporarily had to suffer humiliation because of her stand for God's moral principles, while the wicked temporarily enjoyed the corrupt pleasure of being exalted with the glory of this world because they were the conquerors, the righteous Israelites remained unswervingly true to God and His *Torah*. The Chaldeans violated God's rights, His *Torah's* rights, and the rights of God's Glory; therefore, their victory was only temporary. In the end, Israel's God delivered her.

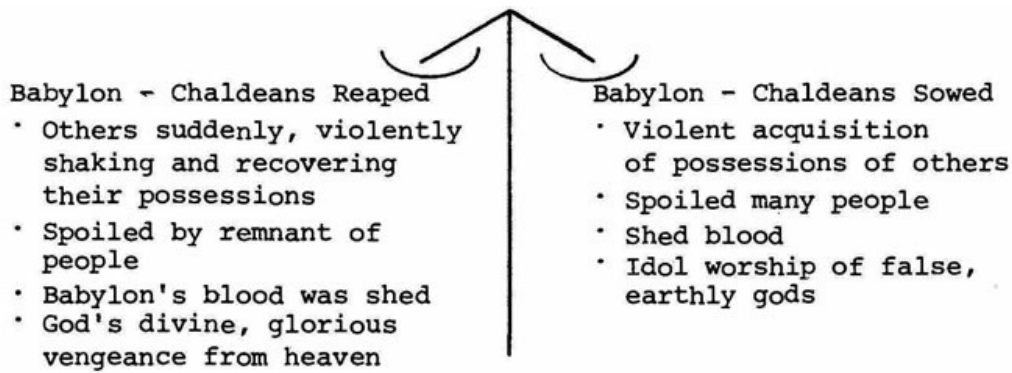
The Chaldeans enjoyed their drunkenness which led them into greedy conquests far from home. They had an insatiable lust to subjugate all peoples, which led to their downfall. Their roots of conquest shot out so far that the tree was unable to supervise, control, and govern the roots. The Chaldean's desire for men's souls was like hell and death; it could not be satisfied.

V. FIFTH SIDE OF THE SEAL OF TRUTH OF GOD'S PROPHETIC, PROTECTIVE MARK

Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for every vanity? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing shall be on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. What profiteth the graven image that the maker thereof hath graven it; the molten image, and the teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the LORD is in his holy temple: let all the earth keep silence before him (Habakkuk 2:6-20).

The fifth side of the Seal of Truth of God's prophetic, Protective Mark assures righteous victims of triumphant rejoicing over their oppressors. Persons or nations whose insatiable lust cause them to possess that which is not their's, through the use of violence and barbarity, will surely have these things suddenly taken away from them. The nations that had been victimized by the fierce, barbarous Babylon eventually rose up, suddenly and violently, to shake, to recover their stolen wealth. Because Babylon had spoiled many peoples, all the remnant of the people spoiled her. Babylon had built her kingdom by shedding blood; therefore, she reaped the shedding of her blood.

Babylon had sown idol worship to false, earthly gods. Therefore, she reaped the vengeance of the mighty, glorious, true God of heaven. The LORD is in His holy temple; let all the earth keep silence before Him!

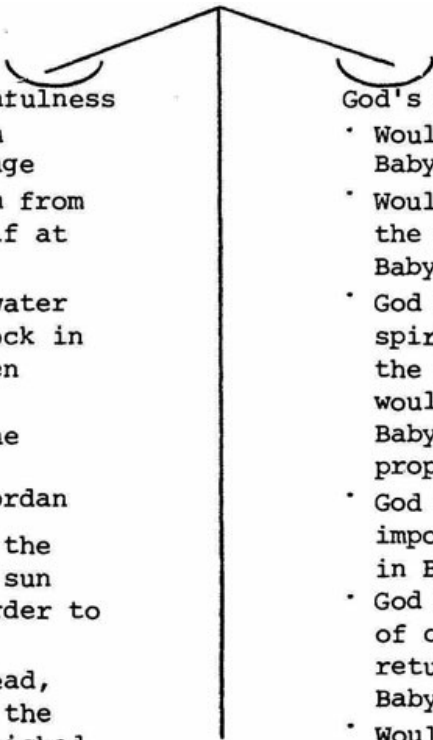


VI. SIXTH SIDE OF THE SEAL OF TRUTH OF GOD'S PROPHETIC, PROTECTIVE MARK

A prayer of Habakkuk the prophet upon Shigionoth. O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments (Habakkuk 3:1-19).

The sixth side of the Prophetic, Protective Mark of the Seal of Truth reveals God's faithfulness to answer the prayers of the just one who is living by his faith.

God, through the Spirit of prophecy, took the prophet back to examples of His past faithfulness to the righteous, just ones who were living by faith. God's faithfulness in the past was a faithful sign, and a witness of His faithfulness in the future to the righteous, just ones who lived by their faith.



God's Past Faithfulness

- Delivered from Egyptian bondage
- Delivered them from the golden calf at Sinai
- God provided water through the Rock in the dry, barren wilderness
- God cleaved the waters of the Red Sea and Jordan
- God suspended the motion of the sun and moon in order to help Gideon
- Wounded the head, Leviathan, of the house of the wicked

God's Future Faithfulness

- Would deliver from Babylonian bondage
- Would deliver them from the idols of the Babylonians
- God would provide spiritual water out of the spiritual Rock which would follow them to Babylon through His prophets there
- God would cleave impossible barriers in Babylon
- God would suspend motion of creation in order to return Israel from Babylon, if need be
- Would wound, again, the head of Leviathan in order to deliver His people

God took the prophet back in time in order to show him His faithfulness which had brought Israel out of Egyptian bondage, which had brought them through many difficulties; and, therefore, the prophet could be assured that God would also deliver them from the Babylonians and bring them back to Canaan's Land, even though there would be many difficulties to go through.

In chapter three, verses three and four, God reminded Habakkuk of His glory that had come with the Law and overpowered Israel's idol of the golden calf. This same glory of His *Torah* would overthrow the idol gods of Babylon.

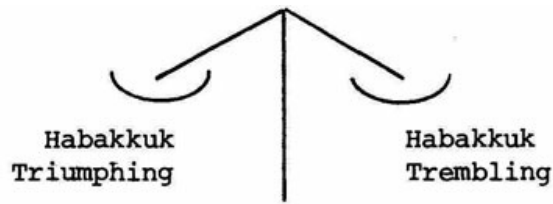
In verse nine of chapter three, God reminded the prophet of how the water from the Rock in the wilderness had cleaved rivers in the dry desert. God, in His faithfulness, would cleave the dry, spiritual desert in Babylon with the rivers of truth from His Rock as it flowed out through Ezekiel, Daniel, and the other prophets.

In verse ten, God reminded Habakkuk of how His faithfulness had divided the Red Sea and Jordan, opening a way for Israel when the waters stood as barriers in Israel's way to Canaan's Land. Therefore, God, in His faithfulness, would divide all barriers that would prevent Israel's return from Babylon to Canaan's Land.

In verse eleven, God reminded the prophet of His wise Understanding as He helped Gideon drive out the enemy by suspending the motion of the sun and moon, which made it possible for Israel to conquer the enemy and possess the land. Likewise, in Babylon, God's faithfulness would miraculously move and suspend natural power and laws in order to help his people return and possess their land again.

God reminded the prophet of His faithfulness in the past to wound Leviathan in order to deliver His people. God's faithfulness in the past assured Israel of His faithfulness in the future to deliver them from Babylon.

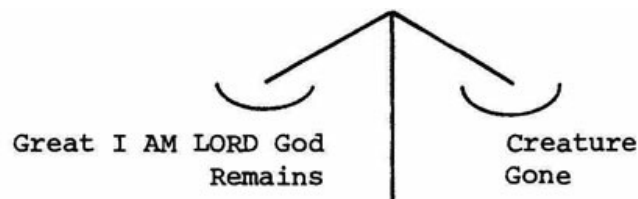
At the remembrance of God's great faithfulness, the prophet was filled with paradoxical emotions: trembling and triumphing.



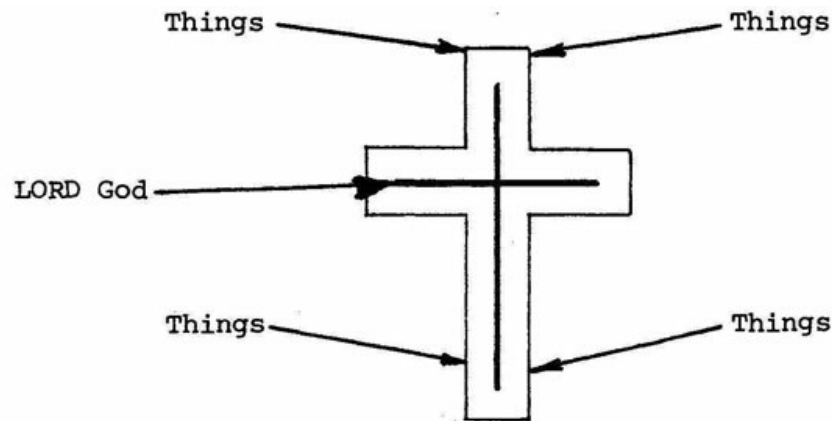
When the prophet, through the eyes of enlightened understanding, beheld God as a Mighty Warrior in His infinite Might, accompanied by His powerful followers, he was filled with inward and outward trembling. His inward parts, his heart, all the way through to his bones, trembled with fright, and they were unable to hold his body together. Outwardly, his lips quivered, and he felt himself ready to collapse. He could not stand.

The land was to suffer severe effects: the fig tree would fail to blossom; the vine would fail to bear fruit; the olive tree would fail; the field would not yield food; the flock would be cut off from the fold; and the herd would cease in the stall. In spite of all these happenings, Habakkuk was filled with wild, estatic, rejoicing triumph in God. Creation would be gone, but God would not be gone!

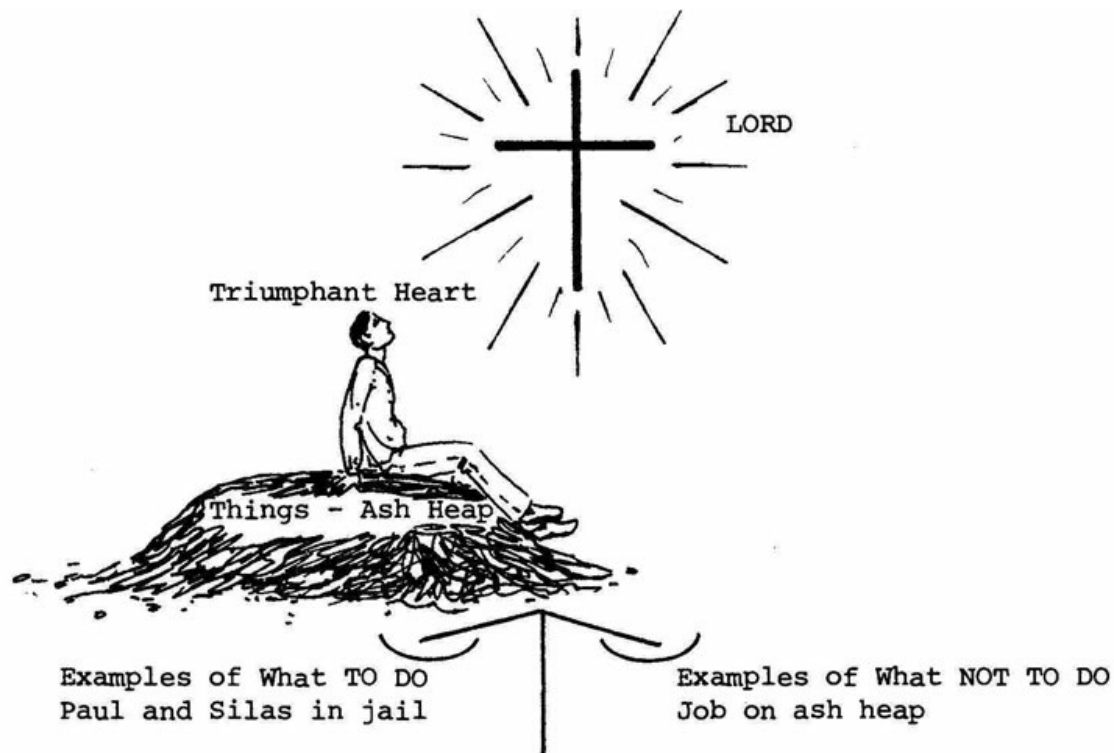
This is ultimate, joyful, triumphant understanding! Creation may perish, but God remaineth. When man's delight is in his creature comforts, then, when they are gone, he wasteth and languisheth in his soul as though God were gone, and he even accuses God of being gone. But, when his eyes are enlightened so that he can clearly discern the difference between the creature comforts being gone and the great "I AM THE LORD THY GOD" Who remains, the soul is then filled with wild, estatic delight.



When man's heart is filled with the LORD, he rejoys and delights in the LORD when he is blessed with ALL THINGS.



Then, when the LORD God strips off ALL THINGS and pours them into a heap of ruins, the spiritually educated heart still rejoices because it has NOT lost its source of delight, the LORD Himself. This mature heart can sit down upon the mel ncholy heap of ashes and sing praises of delight unto the LORD.



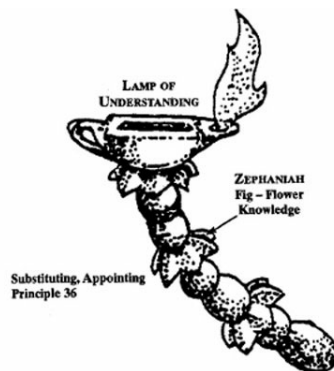
When God removed Job's creature comfort from his own body, from his friends, and relatives, Job spent, more or less, thirty-seven chapters complaining about God's injustice and unrighteousness. Job's delight was more in the THINGS he had than in the LORD.

Paul and Silas were beaten, thrown in jail and had their hands and feet fastened in stocks, but they rejoiced and sang praises because they took their Source of delight, the LORD, with them.

Losses and crosses are not the source of triumphant delight. They only test us about whether our delight is in the LORD or in possessions.

The prophet ended his new, triumphant, delightful song by exclaiming his newly found faith and understanding. "The LORD God is my strength, and he will make my feet like hinds' feet (with fresh fleetness to march by faith through the land and over the hills of Judah, with the triumphant army of the remnant coming up out of Babylon), and he will make me to walk upon mine high places...." How precious and priceless it is to have attained this degree of rest and confidence in God's omnipotent, omniscient, and omnipresent Words of Truth.

ZEPHANIAH
A BOOK OF KNOWLEDGE
PRINCIPLE THIRTY-SIX
SUBSTITUTION, APPOINTING PRINCIPLE

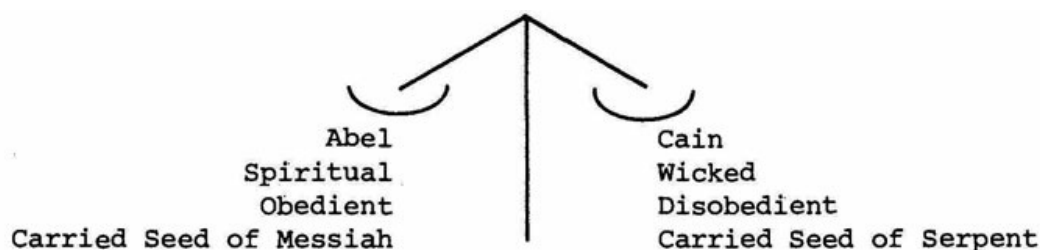


The thirty-sixth spiritual principle, represented by the second flower on the third branch of the Candlestick which supports the Lamp of the Understanding of the LORD God, is found in the Book of Zephaniah. This FLOWER OR FIG OF KNOWLEDGE displays the SUBSTITUTION, APPOINTING PRINCIPLE.

God also put all sixty-six principles of the bowls, knops, and flowers that are on the Candlestick in principle form in the Book of Genesis because it is the book of beginnings. This Substitution, Appointing Principle appears as the thirty-sixth principle in the Book of Genesis.

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew (Genesis 4:25).

Adam and Eve had two sons: Cain and Abel. Cain was a wicked, disobedient son. Abel was a spiritually-minded, obedient son. Abel carried the Seed of Promise of the Messiah, the Christ.



Because of his jealous anger, Cain killed Abel. The LORD punished Cain by sentencing him to a life of being a fugitive and vagabond in the earth. Cain went out from the presence of the LORD, from God's altar, and from his family. Cain's rebellious disobedience earned him perpetual banishment from the fountainhead of all good. Adam and Eve were bereaved of both their sons at the same time. Abel was murdered and went to the grave. Cain was cursed and went into exile.



Through the murder of Abel and God's judgment upon Cain, Adam and Eve had an opportunity to see the fruit of the sinful folly that had resulted from their own disobedience in the garden. The fruit of their sin was an increase of sin and death.

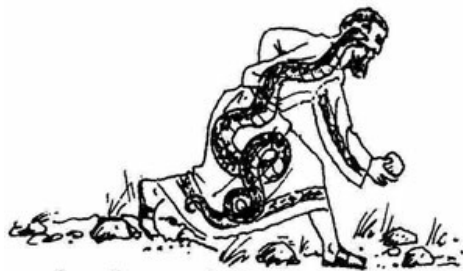
Cain journeyed to the land of Nod and became more disobedient and wicked. He disregarded God's sentence, and instead of obeying the LORD'S decree that he become a fugitive and vagabond in the earth, he settled down and built a city. His actions were an open defiance of God's judgment. Cain's impenitent, unhumbled heart caused him to continue following his own will which was contrary to God's will. He preferred to clothe himself outwardly with a worldly, earthly city instead of clothing himself inwardly with the truth and glory of the heavenly city. Cain clothed himself with the money, merriment, and might of his city, and set himself up as its king.

Since the LORD had revealed unto Cain that the ground would not henceforth yield her strength to him, he refused to till the ground and built a city instead. Had Cain humbled himself, repented, and been obedient to the LORD, God would have turned his curse into a blessing. Instead, in due season, the LORD extended His curse by destroying all Cain's works and descendants with the great flood.

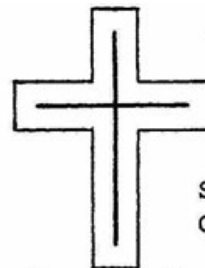
However, in His great mercy, the LORD God helped Adam and Eve rebuild their family by Substituting or Appointing another seed, Seth, in Abel's place.

Seth was appointed as a substitute to carry the Seed of Promise of the Messiah, the Christ. The Serpent had hoped to destroy the Seed of Promise by destroying Abel, the vessel who carried the Seed.

The Serpent used his cunning, deceitful wisdom to try to destroy the Promised Seed from WITHOUT.



The Serpent
working through Cain

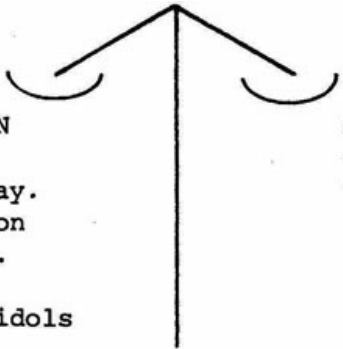


Body of Abel

Seed of Promise,
Christ, the Messiah

The Serpent, working through Cain, thought that killing the body of Abel, the vessel carrying the Seed of Promise, would destroy the Seed of Promise. But the LORD God raised up a substitute vessel in the person of Seth and placed the Seed of Promise in him.

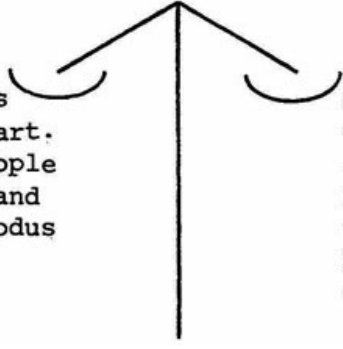
Then the Serpent devised another cunning plan to try to destroy the Promised Seed. This time he worked from WITHIN, in the hearts of the human race, hoping to infuse all hearts with his wicked, poisonous iniquity. He planned that not one person would be left to be a fit vessel to carry the Promised Seed.



Serpent worked WITHIN
the heart through
idolatry in Seth's day.
Men began to call upon
the Name of the LORD.
In other words, they
began to call their idols
by the Name of LORD.

Serpent worked WITHOUT,
through Cain, and killed
the body of Abel.

The Serpent tried this same order of destruction by working WITHOUT and WITHIN to destroy the nation of Israel.



Serpent in Wilderness
worked WITHIN the heart.
Enticed Aaron and people
to make golden calf and
and call it LORD (Exodus
32:4,5,8).

Serpent in Egypt
worked WITHOUT -
in body realm.
Pharaoh and Egyptians
tried to kill the
bodies of the sons
of Israel.

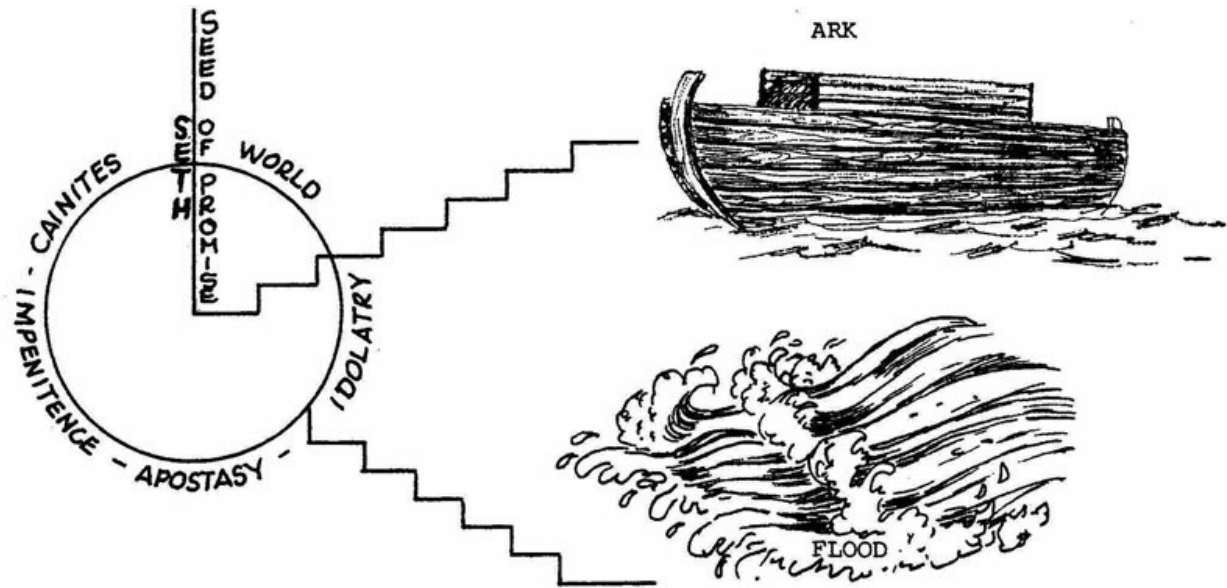
When Israel was in Egypt, the Serpent worked WITHOUT to kill the bodies of the sons of Israel, the vessels who would carry the Promised Seed and the *Torah* of God. After God had prevailed over the Serpent's cunning plan in Egypt, the Serpent joined Israel as she journeyed through the wilderness, where he tried to destroy the hearts of God's people from WITHIN, through idolatry, hoping that not one fit vessel or heart would remain to carry the Promised Seed and the *Torah* of God. But again the LORD God intervened and thwarted the Serpent's plan.

This was the same principle the Serpent had used in the days of Abel and Seth. The Serpent worked WITHOUT, through Cain, and killed Abel. Then the serpent, still working through Cain, began to lead the human race downward to complete degradation and corruption. The Word of God verifies, through the name of Cain's son, Enoch, and through the names of his eight grandchildren who were founders of the great Cainite civilization before the flood, that the Serpent was working in this manner.

God has always used a name to signify the nature of a person or creature. God named the first man, Adam, which name signified the red ground or dust from which he was taken. Adam, in his pure and holy wisdom, gave names that were appropriate to all the creatures' natures when they were brought before him.

Likewise, the names of Cain's sons and grandchildren give us a picture of the downward stairway of moral degeneration of the human society and human hearts in those days when God substituted or appointed a clean seed, called Seth, to carry the Promised Seed, the Christ.

It is so encouraging to see that in the midst of a Cainite world of rebellion, impenitence, apostasy, and idolatry which formed a downward stairway to destruction, God Substituted or Appointed a clean vessel, Seth, to carry the Promised Seed, the Christ, which formed an upward stairway to a new birth, a new creation.



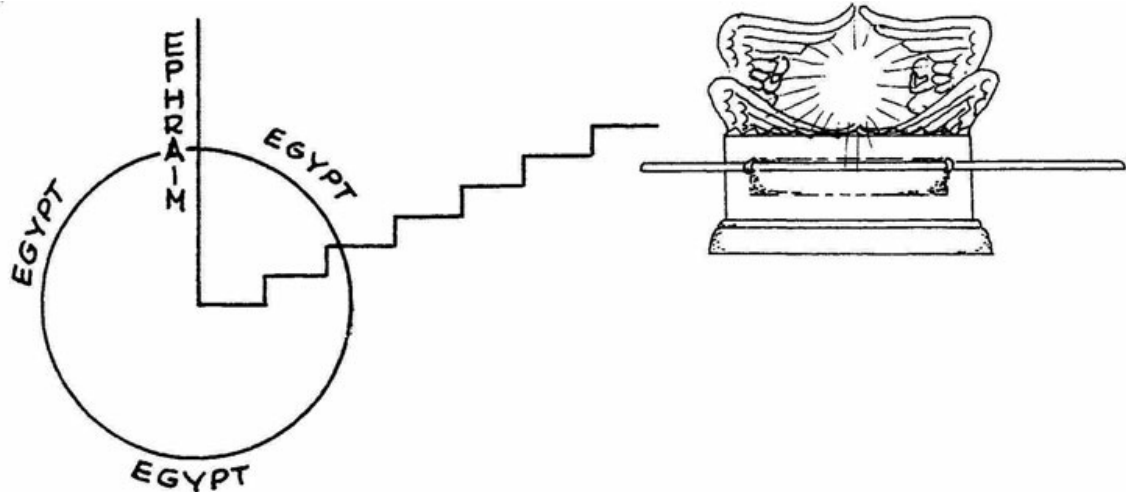
The word *appoint* in Hebrew is *shayth*, meaning basically to substitute, to place, to apply, to array, bring, consider. The basic idea of “to substitute” is the act of substituting or putting one person or thing in the place of another who serves the same purpose. This spiritual principle is seen in God’s act of substituting Seth in Abel’s place, which served the same purpose of providing a living vessel to carry the Seed of Promise, the Christ.

The precious Principle of Substitution is seen in the Crucified Christ. God created man to be a vessel for His *Torah* on earth. The Serpent slew the heart of man by sin, so the heart of man became a wicked, unholy, and unfit vessel for God’s Law, the *Torah*. Then on the cross, through crucifixion, Christ was divinely substituted for all mankind, and obeyed the Law in man’s stead, suffering their penalty, expiating their sins, and procuring their salvation. Christ’s substitution was demonstrated daily in shadow and type, in the Old Testament dispensation, through the animal sacrifices of blood. The animals were substitutes for Christ until He appeared as the True Substitute for mankind.

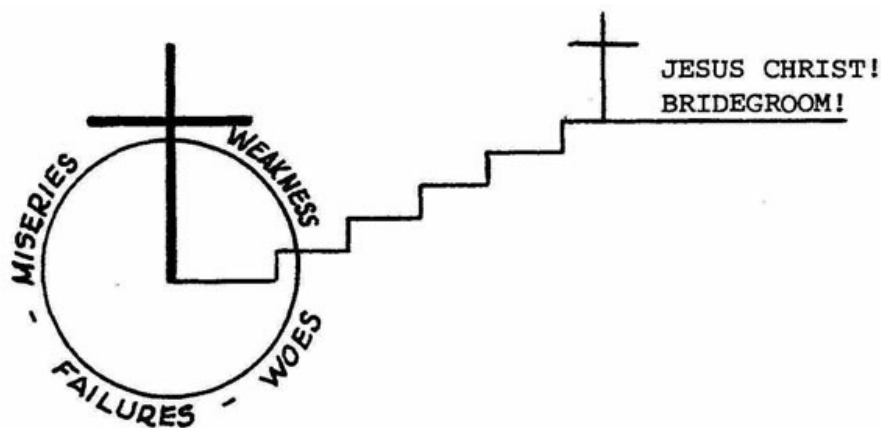
There are many other beautiful examples of the word *shayth* or substitution in the Bible.

And Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham, and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father’s hand, to remove it from Ephraim’s head unto Manasseh’s head (Genesis 48:14-17).

When Jacob blessed the sons of Joseph, he wisely substituted (put) his right hand on the head of the younger son, Ephraim, and placed his left hand on the head of the elder son, Manasseh, substituting the younger son in the place of the firstborn. Thus, in the midst of Egypt, surrounded by corruption and idolatry, Jacob established Ephraim’s prophetic stairway to greatness and power as the leader on the west side of the Tabernacle, which side was closest to God’s Ark of the Covenant.



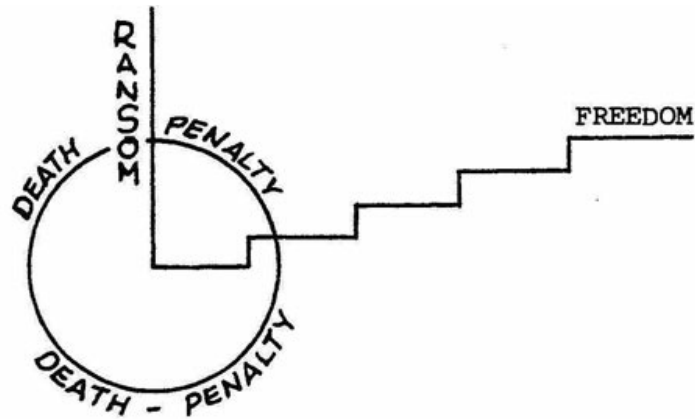
How precious to know, that although we are surrounded by our weaknesses, frailties, failures, miseries, and woes, our great Substitute, Jesus Christ, appears with His blessed Cross and presents us an upward stairway to Himself.



Another example of the use of the Hebrew word *shayth* is found in the Book of Exodus.

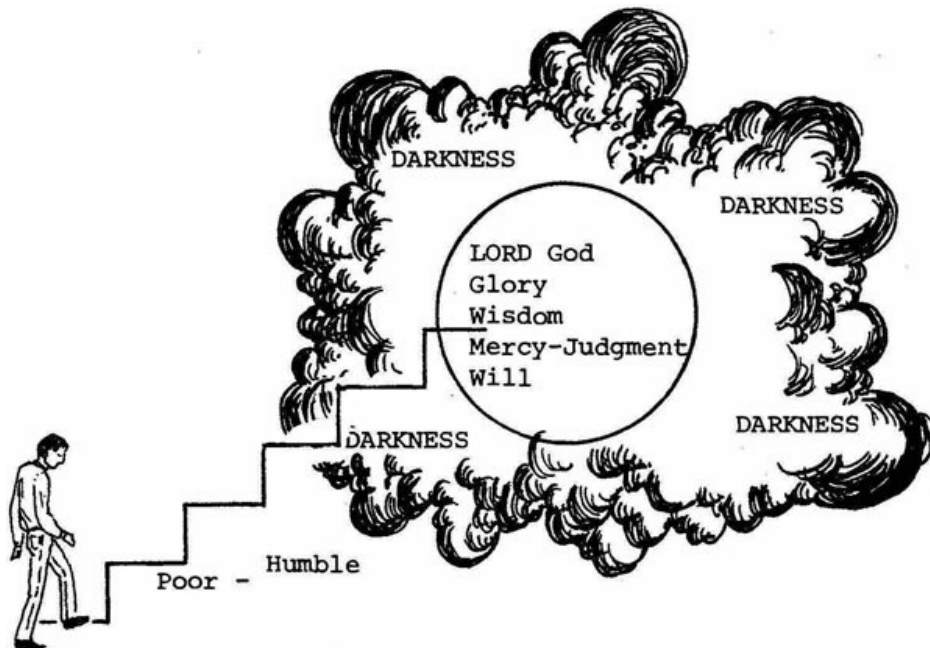
But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him (Exodus 21:29,30).

When an owner of an ox knew the beast was a gorer, and yet he allowed the beast liberty to kill, the owner, as the controlling intelligence, was considered as responsible as the ox for the death of a person. The ox and owner both had to die unless a substitute ransom was placed upon the owner or ox, and the ransom was paid. Thus, through the Substitution Principle, the owner and ox were set free from the determined death penalty. The substituted ransom provided a stairway to freedom.



He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies (Psalm 18:11).

For His secret pavilion, the Mighty LORD God substituted (made) darkness for light so that His invisible glory, His unsearchable treasures of wisdom and His unaccountable secret designs of mercy and judgment would be hidden from those who are wise and prudent in their own sights. But to the babe and suckling, the poor and humble in spirit, the darkness is only a stairway to the glory, wisdom, and merciful will of the LORD God.



Again, remember, when you find yourself surrounded by darkness, just humble yourself, and you will find the secret, Substitution Stairway to the throne of the LORD God. Glory!

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool (Psalm 110:1).

Kings, queens, and important rulers, who sit upon a throne of power, require a stool upon which to rest their feet. The Unbegotten LORD God, Who resided in the Holy of Holies between the cherubim above the Ark, used the Ark (symbolical of the head of Jesus) as His footstool.

Then David the king stood up upon his feet, and said, hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: (I Chronicles 28:2).

Exalt ye the LORD our God, and worship at his footstool; for he is holy (Psalm 99:5).

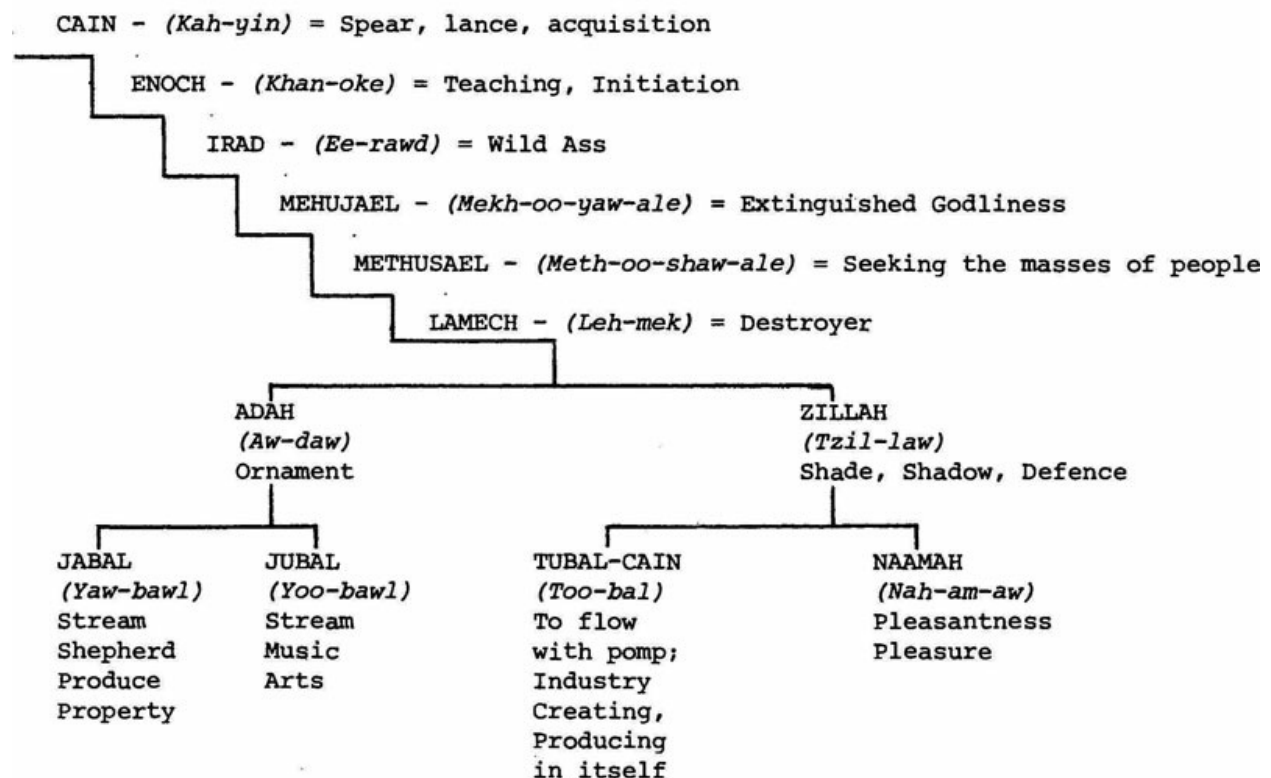
Heaven is called the place of the throne of the LORD God, and the earth is called His footstool.

The LORD God, the Unbegotten Father, promised His only begotten Son, the LORD Jesus Christ, that He will make (substitute) the eager, wilful, hateful nature of His Son's enemies into subdued, surrendered, peaceful, conquered foes, fit for His footstool (Philippians 2:9-11).

There are many more examples of the Substituting, Appointing principle, both in the Old and the New Testaments. The foregoing scriptures are sufficient to explain this principle. The moral of the principle is this: no generation, no situation, no enemy is too great for the Word, the Crucified and Resurrected Christ, to be a substitute for them.

The gross wickedness of the Cainites and their downward stairway were no exceptions.

THE CAINITES STAIRWAY DOWN INTO MORAL DEGENERATION



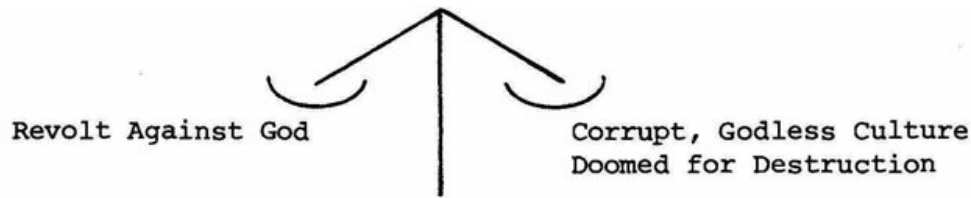
When Cain knew that the ground would no longer respond to his efforts to till it, he openly defied God and used all his power and abilities to build a city which he named after his son, Enoch.



God wanted Cain to experience tilling and cultivating the rebellious ground. He hoped that the ground's rebellion

against Cain's efforts would teach him about his own rebellion against God. But Cain's rebellion grew, and he built a city and called it Enoch, his son's name, which meant teaching, initiation, training.

Cain taught Enoch, training and initiating him in how to magnify his revolt against God on one side of the scales, while on the other side of the scales he taught, educated, and trained him in what seemed to be fine culture.



Cain taught Enoch how to improve, how to cultivate the advancement of his intellect by study, application, and attention. He taught Enoch independence from the true God. He taught him how to apply himself to the pursuit of his idols that were called by the Name of the LORD. The Serpent, through Cain, stole God's Substitution Principle, and substituted idols for the true LORD God and gave them the name, "LORD." These idols were men who assumed the name LORD. The stolen, corrupt Substitution Principle will reach its full cup during the tribulation period when the Antichrist will sit, as God, on the throne of the temple in Jerusalem.

We know Enoch was educated well by Cain because Enoch's son, Irad (Wild Ass), displayed the same characteristics. All godless education produces wild, free, unrestrained lusts and passions that lead the person or generation downward into total moral degeneration and deterioration.

Irad's son, Mehujael, revealed the next step downward on the stairway to degeneracy. His name means the extinguishing of godliness, the doing away with anything that appears upright and good, the perversion of all good until the imagination of the hearts of the people are evil continually.

The name of Mehujael's son, Methusael, means seeking the masses of people. The Serpent, in his cunning, deceitful plan, hoped to engulf the entire mass of people with inward wickedness until all of Seth's godly descendants were swallowed up and the precious Seed of Promise destroyed.

Methusael begot Lamech, the destroyer, who begot a full stature of children (three sons and a daughter) who would complete the degeneration and deterioration of the civilization of that day. Only Noah and his family remained true to God.

God swept that evil generation away before the Serpent could finish his evil plan. The Serpent succeeded in inwardly corrupting all peoples' hearts of that day, except for Noah and his family. Noah and his family ascended into the ark and life while the others descended into the flood and death.

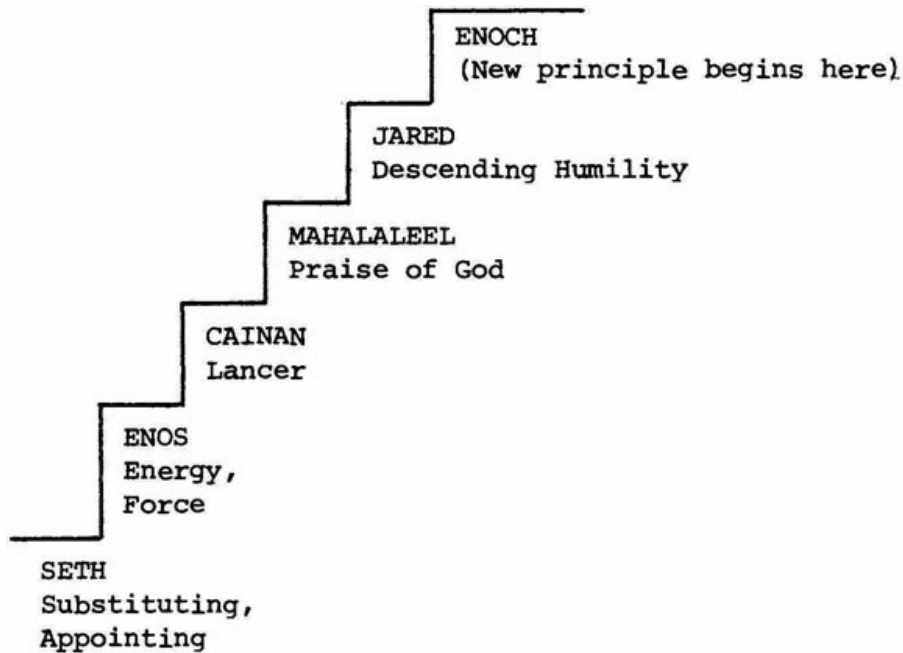
Lamech's first son, Jabal, produced cattle breeders who perfected methods of production which increased their economic status so much they began to accrue great possessions and wealth. The moneyed merchants of Jabal ministered to the material greed and lust of the terrestrial soul of man.

Lamech's second son, Jubal, was the father of music and art. The Serpent used the external stimulation of music, through the creature, carnal senses, to cover up the internal disharmony of the celestial soul. Jubal's music and art ministered to the rational soul's moods and feelings, which covered up the absence of the LORD God in a man's celestial soul. The Serpent uses the same stolen substitution Principle, today, in the souls of man.

The third son of Lamech, Tubal-Cain, became the "creator" of the family. He called himself "LORD." God had taken the ground away from Cain. But who needed the ground? Man's pride created tools and instruments so that the children of Seth gladly traded the riches of the produce from their fields for the advantages of Tubal-Cain's creations. Thus, in his pride, landless Cain felt and thought he had outsmarted God.

Naamah, the daughter of Lamech, was there with her pleasantness and beauty to enhance the accomplishments of her three brothers. Thus, they led the Cainite civilization (all the people of Seth except Noah and his family) into the abyss of destruction.

Notice, in the midst of all man's wickedness and idolatry, the sharp contrast between the upward stairway of Seth and the downward stairway of Cain.

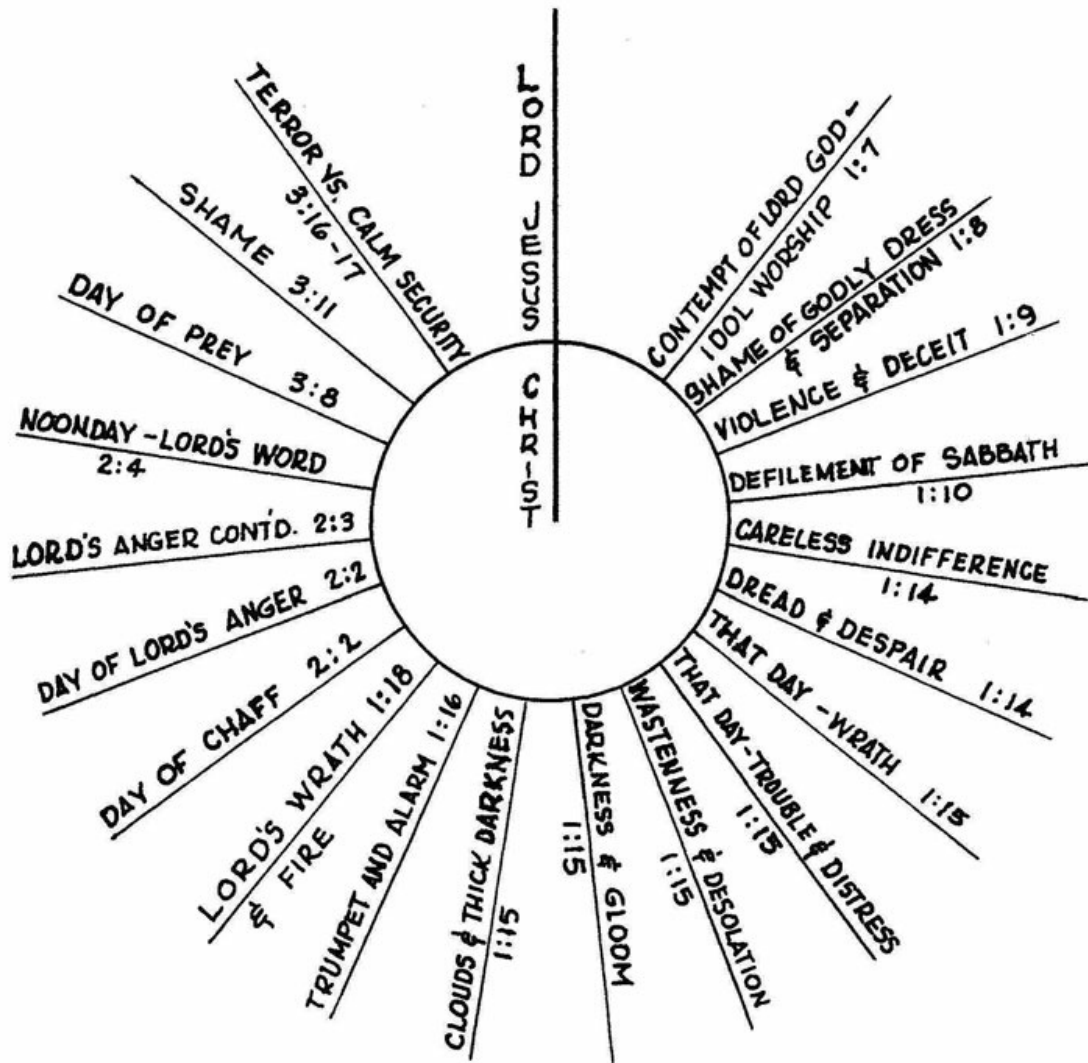


Seth begot Enos through whom the Seed of Promise was passed. Enos, through the energy, force, and fire of the Spirit, protected the Seed of Promise until he passed it on to Cainan, the Lancer. Cainan protected the Seed of Promise by using the sharp thrust of the spears of truth against the Serpent until he passed the Seed of Promise on to Mahalaleel. Then Mahalaleel fought against the enemy and protected the Seed of Promise by praising God until he passed the Seed of Promise on to his firstborn son, Jared. This great soldier protected the Seed of Promise by descending into humility. Jared passed the Seed of Promise on to his firstborn son, Enoch, who takes us into a deeper and higher form of truth.

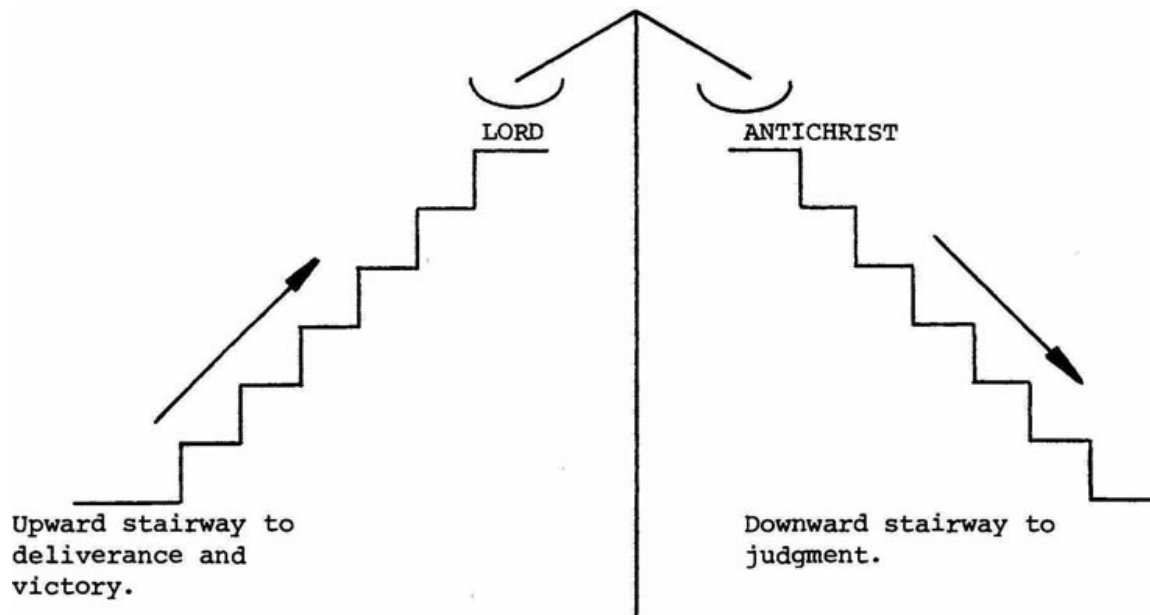
Cain and his descendants used the Serpent's stolen Substitution Principle to descend into the abyss. Seth and his descendants used God's Substitution Principle to ascend into the ark. The LORD God, with His great Lamp of Understanding, gave Seth and his descendants true knowledge of how to find the substitution-ladder out of the wickedness and evil of their day. Likewise, He will give us the same Light of Knowledge in Christ Jesus in the wicked, evil day in which we live.

The Substitution, Appointing Principle is seen also in the knowledge Book of Zephaniah. The Prophet Zephaniah saw the "Day of the LORD" in twenty different ways. The Day of the LORD is the day of the manifestation of the LORD'S wrath at His second coming when He will substitute His own glorious throne for the throne of the Antichrist the usurper and will substitute His own Self as King of Kings and LORD of LORDS in place of the Antichrist.

THE DAY OF THE LORD AS REVEALED TO THE PROPHET ZEPHANIAH



In Zephaniah's knowledge book, the prophet alternated between stern, severe denunciation and soothing, refreshing comfort; that is denunciation of the apostates on the downward stairway under the headship of the Antichrist, and comfort to the faithful remnant who remained under the Headship of God.

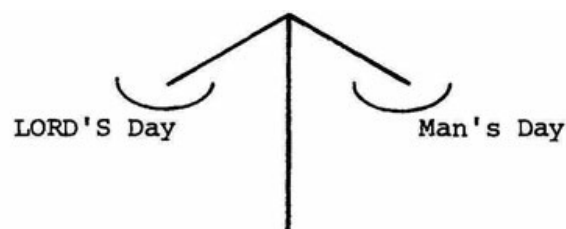


Zephaniah laid strong emphasis, with burning, fluent, forceful expression and moral earnestness upon a true, spiritual relationship with the LORD God. Only with true, sincere humility and steadfast loyalty to the LORD God will one survive through the Antichrist's reign and endure the "day of the wrath of the LORD."

I. CONTEMPT OF LORD GOD - Idol Worship

Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests (Zephaniah 1:7).

In the day of the LORD'S wrath and judgment, he will appear as the Judge of the earth to consume and cut off all idols and idolators. Man, through his idolatry, has heaped disgrace and shame upon the Name of the LORD. Those who bring their sacrifice of worship and praise to the Antichrist, dishonoring the Name of the LORD, will be made a sacrifice unto the LORD when He draws near to punish presumptuous sinners. Their sacrifice is to the justice of the LORD GOD. Through the sacrifice of these evil doers, God will repair the dishonor done to His Name, LORD.



Man, in his day, has the freedom to choose whether he gives his sacrifice of praise to the LORD or to some idol Antichrist. But in the LORD'S Day, God has a right to choose and mark the guilty victims to be offered in a sacrifice. God, in the brilliance of His Understanding, will Substitute them as a sacrifice of judgment unto the justice of His Name for the sacrifices of their praise to the Antichrist. The LORD God, when He draws near, will slay the presumptuous sinners as though they were lambs upon His altar of justice.

II. SHAME OF GODLY DRESS AND SEPARATION

And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel (Zephaniah 1:8).

The LORD God had commanded that His people be separated, peculiar and different from the nations round about them. He had commanded them to make fringes on the four corners of their garments, and on these fringes, they were to put a thread or a ribbon of sky-blue, the special shade of sky-blue that formed the basic color of the Sanctuary of the *Torah*. These fringes were to be constant reminders to the people that they were united to the sky-blue Sanctuary that housed the *Torah*. Therefore, the reminder of the *Torah* was to incite fresh, new resolutions in the hearts of the people to observe to do the *Torah*. Looking, remembering, and doing! Also the fringes of separation were constant reminders to Israel's neighbors that she was different.

The fact that kings and their children held high positions was not to excuse their disobedience in clothing themselves with strange apparel. The wealthy who mimicked foreign customs of dress, forsaking their outward standard of union with the Sanctuary and *Torah*, preferring to join their strange neighbors, could expect to be punished in the Day of the LORD. Their shame and contempt for godly dress and separation and their love to appear in the fashions and modes of apparel of heathen nations earned them the wrath and judgment of the LORD.

When we practice the Serpent's stolen, corrupt Substituting Principle, substituting ungodly dress for the LORD'S godly dress, we can expect, in due season, to reap God's holy, just wrath when He substitutes His righteous reign in the place of the Serpent's unrighteous reign.

III. VIOLENCE AND DECEIT

In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit (Zephaniah 1:9).

Those who leap over the threshold in eagerness to plunder by violence and deceit, filling their masters' houses with ill-gotten gain, will be punished when the LORD substitutes His righteous government in the place of the unrighteous government of the Antichrist. Helping to enrich others by acts of violence and oppression, because one desires their favor and exaltation, only incurs the wrath of the Righteous Judge.

IV. DEFILEMENT OF SABBATH DAY

And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills (Zephaniah 1:10).

The fish gate on the north wall of Jerusalem was the market place for dried fish. The merchants from the great city of Tyre were peddlers and traders from old times. They profaned the LORD'S Sabbaths and enticed the carnal Israelites to do the same. Nehemiah rebuked them in his day (Nehemiah 13:16,17). The fish traders substituted their unholy works for God's holy rest on the Sabbath Day. When the LORD Jesus Christ returns again, on the great Day of the LORD, He will once and for all substitute God's holy rest, His holy Sabbath, in the place of man's profanity of His holy day.

V. CARELESS INDIFFERENCE

The great day of the LORD is near, it is near, and hasteth greatly,... (Zephaniah 1:14).

The great Day of the LORD is near, near, although the careless, indifferent heart tries to substitute a day of false, deceptive peace by saying that it is far, far. Zephaniah tried to waken careless, dead, indifferent people by crying "Fire" (judgment) "Fire" (judgment) near, near. Zephaniah tried to substitute wakefulness in the place of sleepfulness. It is insane folly to linger and sleep when the LORD'S anger and wrath is awake and hastening!

VI. DREAD AND DESPAIR

...even the voice of the day of the LORD: the mighty man shall cry there bitterly (Zephaniah 1:14).

When the LORD substitutes His glorious, all powerful, divine Voice in the place of the weak, frail, finite voice of the Antichrist, it will produce despair so great in the hearts of the great, mighty warriors of the Antichrist that they

will weep bitterly in dread and despair. The mighty men will cry bitterly for the rocks and mountains to fall on them so that they might be sheltered from His wrath (Revelation 6:15-17).

VII. THAT DAY - WRATH

That day is a day of wrath,... (Zephaniah 1:15).

“That Day” is a special day on God’s eternal calendar. When the LORD returns to earth in His wrath, He will substitute His rightful possession and will rule and reign over the earth in the place of the Serpent and Dragon. Never again will the Serpent and Dragon aspects of the nature of fallen Lucifer be loosed on the earth. The parts of fallen Lucifer’s nature that are known as Satan and the Devil will be loosed for a short season at the end of the millennial reign. Then the LORD will destroy them completely with fire and wrath from heaven (Revelation 20:7-10).

VIII. THAT DAY - Trouble and Distress

That day is...a day of trouble and distress,... (Zephaniah 1:15).

In the day of the LORD’S wrath against the inhabitants of earth, those who have followed the Antichrist as God will experience great mental depression as a punishment for all the mental exaltation they experienced by taking the name and number of the Antichrist. The mental calamity, adversity, and affliction they will experience will bring them just as low as they had ascended on high as a foe, adversary, and enemy of the true LORD God of heaven.

IX. WASTENESS AND DESOLATION

That day is...a day of wasteness and desolation,... (Zephaniah 1:15).

In order to purge the defilement that the usurping Antichrist has left on God’s creation, the fiery wrath of the LORD will turn the earth into a barren desert and wasted wilderness at His second coming. The fruitful places will be turned into unfruitful wildernesses. The land will be left desolate, lonely, deserted, wretched, and uninhabitable until it is purified by the LORD’S fiery wrath. Then it will bring forth a new kind of fruitfulness in the millennial reign, strengthening man to live 1000 years if he submits to the righteous reign of the LORD.

X. DARKNESS AND GLOOM

That day is...a day of darkness and gloominess, (Zephaniah 1:15).

The followers of the Antichrist will love the Antichrist’s darkness, blindness, deceit, ignorance, and evil, which the Antichrist has hidden under his stolen, substituted fire and light; therefore, the LORD will extinguish the stolen light of the Antichrist and punish the people with complete darkness, which is the absence of ALL light. It will be a day of gloom. The LORD will let the followers of Antichrist reap their corrupt joy with an overspreading, enveloping, dismal depression, melancholy sadness, and displeasing dejection of the soul. There will not be one ray of comforting light, not one glimpse of hope! There will be darkness and gloom such as there was in Egypt; they will not be able to see. The darkness will be so intense that they will be able to feel it.

XI. CLOUDS AND THICK DARKNESS

That day is...a day of clouds and thick darkness (Zephaniah 1:15).

There will not only be the absence of all comforting, encouraging light, but there will be the discomfort and discouragement of thick, dark clouds of threatenings, fears, forebodings, and tempest to tear at the mind and soul of the followers of Antichrist.

XII. TRUMPET AND ALARM

A day of the trumpet and alarm against the fenced cities, and against the high towers (Zephaniah 1:16).

At the end of the wedding supper, the LORD'S messengers will sound the heavenly trumpets, giving a sudden call to arms to His heavenly Bride. They will come to assist the LORD in the frightful alarm against the high towers in the four corners that the Antichrist has substituted for the High Tower of the LORD'S Name. "The name of the LORD is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10).

The LORD and His Bride, in their jealous wrath, will put down, throw down, cast down the high towers of the Antichrist's name that have been substituted for the Tower of the LORD'S Name.

XIII. LORD'S WRATH AND FIRE

Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land (Zephaniah 1:18).

The followers of Antichrist will not be able to bribe the LORD'S wrath that does not tolerate divided allegiance in the hearts of His creation. Riches profit not in the day of His wrath (Proverbs 11:4). The jealous, fiery wrath of the LORD will burn in the whole land, and He will make speedy riddance of those with divided allegiance of heart.

XIV. DAY OF CHAFF

Before the decree bring forth, before the day pass as the chaff,... (Zephaniah 2:2).

The LORD God will plead with people to prepare their hearts before the great, dark womb of the future gives birth to the great and terrible day of His wrath. Then will His hot breath drive His enemies away into judgment and destruction as chaff is driven before the natural wind.

XV. DAY OF LORD'S ANGER

...before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you (Zephaniah 2:2).

The loving mercy of God warns mankind of the day of His anger in order for impenitent sinners to take heed to the warning. Then they can prepare to take refuge in God's forgiveness and mercy by confessing and repenting, seeing God's fire is kindled against them and will soon be kindled upon them!

XVI. LORD'S ANGER CONTINUED

Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger (Zephaniah 2:3).

God reveals to the humble and faithful that His upward stairway to the Ark of Safety is always present in the midst of His Substitution Principle. The humble and faithful are not to despair in the day of the LORD'S anger. By clinging steadfastly to the righteousness and humility of the true LORD, instead of the arrogant, unrighteous Antichrist, they will be hidden and protected while those who depend on Antichrist for safety will perish.

XVII. NOONDAY - LORD'S WORD

For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up (Zephaniah 2:4).

The coming of the LORD in His Father's glory, His glory, and the glory of the angels will also be a day of brightness and glory of the revealed Word.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; (II Thessalonians 1:7-9).

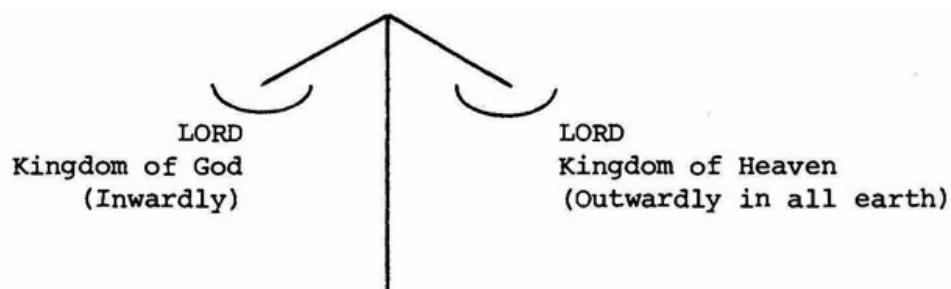
The Philistines, the idolatrous usurpers and substituters of the LORD'S Name and Glory, will be visited with the vengeance of the LORD in that day. It is a woeful state when the wrath of God's Word is against a person. If one rejects God's universal salvation in Christ Jesus, he will receive the universal judgment and destruction of the same Word, Christ Jesus.

The Philistines not only substituted idols in the LORD'S rightful place as God, they substituted their own stolen possession of the land for Israel's right to Canaan's Land. The wrathful Word, the LORD Jesus Christ, will drive out these usurping substituters with His Noonday brightness and glory, and He will place Himself as the true LORD and Israel as the true owners of Canaan's Land.

XVIII. DAY OF PREY

Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy (Zephaniah 3:8).

At His second coming to earth, the LORD will rise up to take captive the prey, the booty, the plunder, His enemies. At His first coming, He came as a meek, humble Lamb to be a sacrifice for mankind. At His second coming, He will come as a roaring, victorious Lion out of the Tribe of Judah to take captive His enemies as a prey which will be sacrificed for the justice of His great, holy Name, LORD. God will gather the nations at the battle of Armageddon and pour out His fierce anger and wrathful indignation upon the nations as retribution for their fierce anger and indignation against the Saviour of the world, God's only begotten Son, the LORD Jesus Christ, and for substituting Judas Iscariot, the Antichrist, for the true Christ. The fiery jealousy of the roaring Lion will spoil principalities and powers and again make a show of them openly. At His first coming, He set up His kingdom inwardly in the hearts of men. At His second coming, He will set up His heavenly kingdom outwardly in all the earth.



XIX. SHAME

In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain (Zephaniah 3:11).

The LORD will purify the nations at His second coming. He will remove the rebellious, disobedient goats to His left hand for punishment in everlasting fire. The goats will be the ones who have been haughty and arrogant, those who have refused to walk humbly and obediently before the LORD. He will remove the proud, exulting goats who

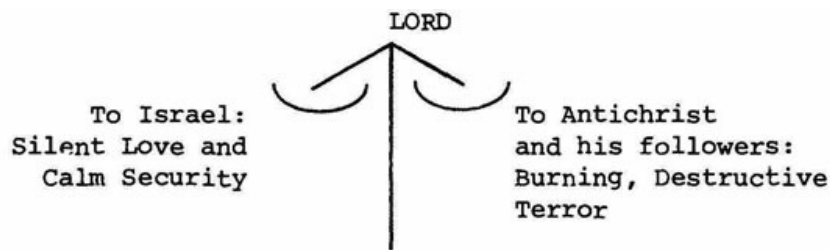
have been ashamed of the Saviour, the LORD Jesus Christ, and His *Torah*. In the place of the proud shame of the goats, the LORD will substitute the humble shame and sorrow of the penitent sheep who have not brought reproach, again, to their LORD by returning to sinful folly.

XX. TERROR VERSUS CALM SECURITY

In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing (Zephaniah 3:16,17).

The LORD'S glorious Presence will sanctify Jerusalem and Zion in that day, giving them the diffusing light of His confidence and courage in the midst of His wrath and anger. The great King and heavenly Bridegroom will stand in the midst of Israel, His Bridal Nation, as the sun stands in the center of the solar system reflecting its light and influence in every part of the earth. Likewise, the Bridegroom, as the Sun of Righteousness, will shine in the midst of Israel as the Heavenly Sun, diffusing the light of His joy and silent love, the deepest of all ecstasy of the soul.

The silent rest and peace of His love is the ultimate joy and rejoicing of the soul. The Bridegroom expressed this silent, peaceful love between Him and His Spouse in the Song of Solomon 4:9: "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." To Israel, at His second coming, the LORD Jesus Christ will be a radiating Sun of silent, warm, life-giving rays of joyful love. To the Antichrist and his followers, He will be a scorching Sun, radiating His fiery, jealous rays of burning terror, fear, panic, fright, and dismay.



The Serpent, with his persecuting slander, substitutes disgrace and dishonor, in both the natural and spiritual realms, for the glory and honor of God's Bride. So the LORD'S Bride is looked upon as the offscouring of the earth. But the LORD will substitute His glory and honor for all the shame and reproach the Bride has suffered. Then His spiritual Bride and His natural Bridal nation will be praised in all heaven and earth.

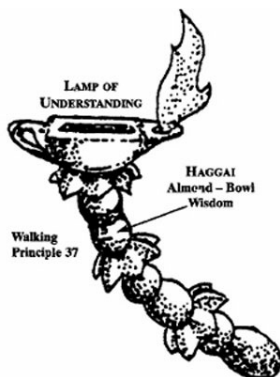
The most glorious truth of the Substitution Principle is that God's substitution is permanent and is victorious over all His enemies, including fallen Lucifer.

HAGGAI

A WISDOM BOOK

PRINCIPLE THIRTY-SEVEN

WALKING PRINCIPLE

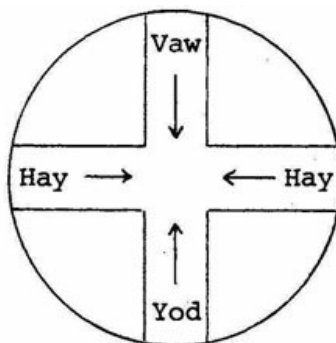


The thirty-seventh spiritual principle, represented by the third almond on the third branch on the Candlestick which supports the Lamp of the Understanding of the LORD God, is found in the Book of Haggai. This ALMOND BOWL OF WISDOM displays the WALKING PRINCIPLE.

All sixty-six principles of the bowls, knops, and flowers on the Candlestick are found in principle form in the Book of Genesis because it is the book of beginnings. The Walking Principle appears as the thirty-seventh principle in the Book of Genesis, as well as being the central principle in the Book of Haggai.

And Enoch walked with God: and he was not; for God took him (Genesis 5:24).

Enoch walked with God. The Hebrew word for WALKED is *haw-lak* which signifies walking in lines up and down, to and fro, and round about in a circle. In other words, Enoch walked up and down and to and fro in the stature of the Cross of the Name of the LORD, and he circled round about it, holding up the LORD'S Name.



The word *haw-lak* also means to behave oneself, to be continually conversant, going forward, growing, running along, wayfaring man, and to whirl round.

This small portion of the verse in Genesis, "And Enoch walked with God;...", reveals exactly the kind of walk Enoch had with God. Enoch devoted his whole existence to the service of God. He served the true LORD and despised the evil ways of the idolators who called themselves and their idols by the Name of the LORD. Enoch totally gave himself to the Wisdom and Understanding of the LORD. Enoch walked up and down and to and fro in the way of the cross, the way of the Name of the LORD, which expresses the closest communion one can have with

the LORD, and which also displays how closely Enoch conformed to God's entire will.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Hebrews 11:5,6).

The secret that enabled Enoch to walk in the way of the cross, the Name of the LORD, was his faith. Through his walking and his faith, Enoch pleased God.

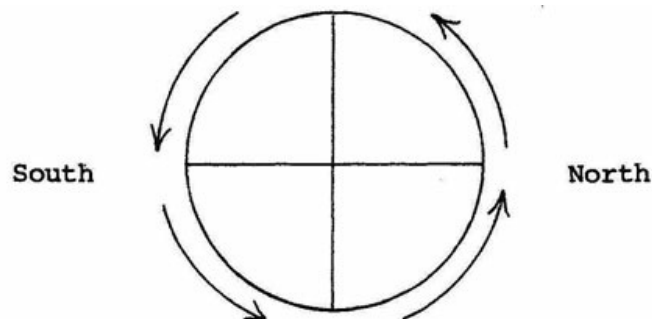
And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them (Jude 1:14,15).

Enoch was a prophet in his day. He foresaw the second coming of the LORD as He would return one day with His called, chosen, and faithful saints.

By examining the Hebrew word for "walk" as it is used in other scriptures, we gain much more understanding about all that "walking" with the LORD involves. We know from Enoch's being translated, because his "walk" pleased God, that there is much more to the word "walking" than the mere, physical act. For instance, the Hebrew word for walking, *haw-lak*, is also used to refer to the circuit of the wind. Learning about the circuit of the wind adds more to our understanding about Enoch's walk.

The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits (Ecclesiastes 1:6).

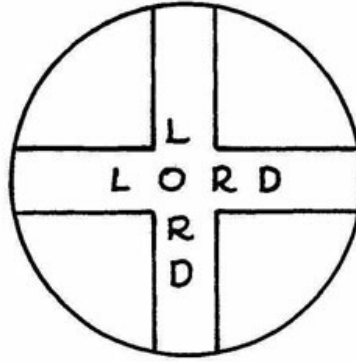
The wind walks or whirls in its endless, repetitious circuits.



The word *haw-lak* also is used for the lines of the cross and the circles in which the LORD Himself travels. So Enoch was traveling in the LORD'S way.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden (Genesis 3:8).

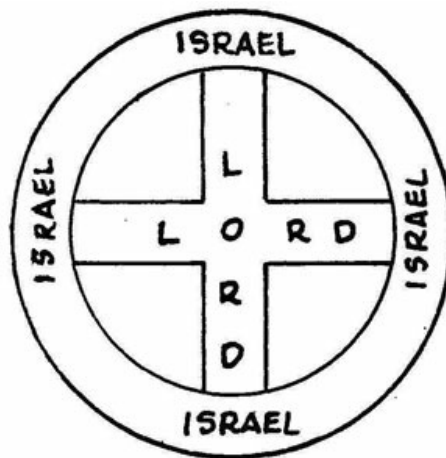
The Voice of the LORD WALKED (*haw-lak*) in the form of the cross and whirled round about the cross in the garden, and Adam male and female were not there. So we know Enoch was not committing sins that would cause him to hide from the LORD'S Name because Enoch walked with God.



Then the LORD called to them and found them hiding OUTSIDE the cross and circle of His holy Name. Sin always makes man hide from the LORD'S holy Name.

For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee (Deuteronomy 23:14).

Israel's victory was dependent on the presence of the Name of the LORD in the midst of their camp.



The LORD'S walking up and down, to and fro, and round about in the midst of Israel's camp did not depend on her external, mighty acts and deeds, but on her internal purity and cleanliness. She first had to cleanse her thoughts, feelings, and deeds through her blood sacrifices. Then she had to bury all of the dung that came from the bodies of her people. When Israel's camp was pure and holy, inwardly and outwardly, the LORD walked (*haw-lak*) up and down, to and fro, and round about the camp. This lets us know that in order for Enoch to walk with God, he had to walk in purity and holiness both inwardly and outwardly.

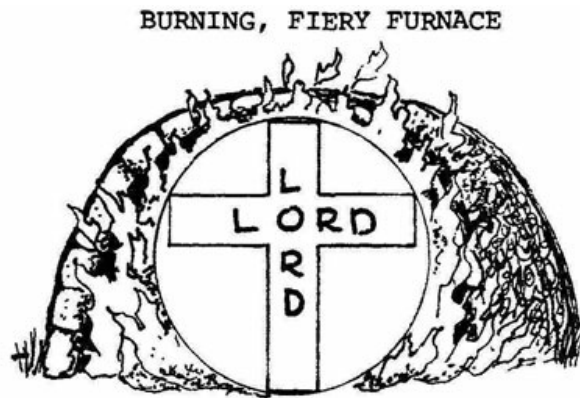
Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven (Job 22:14).

The LORD walks (*haw-lak*) in the circuit or circle of heaven. The LORD walks in the same lines and circle of His holy Name in heaven as He does in earth.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God (Daniel 3:25).

When Shadrach, Meshach, and Abed-nego refused to bow down to Nebuchadnezzar's golden image, they were bound and cast into the midst of a burning fiery furnace. When he looked, to his consternation, the king saw four

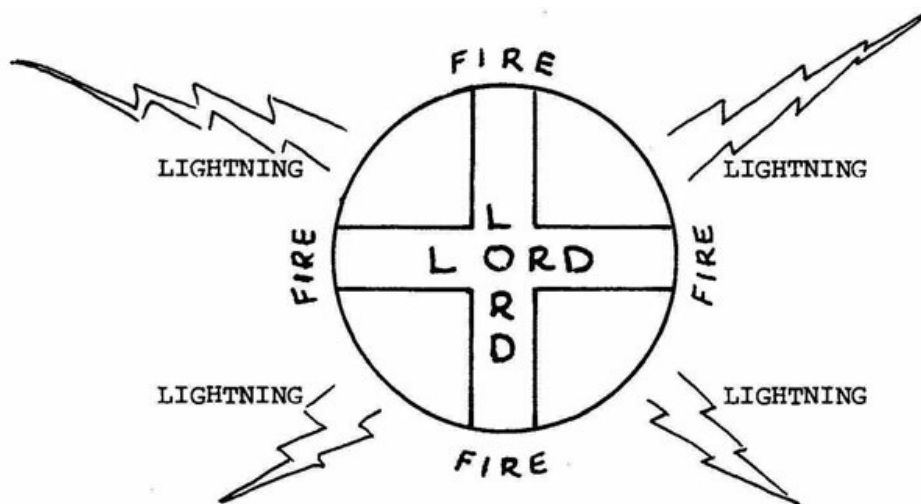
men loose, walking (*haw-lak*) in the furnace, and the fourth man appeared like unto the Son of God.



These three Hebrew children had walked faithfully with the LORD, to and fro, up and down, and round and about, OUTSIDE the furnace. Therefore, it was easy for them to continue their walking INSIDE the furnace in the midst of the fire. This bit of insight into the word “walk” shows us that Enoch walked with the LORD in the midst of fiery testings and trials.

As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went (*haw-lak*) up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning (Ezekiel 1:13).

The living creatures in Ezekiel had circles of fire from the *Torah* that flashed up and down or walked among them.

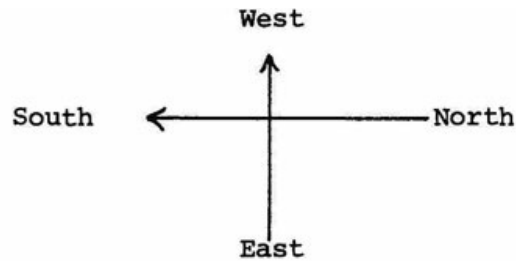


This meaning of “walk” gives us the further revelation that, when Enoch walked with God, he walked in the midst of God’s everlasting fire of purity and His lightnings of separations.

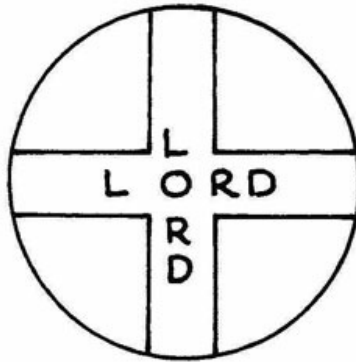
Abram was another person who walked with the LORD in purity and separation.

Arise, walk through the land which thou seest, to thee will I give it, and to thy seed for ever (Genesis 13:17).

After Lot had been separated from Abram, the LORD told Abram to lift up his eyes and look from north to south and from east to west.



Then the LORD told Abram to arise and “walk” in the length and breadth, or in other words, up and down, to and fro, and round about.



The LORD wanted Abram to experience walking in the land in the lines and circles of His Name which he had seen in the vision. Through the LORD, Abram (or Abraham as he was later called) would be the future victor and master of Canaan’s land. After Abram had experienced walking with the LORD through the land, he built an altar to the LORD and worshipped Him. This was the beginning of a new relationship with the LORD.

Satan’s experience of walking gives us an added insight into Enoch’s walk.

And the LORD said unto Satan, Whence cometh thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil? (Job 1:7,8).

When the sons of God (the good angels) came to present themselves before the LORD, Satan (a fallen angel) came also. The LORD inquired of Satan, the adversary, the opposer, where he had been. The enemy readily admitted that he had been going TO and FRO and UP and DOWN. He had been walking in the form of the cross of the LORD’S Name, looking to oppose men who were going on with the LORD and walking in His Name.

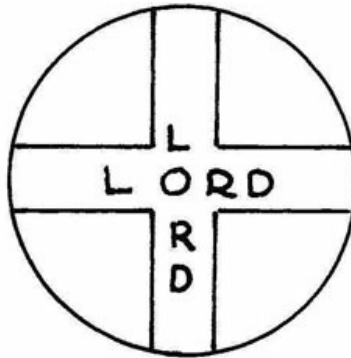
Satan looks in the “Cross Way” to test the sincerity of those in the way, to look for their sins so he can accuse them to God, and to try to tempt them to sin and, thus, bring them into disfavor with the LORD.

We understand, then, that when Enoch WALKED with the LORD, he encountered the adversary, overcame him, and continued to walk faithfully with the LORD.

I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest (Zechariah 1:10,11).

The prophet Zechariah received a vision of God’s heavenly horses, which are His agents who walk to and fro in the earth in order to report the conditions of God’s Bride to Him. They had found Israel in a state of misery and

oppression while, at the same time, other nations were enjoying their rest and security and were totally unconcerned about Israel. The angel reported to the LORD all they had discovered on their journeys as they had walked to and fro through the land. When the agents returned to report the condition of the LORD'S Bridal nation to Him, He reacted by promising help and deliverance for His people and help for the rebuilding of Jerusalem.

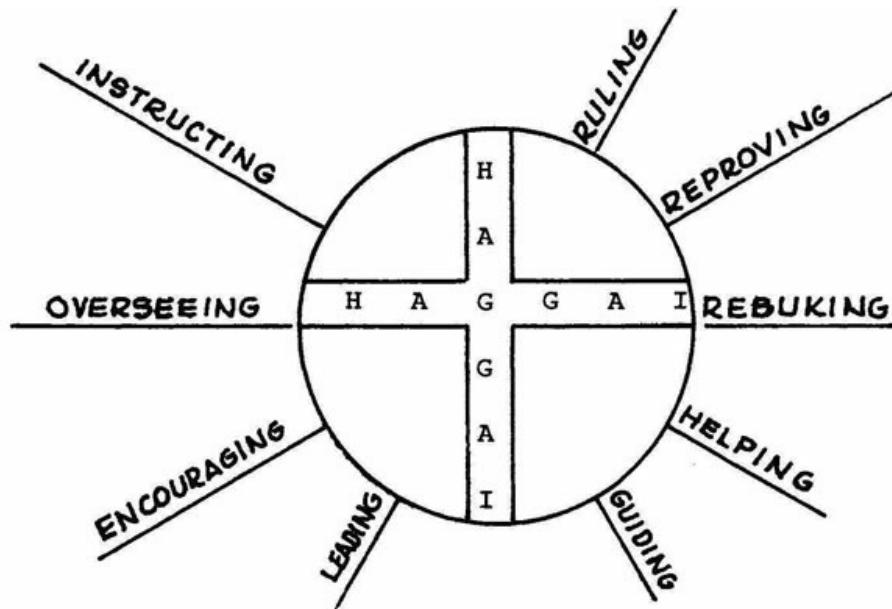


The foregoing verses give us a more perfect revelation of how Enoch walked with God and what his walk entailed. Enoch's WALK was not of short duration; it lasted 300 years. Enoch pleased the LORD in the long duration of his walk with Him.

This Walking Principle also is seen in the almond wisdom Book of Haggai. Of the prophetic books that came out of the post-exile period, Haggai is the first prophet who deals with the restoration of Solomon's Temple, the second temple. After Israel's seventy years captivity in Babylon, Haggai WALKED back to Canaan's Land with the restored remnant. Then he walked up and down, to and fro, and round about in Judah and Jerusalem in the Name of the LORD God, prophesying to the Jews in the Name of the LORD God.

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto zerubabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built (Haggai 1:1,2).

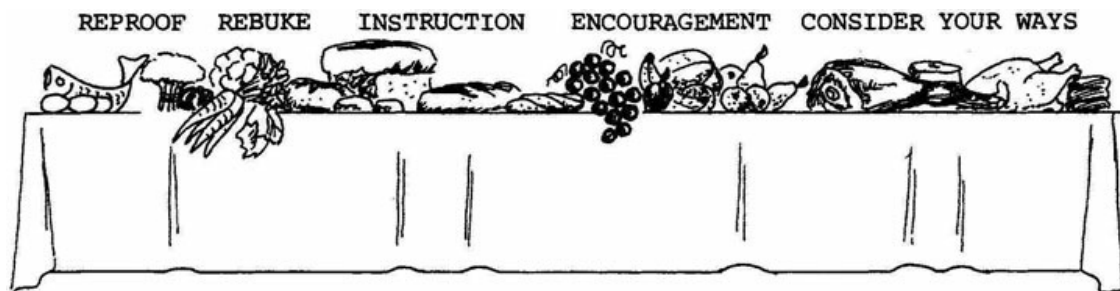
God intended that the Temple be restored, not by carnal weapons of warfare, but by spiritual prophesy of the living Word of God. The prophets were given the ministry of walking through the land to stir up the hearts and minds of God's people so they would have a desire and vision to build. Through the Word of God that was ministered to them by the anointed prophets, the people were to strengthen their hands and encourage themselves in their duty to build the Temple. It is God's great, merciful blessing to His people to raise up WALKING PROPHETS to instruct the feeble and to be their helpers, guides, reprovers, leaders, overseers, and rulers in the spiritual way and walk of the LORD. Haggai walked up and down, to and fro, and round about, reproving and rebuking the Jewish people because they were not building the Temple.



Haggai, along with Zechariah, prophesied in the Name of the LORD. They spoke the word they heard from the LORD as they walked with Him. They preached from the LORD'S authority, from His interest and concern for His Temple, and from His Glory. Haggai's name means "my feast." His name was prophetic of his return from exile and the joyous feast of God's Word he would spread for the people as he walked with the LORD.

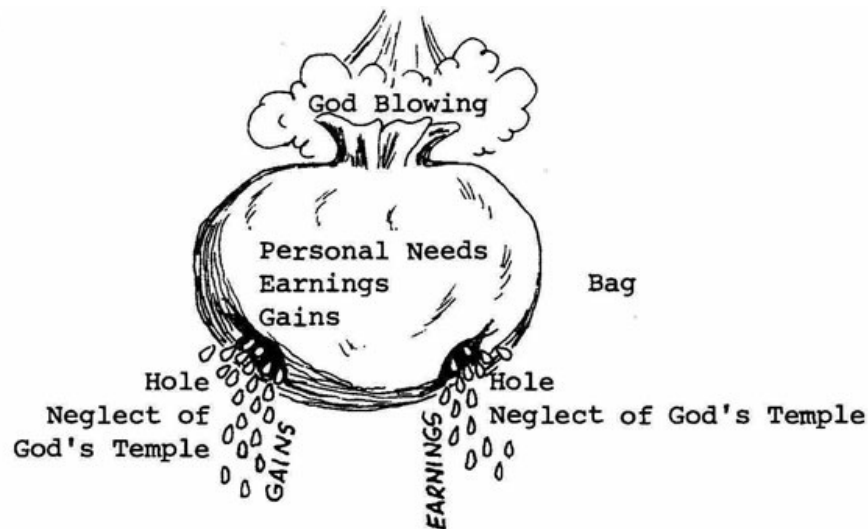
Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put in 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 1:2-11).

Haggai's first "feast table" consisted of reproof, rebuke, instruction, encouragement, and consideration.



The people excused themselves from the responsibility of building God's Temple by saying that it was not God's time to build. They were indifferent to the condition of God's house, while at the same time they dwelt in luxurious homes, panelled with expensive cedar wood.

The walking prophet reproved and rebuked them for satisfying their personal needs while they neglected the restoration and rebuilding of the LORD'S temple. The prophet instructed them, explaining why they were disappointed in the expenditure of their energies for personal needs and satisfaction. All their personal gain was lost as grain is lost when it is put in a bag with holes in it. Their neglect of God's house made the holes in the bag.



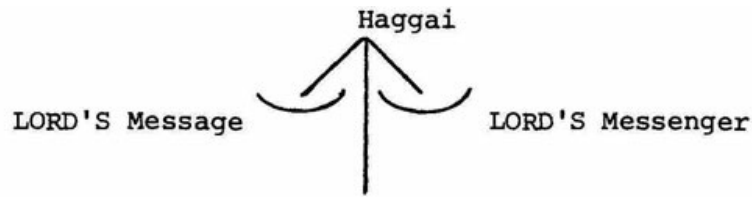
Because of their neglect of God's house, the LORD blew upon their produce with blight and decay. The heaven held back its dew, and the ground held back its produce. Because the people shed no tears of concern over God's house, the heaven shed no tears (dew) of concern over their produce. Because God's house was in a wasted, barren condition, the ground grieved and became barren, and the fruits of it lay wasted.

How gracious it was of the LORD to permit Haggai to walk with Him so the prophet could learn of His way and His will! Therefore, the prophet could instruct the poor, feeble, blind, and ignorant people about the reason for their chastisement from the LORD. After God, in His loving mercy, reproved and rebuked His people, He instructed them so they could correct their wrongs. Speaking through His servant, Haggai, the LORD instructed them to bring wood from the mountains for the restoration and rebuilding of His house so God would be glorified.

We cannot walk up and down, to and fro, and round about without being reproved and rebuked and without learning how to build a temple to glorify the LORD.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD. Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I am with you, saith the LORD. And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God. In the four and twentieth day of the sixth month, in the second year of Darius the king (Haggai 1:12-15).

The person who walks with God has power to stir and influence all kinds of people, whether they are leaders or common people. Haggai's influencing and touching appeal provoked Zerubbabel, the governor, Joshua, the priest, and the remnant of the people to hearken to his prophetic words and to obey the Voice of the LORD. The glorious life-giving words of Haggai produced a change in the hearts of the people; they feared the LORD. They recognized God's headship over their misfortunes, accepting them as being sent for their punishment for their neglect of His house.

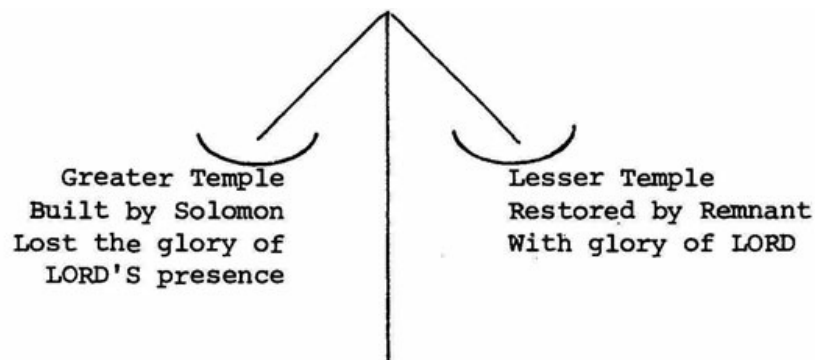


A true servant, one who walks with the LORD, is the LORD'S messenger with the LORD'S message. The word MESSENGER means "to go." If we have been going to and fro, up and down, and around in the LORD'S holy Name, we can go, then, with a message that will encourage people to build. Haggai's message from the LORD was a simple one of just four words: "I am with you."

This was the same message the Resurrected Jesus gave to His disciples: "Lo, I am with you always." This is sufficient to encourage, give hope, bless, and give victorious success in all the building and work of the LORD.

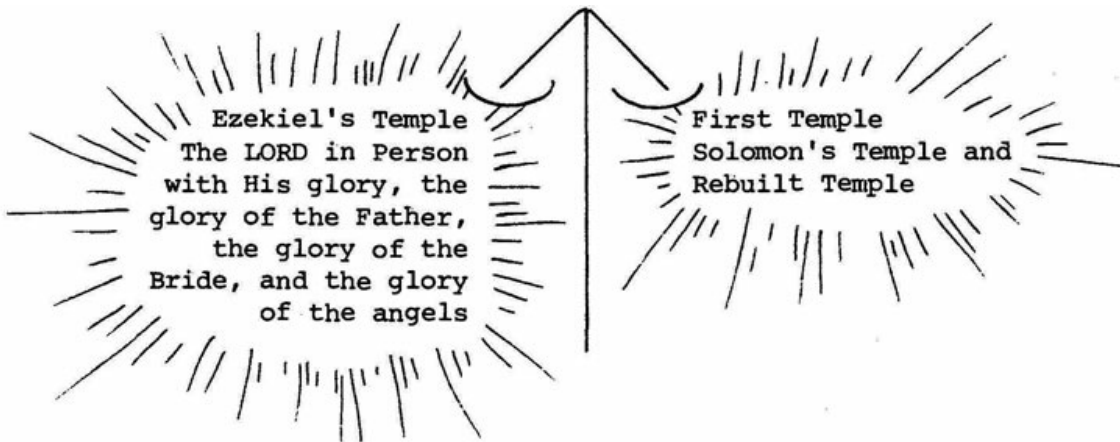
In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD: and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts (Haggai 2:1-9).

Solomon's glorious temple had been destroyed in 586 B.C. The remnant who remembered the magnificence and glory of that temple could bear witness that the rebuilt, restored temple would appear as nothing in comparison to the costliness and splendor of the first temple. Nevertheless, Haggai again encouraged the leaders and the people with his simple, powerful message: "I am with you," saith the LORD. Through the prophet's simple message, he gave them two valuable comparisons that were necessary for them to understand if they were going to walk with the Name of the LORD.



The truth was that the lesser temple, in its lesser costliness and natural splendor, was greater than the splendid temple of Solomon, once God's presence and glory had abandoned it. For the LORD'S glory and presence were and are what gives His house true splendor and greatness.

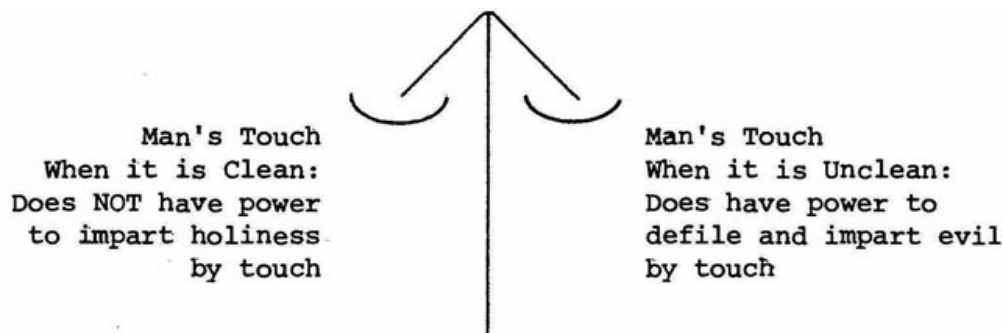
Then Haggai elaborated on the true comparison of the temples by instructing the people in how Solomon's Temple, when it had had the glory and presence of God, would compare with Ezekiel's temple that would be built in the millennial reign for the King of Kings and LORD of LORDS, the LORD Jesus Christ, the Messiah, Who would sit on the throne as King and minister in the temple as High Priest.



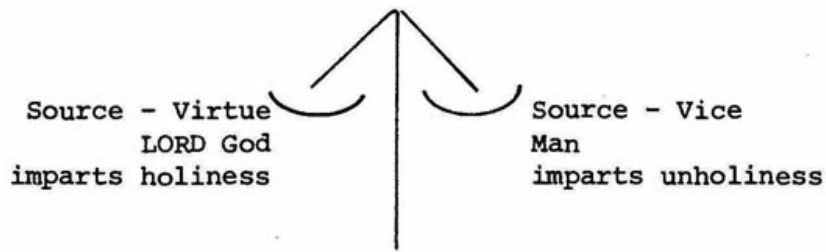
The glory, power, and duration of the second temple will exceed that of the first temple (which includes Solomon's original temple and the one that was rebuilt by the remnant); it will surpass the beauty and structure of the first temple, even at the time it had been adorned with the glory of the LORD. This vision and hope of a future second temple encouraged Israel as they rebuilt their humble temple. It lacked magnificence, although it had the adornment of God's glory upon it. The glory of the second temple, which would have the living truth and splendor of the Resurrected Word, Jesus Christ, in it, would far surpass all other temples.

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying, Thus saith the LORD of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with the skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean (Haggai 2:10-14).

Through walking to and fro, up and down, and round about in the holy Name of the LORD, the walking prophet had learned the difference between good and evil, clean and unclean.



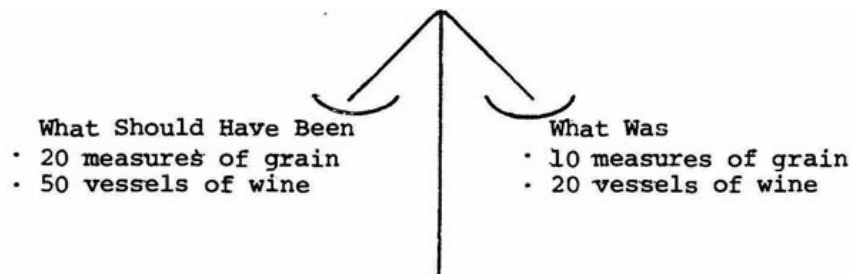
It was the ministry of the prophet to ascertain how clear the priests' understanding was concerning the clean and the unclean. If the priest, who was consecrated and set apart for ministry unto the LORD, carried a holy sacrifice in the skirt of his garment, his garment could not make what it touched holy. Only God's personal touch upon the heart and soul could make it clean. However, man's touch had the power to pollute and defile what it touched. "And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even" (Numbers 19:22).



The prophet revealed to them that touching the temple (by working hard in helping to build it and offering costly sacrifices) would not make them clean. In order for them to be clean, they had to allow God to TOUCH their morally impure hearts and lives with His holy Name and nature, which would sanctify them of their sensual, profane wickedness.

The prophet let them know that when their hearts were right with the LORD God and their eyes single unto His will and way, they would be free from the judgment and punishment of drought and famine. He exhorted them to look at the small returns from their land.

And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD: Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you (Haggai 2:15-19).



Through His messenger and His message, God promised that, from the beginning of the building of His house and from the cleansing of the personal temples of their hearts, He would bless them, and they would recover their losses. He promised that they would move forward faster than they had moved backward.

And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts (Haggai 2:20-23).

Again Haggai encouraged Zerubbabel, the national leader, the governor of Judah. Leaders need God's encouragement in the great work they are called to do. The greatest encouragement they receive is that which comes from the LORD Himself. The LORD God gave Zerubbabel a sevenfold encouragement.

- "I will shake the heavens and the earth." God promised to shake, move, all creation in order to accomplish His will.

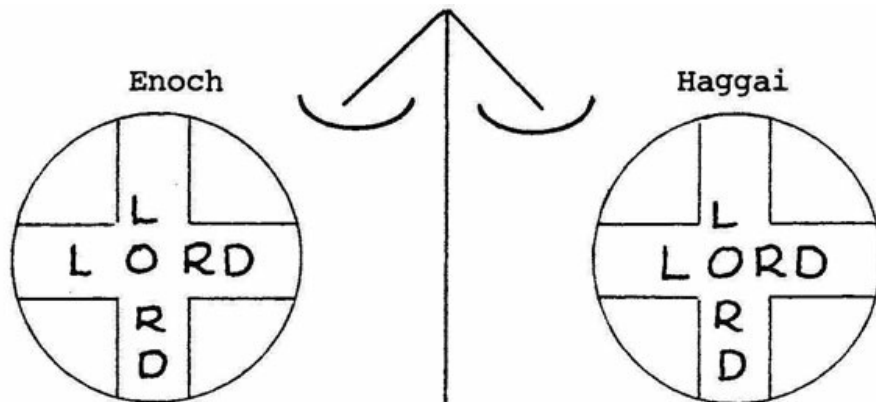
- “I will overthrow.” Thirty-four years after the restoration of the Temple, God overthrew the Persian empire in order to accomplish His will in His people.
- “I will destroy.” God promised to destroy the strength of the kingdoms of nations according to His will.
- “I will overthrow chariots and riders.” God promised to overthrow the inventions (chariots) and guiders (riders) of them, who drove against His will.
- “I will take Zerubbabel, My servant.” The LORD promised to protect His servant against all false accusation. No one would be able to destroy him.
- “I will make thee a signet.” A natural signet was a seal bearing the engraved name of the owner. God promised that Zerubbabel would be His signet, seal, upon which He would engrave, as it were, His holy Name of LORD! Therefore, God would guard HIS SIGNET with jealous care. In the midst of all the upheaval and convulsions of the nations round about, the LORD God would preserve and keep His loyal, faithful servant, Zerubbabel.
- “I have chosen thee.” Jehoiachin (also called Coniah) was Zerubbabel’s grandfather, against whom Jeremiah had pronounced woes.

As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;...Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah (Jeremiah 22:24,30).

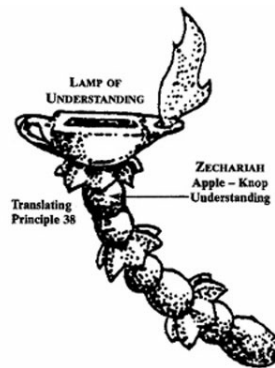
Jehoiachin’s sincere repentance had reversed this doom, and Zerubbabel was able to ascend to the throne and become God’s cherished signet.

What a blessing it is to have a true servant of God walking to and fro, up and down, and round about in the holy Name of the LORD! What a blessing it is to have a person like Haggai, who can prophesy to leaders and ordinary people alike, leading, guiding, and encouraging them in their spiritual building and in how to walk in the will and way of the LORD God.

Haggai and Enoch are two great examples of those who practiced the Walking Principle, who walked in the full stature of the LORD’S holy Name.



ZECHARIAH
A BOOK OF UNDERSTANDING
PRINCIPLE THIRTY-EIGHT
TRANSLATING PRINCIPLE



The thirty-eighth spiritual principle, represented by the third knop or apple on the third branch of the Candlestick which supports the Lamp of the Understanding of the LORD God, is found in the Book of Zechariah. This APPLE OR KNOP OF UNDERSTANDING displays the TRANSLATING PRINCIPLE.

All sixty-six principles of the bowls, knops, and flowers on the Candlestick are found in principle form in the Book of Genesis, the book of beginnings. The TRANSLATING PRINCIPLE appears as the thirty-eighth principle in the Book of Genesis.

And Enoch walked with God: and he was not; for Good took him (Genesis 5:24).

Enoch walked with the LORD God to and fro, up and down” and round about in His holy Name; therefore, the LORD rewarded him for his loyalty and piety. Enoch did not experience the ordinary fate of mortals. Instead of dying, he was taken up into heaven, just as Elijah, later in history, was translated into heaven (II Kings 2:1-11).

The word TRANSLATION means to change from one place, position, or condition to another. The Hebrew word for TRANSLATE in Genesis 5:24 is *law-kakh*, which means to seize, to take, carry away, fetch, bring, buy, drown, infold, and win. It also means the removal of a person to heaven without his being subjected to death.

In the Old Testament, the LORD translated Enoch and Elijah into heaven as a demonstration of the Translation Principle that would be established eternally at the death, burial, and resurrection of Jesus Christ. However, since it is appointed unto man ONCE TO DIE (Hebrews 9:27), Enoch and Elijah will not permanently escape their appointment with death. During the tribulation period, they will return to earth as God’s two living Candlesticks and olive trees where they will be witnesses to the inhabitants of the earth. Their message will be against the Antichrist and will last for 1,260 days. Then they will be killed and their dead bodies will lie in the streets of Jerusalem for three and one-half days before they are resurrected and taken away to heaven for the last time (Revelation 11:9-12).

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Hebrews 11:5,6).

Enoch walked with the LORD God in faith. He believed and trusted the LORD in all he learned about His Name: the nature, power, and authority of it. Before Enoch received his reward of being translated, he pleased God by his faith.

Walking with the LORD, in faith, pleases the LORD. Thus, the LORD established the requirement for being

translated. The testimony of Enoch and Elijah should be an encouragement to those of us who live by faith in Christ Jesus; their lives should inspire hope in our hearts that we, too, will be crowned with the signal honor of being translated at the time of the rapture of the saints, should we be alive and remaining unto His coming.

The way the Hebrew word *law-kakh* is used in the Bible reveals the full beauty of the Principle of Translation.

God used the Translation Principle before He introduced it to sinful man through His servant Enoch. After the LORD God created Adam male outside the paradisiacal garden, He TOOK (translated) Adam into paradise into the full stature of His presence, His glory, and His *Torah* (Genesis 2:15). The LORD God put Adam to sleep and TOOK (translated) a rib out of the “Ish” part of Adam and made a woman, a Bride for him (Genesis 3:21-23). Adam never could have known his bride, his wife, except for the Translation Principle.

Likewise, we never will know the spiritual Bridegroom and Bride relationship without being translated daily from one realm and glory of His Word unto another. “But we all, with open face beholding as in a glass the glory of the LORD, are changed into the same mage from glory to glory, even as by the Spirit of the Lord” (II Corinthians 3:18).

The LORD informed Abraham that he was not to take a wife for his son, Isaac, from among the Canaanites. But he was to TAKE (translate) her from his blood kin in his father’s house (Genesis 24:7,40).

The LORD commanded Moses in Egypt to TAKE (translate) the blood of the Lamb to the two side posts and upper post of the door, signifying the resurrected, translated blood of Christ that can be applied by faith to each, individual heart (Exodus 12:7).

Likewise, the same picture is given on the Day of Atonement. God commanded Aaron to TAKE (translate) the blood from the bullock and goat and apply it on the Mercy Seat, Golden Altar, and Brazen Altar (Leviticus 16:14,18).

Isaiah, the prophet, prophesied of the resurrection and translation of Jesus Christ. “He was TAKEN (translated) from prison (death and hell) and from judgment (judgment for sinners):... (Isaiah 53:8).

Isaiah experienced the seraphim TAKING (translating) a coal of purifying fire from God’s Altar in heaven and purging his lips, his mouth, after he had made confession of his unclean lips (Isaiah 6:6).

The LORD’S doctrine or moral principle by which He works in the Principle of Translation is the principle of changing from one plane or position to a higher plane or position.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: (Proverbs 1:5).

The wise man will increase his LEARNING (translation). He will increase his experiences of change into deeper depths and higher heights of God’s wisdom.

For I give you good doctrine, forsake ye not my law (Proverbs 4:2).

A receptive son receives good DOCTRINE (translation) of the truth from the past. Good doctrine is not an original commodity with anyone. But when we are humble, receptive, and obedient children, the LORD will give good doctrine (translation) of the truth from the precious Word of God that has been given yesterday.

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning (Proverbs 9:9).

A wise man will increase in LEARNING (translation). He will experience constantly moving higher in the wisdom and glory of God.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.... The heart of the wise teacheth his mouth, and addeth learning to his lips (Proverbs 16:21,23).

A man of discernment will use the sweetness of his lips; in other words, he will be wise in his choice of words and speak them in pleasant tones in order to influence others. He will enlarge his teaching so that others may increase in LEARNING (translation) of their souls from realms of ignorance and darkness into the LORD’S high world of light and truth.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine (Isaiah 29:24).

Those who sanctify and stand in awe or respect for the LORD, the Holy One of Jacob, the ones who cease their errors of ignorance and murmuring, shall know and experience the LORD'S DOCTRINE (translation), His glory and power.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: (Deuteronomy 32:2).

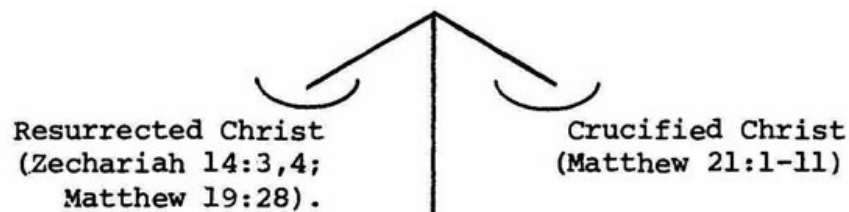
The LORD likened His doctrines, His translating glory and power, to the penetrating, loosening power of the rain. The rain, by the loosening power of its droplets and its softening influence, translates the hard condition of the natural ground to a fresh, new, soft condition so it can receive seed for the producing of new, rich, fresh growth and ultimate fruitfulness. God desires, through the translating glory of the Resurrected Christ, to penetrate our hearts and wills, softening and loosening our hardness and indifference to His Word. His *Torah*, so that the seeds of truth of the *Torah* might spring up, fructifying our minds with rich and plentiful revelations of the Name of the LORD, His will, and His way.

Enoch and Elijah were rewarded and blessed with this Translation Principle. Just think how fruitful they have become in wisdom, understanding, and knowledge as they have attended God's heavenly Bible School through all of the past millenniums. It will not matter that Enoch and Elijah will have to come back to earth to suffer for a season. They will be looking forward to a new translation experience in a resurrected body. They are present examples that we, too, can be translated in the Spirit to heavenly places in Christ (Ephesians 1:3; Colossians 3:1-4). Likewise, when we, too, have to come down out of the Spirit to suffer to work and do God's will in the earth, it does not matter because we are looking for a new translating, changing, learning experience in Christ Jesus.

The Translating Principle is also found in the understanding Book of Zechariah.

The prophet Haggai, with his zeal and enthusiasm, was used of God to encourage the people in the beginning of the rebuilding of the temple in Jerusalem. Then Zechariah was called to bring the difficult task to completion. Sometimes it is easier to start things than to finish them.

Zechariah dealt with the two aspects of Christ: the Crucified Christ and the Resurrected (translated) Christ.



There are several examples of the Translation Principle in the Book of Zechariah.

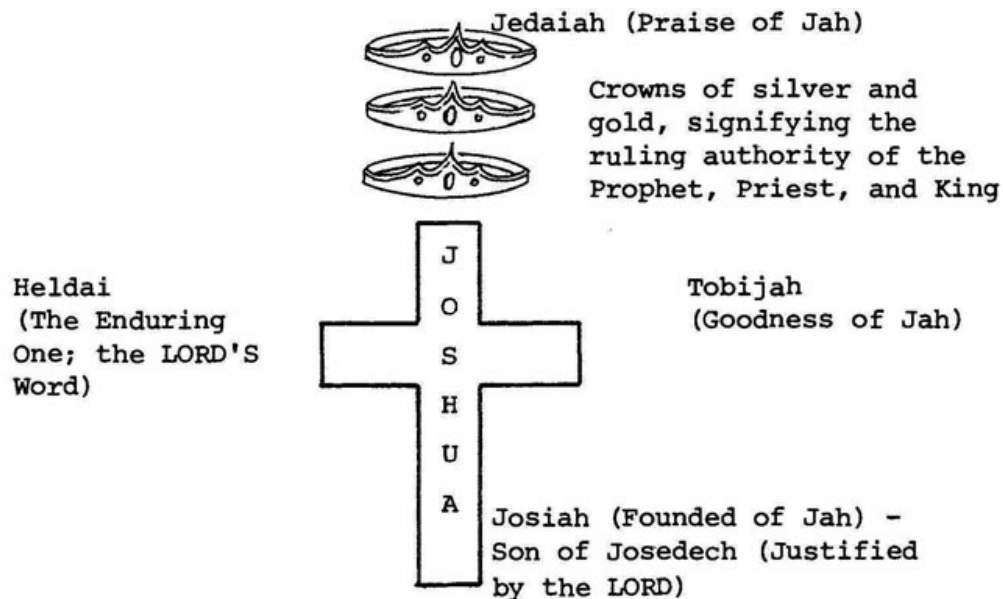
Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest (Zechariah 6:10,11).

The LORD gave Zechariah ten visions which fit together with the ten Commandments of the *Torah*. Zechariah's tenth vision revealed God's four heavenly chariots. These heavenly chariots were God's agents whom He used to minister punishment and judgment against the four great Gentile powers (Babylon, Media and Persia, Greece, and Rome) for their greed and covetousness which caused them to war against His people, Israel. Each one of these great powers was judged and defeated because they broke God's *Torah*, including the tenth commandment which said, "Thou shalt not covet." They filled their cup of wickedness to overflowing.

Following the judgment of the Gentile powers by God's agents, the horse-drawn chariots, the LORD commanded Zechariah to TAKE (translate) certain of the noble envoys, who had come from the captivity in Babylon to make a contribution to God's work in Jerusalem, and go to the house of Josiah (Josiah's name means founded by JAH).

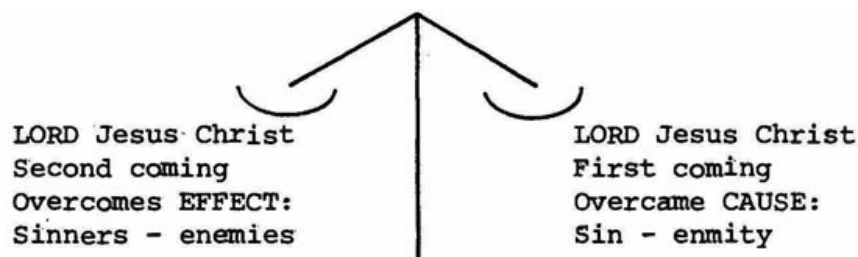
Furthermore, Zechariah was to TAKE (translate) silver and gold, and make a crown to set upon the head of Joshua, the high priest. This was a prophetic demonstration of how Jesus Christ would be crowned with all power as King, Priest, and Prophet when His heavenly Father raised Him from the dead, translating Him from death, hell, and the grave to God's own right hand. Jesus was crowned with translated Understanding (silver) and Wisdom (gold). Thus, through empirical Wisdom, Understanding, and Knowledge, Jesus now knows all the things from which He has saved man. He has been there (death, hell, and the grave)! And has been translated out! Therefore, He has all power to save and translate man from the same places.

The special guests, the noble envoys who were invited to the ceremony of the crowning of Joshua, picture the guests who surrounded the resurrection (translation) of Jesus Christ.

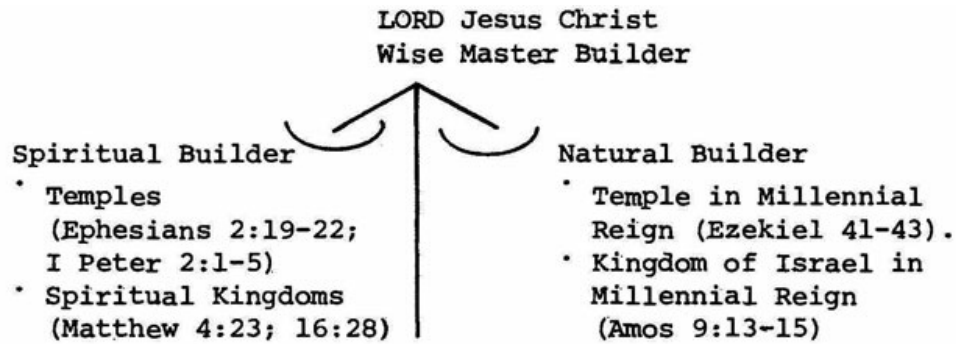


The Name JAH is short for the holy, four-lettered, secret, tetragrammaton Name, LORD. Jah refers to the LORD'S Name or nature as a Vehement Man of War. "The LORD is a man of war; the LORD is his name" (Exodus 15:3).

The LORD Jesus Christ was a Man of War at His first coming. He overcame the curse of enmity between God and man; the cause of the enmity was man's sin. He took the sinner's place and overcame sin for the sinner. At His second coming, He will overcome the effects of sin, the enemies themselves.

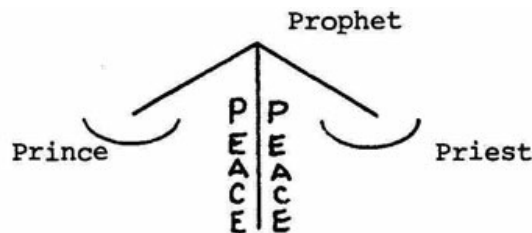


God sent His only begotten Son as the Branch. As the Seed of Promise or offspring from the house of David, Jesus christ grew up in His place of Bethlehem, the city of David, the place appointed Him oy His heavenly Father. The Branch, the Son of God, is the Wise Master Builder of Temples.



The LORD Jesus Christ not only builds in both the spiritual and natural realms, He also bears the glory of all He constructs. Glory is an exceeding heavy weight to bear, but His shoulders are sufficiently strong to bear it. "And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons:" (Isaiah 22:24).

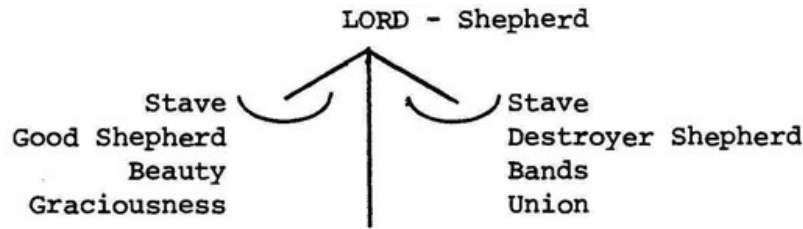
The LORD Jesus is able to bear the royal, kingly glory from the house of David, the priestly glory from the house of Aaron, and the prophetic glory from the house of Nathan. As King, Jesus has great majesty, power, and authority; and, as Priest, He also has tender, merciful compassion; as Prophet, He has wise counsel and instruction both now and in His future rule and reign over the earth during the millennium. The Priesthood of Jesus purchased our peace and redemption. His Kingdom protects and defends what He has purchased, and His Prophetic ministry unites the Priest and King in peace. The Prince and Priest will rule in perfect harmony.



Completion of the building of the temple confirmed that Zechariah was sent by divine authority. Likewise, when Jesus Christ, the Messiah (the Prince, Prophet, and Priest) comes to earth the second time and establishes His kingdom and builds His Temple, it will be confirmed that He was, indeed, sent by the divine authority of His heavenly Father. The princely, prophetic, and priestly power and authority of Christ, the Branch, rest on the resurrecting, translating power of His heavenly Father.

And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month: and my soul lothed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel. And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd (Zechariah 11:7-15).

The Prophet Zechariah gave, at that time, the future account of the first coming of the Messiah: His rejection by Israel, His crucifixion, and God's wrath upon the rejectors.



God had sent prophets, priests, and kings as earlier shepherds to Israel. The earlier shepherds abused, neglected, and led the flock of Israel to disaster. Then the LORD TOOK (translated) His only begotten Son, the LORD Jesus Christ, His Prince, Prophet, and Priest, His Good Shepherd, His Stave of Beauty or graciousness, from His own bosom and sent Him to earth to shepherd the flock of Israel. Jesus tended and fed the flock of Israel with His gentle and gracious Words of life; and with tender, loving care healed their sick, lame, and blind. But the efforts of the Good Shepherd were spurned, rejected, and crucified. The Good Shepherd, in desperation and despair, turned Israel over to the destroying shepherd of God's wrath. The Good Shepherd of Beauty tended the flock with loving graciousness and gentleness. The destroying shepherd lovingly joined the flock to the firmness and severity of His judgment and punishment.

Jesus was God's "true, blood covenant" with Israel. When she spurned and rejected Jesus and gave Him over to the Romans for crucifixion, God TOOK (translated) His Good Shepherd, His Stave of beauty and graciousness, from the house of Israel and gave Him to the Gentiles.

The Good Shepherd asked the flock to put a price on His service of tender love and care for them. So, out of ungrateful contempt, they weighed out thirty pieces of silver, the price of a slave. Then Zechariah was told, in the demonstrative parable, to TAKE (translate) the silver to the potter in the house of the LORD (Matthew 27:3-10).

The thirty pieces of silver, for which Judas betrayed Jesus, were cast back (translated) to God's house for His judgment and sentence, and Israel experienced God's contemptuous rejection for selling His beloved, only begotten Son for the price of a slave.

If we bring (translate) our fickle thoughts to God and His house, He will judge and help us put away the "Judas" fleshly lust that entices us to sell Jesus so cheaply.

Because of their ungrateful, contemptible payment and their giving of Jesus to be crucified, the flock showed their brazen alienation from the Good Shepherd and His Stave of Beauty. Therefore, God broke the Stave that was symbolic of His gracious, tender, protective care of Israel, His flock. Through Zechariah's symbolical action, the LORD God demonstrated His rejection of His flock and His surrender of them to the destruction and ruin of the Destroying Shepherd. Through the breaking of the stave called "Bands," the LORD signified the coming utter destruction and dissolution of the city of Jerusalem and its temple, which was fulfilled by Titus' armies in A.D. 70.

The city and the temple had formed the common bond that had held the nation together. With the bond broken, the Destroying Shepherd's flock was sent wandering through the world until the day they will look up and recognize their Good Shepherd, Jesus Christ, and say, "Blessed is He that cometh in the Name of the LORD" (Luke 13:34,35; 19:41-44).

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar (Zechariah 14:20,21).

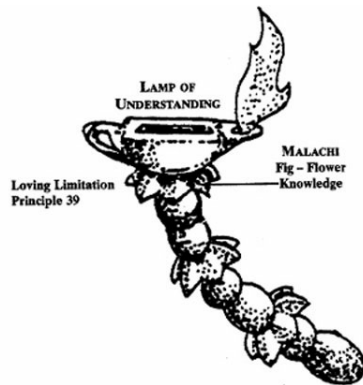
When Jesus Christ returns again and sets up His kingdom and His Temple, real holiness and sanctification will be diffused into all common things. The horses will no longer be used for war, but they will be used as holy servants to bring pilgrims to worship in the LORD'S Temple. Even the adornment of the horses, the tinkling bells, shall be HOLY UNTO THE LORD. The bells of the horses will honor the LORD; never again will they jingle on horses prancing in parades to honor man's pride. Holiness unto the LORD, the motto of Jesus Christ, the High Priest, shall be the motto of all creation.

The pots in Jerusalem and Judah will also say, "Holy unto the LORD." The eating and drinking vessels will be for the holy purpose of lifting up the Name of the LORD. Never again will the pots be forced to serve food that would be fuel for the sinful lust of man's pride. Anyone will be able to TAKE (translate) the ordinary pots to the house of the LORD and sacrifice in them since they will be holy unto the LORD. Holiness is a requisite for those who would be Translated or changed from their ordinary, profane position and condition into service in God's holy house,

God's holy city.

Zechariah, like Enoch and Elijah, had a revelation of the great Principle of Translation. Remember, the LORD, in His great Understanding, translates those who live in His holy will to higher heights and deeper depths of wisdom and knowledge of Himself.

MALACHI
A BOOK OF KNOWLEDGE
PRINCIPLE THIRTY-NINE
PRINCIPLE OF LOVING LIMITATION



The thirty-ninth spiritual principle, represented by the third flower or fig on the third branch of the Candlestick which supports the Lamp of the Understanding of the LORD God, is found in the Book of Malachi. This FLOWER OR FIG OF KNOWLEDGE displays the PRINCIPLE OF THE LORD'S LOVING LIMITATION.

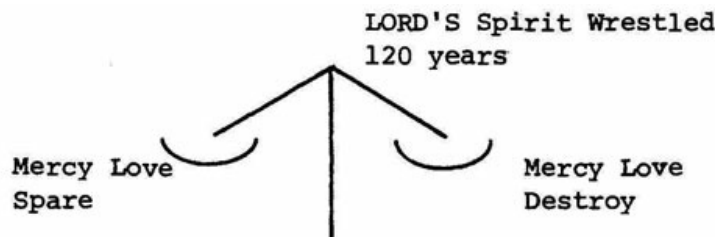
God has placed all sixty-six of the principles portrayed by the bowls, knops, and flowers on the Candlestick in principle form in the Book of Genesis, the book of beginnings. The Principle of the LORD'S Loving Limitation appears as the thirty-ninth principle in the Book of Genesis.

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years (Genesis 6:3).

This chapter portrays the progress in the depravity and unrestrained passions of mankind, not only in the godless line of Cain, but also in the godly line of Seth. The ungodly descendants of Cain completely had eradicated God's image in their minds and hearts, and they had influenced and drawn the descendants of Seth (except Noah and his family) into the same degradation.

Up to this point in time, individuals had lived for hundreds of years. For instance, Adam had lived for nine hundred and thirty years. Seth had lived for nine hundred and twelve years. Methuselah, the son of Enoch, had lived for nine hundred and sixty-nine years. Then in Noah's day, the LORD spoke through His prophet to warn the people that He was going to enact His Principle of Loving Limitation, which would set a limit on their life span.

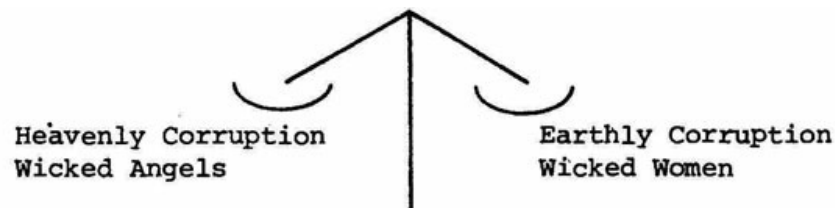
Through the establishment of His Loving Limitation Principle, the LORD limited the number of days sinful man would have to repent of their wickedness, if they were to avert God's decree of judgment. God said, "My Spirit shall not contend forevermore with unrepentant man. My Spirit will not always be restless and dissatisfied within Me." God informed man that His Spirit would not wrestle for much longer within His bosom over whether to spare or to destroy them.



The LORD was weary of having to have His precious, exalted Holy Spirit lower Himself to the place of striving with the depraved, animal, sensual lusts of sinful man. In His love, the LORD set a limitation to the length of time His blessed Holy Spirit would continue suffering and struggling with stubborn, rebellious, sinful man.

For 120 years God allowed the energy of His Spirit to take the truth, which Noah preached, and apply it to the people's minds, as He tried to persuade, convict, and convince them of their need to repent. After the Spirit had revealed their lost, condemned condition to their consciences, God warned them of impending judgment. Then, in His faithfulness, the Spirit showed the people the way of escape. Thus, the people who perished in Noah's generation had no excuse or reason for blaming God's Holy Spirit or God's prophet for the judgment of death that was poured out upon them in the form of a great flood. The world was destroyed at the end of the hundred and twenty years during which time Noah had given warnings. There is a limit to the amount of time God's Spirit will strive with each person, each generation, each nation, and each world.

The great wickedness of Noah's day culminated in heavenly corruption being joined to earthly corruption which produced strange creatures called giants.



Consider what amazing, divine condescension was displayed by the LORD'S Holy Spirit when He came down to this earth and strove in merciful love with mankind who had sunk into the depths of moral depravity. Consider His longsuffering love that constrained Him to continue pleading with unrepentant sinners for one hundred and twenty years. Nevertheless, the time of God's grace was limited!

There is a set time in this life, after the Spirit has earnestly and vehemently striven with the heart of man, that He will cease His work upon hearts that continue stoutly to rebel and resist His wooings.

The longsuffering of God's Spirit waited long in mercy, while the dense, dark clouds of judgment were slowly gathering. Then came the flash of lightning, the sudden roar of thunder, and the sound of falling raindrops. We accept all of these sights and sounds as normal today. However, from the beginning of time until the flood, there was no rain upon the earth, for the LORD God caused a mist from the earth to water the face of the ground. Consequently, the sights and sounds of the lightning, thunder, and rain were witnesses to the natural senses of the people that the judgment prophesied by Noah was, indeed, upon them. Finally, at the end of God's set time, there was the **irrevokable, fatal flood**.

God has different "set" times for dealing with man.

SET TIME - FORTY YEARS

Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest (Psalm 95:10,11).

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness (Numbers 14:33).

The rebellious, unbelieving, and disobedient Israelites had been given a Loving Limit, a set time, in which to wander in the wilderness. God was disgusted with the fickle-minded Israelites who were wanderers in heart during the entire forty years He had set for them to roam in the wilderness. Therefore, He swore they would not enter into His marriage rest in Canaan's Land.

SET TIME - A DAY

And when he was come near, he beheld the city, and wept over it, Saying, if thou hadst known, even thou,

at least in this *thy day*, the things which belong unto thy peace! but now they are hid from thine eyes (Luke 19:41,42).

When the LORD sent His only begotten Son, Jesus Christ, to the nation of Israel, He appointed to her a “day,” a time of special visitation of light for her to confess and repent of her sin. This was not a natural day of twenty-four hours, but it was a spiritual day in which the light of truth illuminated the hearts and minds of the people of Israel. In her obstinate, obstreperous rebellion, Israel missed her Limited Day of light, the time that God had set aside for her to walk in the light of truth and accept her Messiah, the LORD Jesus Christ.

The Bible tells us that Jesus wept over Israel because she had missed her Limited Day of visitation. If she had wept for herself in humble repentance and made peace with God, Jesus would not have had to weep for her.

God also has given Gentiles a “set” day for repenting and accepting His Son, Jesus Christ, as Saviour and LORD.

Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts (Hebrews 4:7).

God has Lovingly Limited us to listening, hearing His voice to today, now! Today is the set time for us to acknowledge His authority. Today is the set time for us to consider His gracious Word and study to know His demands and commands. Today is the “set” time for us to accept His commands and obey them.

Let us beware of hardening our hearts today. Let us beware of being cruel to our own souls today. Let us guard against allowing our heart to be impenitent today. We must hear God’s appointed, set time today, not when we choose to do so tomorrow.

SET TIME - A SEASON

Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son (Genesis 18:14).

In spite of Sarah’s laughing with unbelief at the thought of having a child in her old age, the LORD, in His loving mercy, limited, appointed, “set” the time when her barrenness would cease.

How comforting it is to know that the LORD has a “set” time, a limit, to end our spiritual barrenness and bless us with fresh, new fruitfulness that is born out of His Loving, Limiting Principle! It is a rest to the soul to know that our times are in His hands. We have only to cooperate with His appointments, His “set” time. At the “set” time appointed to Sarah, God reversed the time clock in Sarah’s life, and her womb was rejuvenated, and she conceived Isaac by Abraham.

SET TIME - THREE AND ONE-HALF YEARS

The LORD God has “set” or appointed a period of three and one-half years for dealing specifically with the following individuals and groups of people:

- **ANTICHRIST**

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months (Revelation 13:5).

When the Beast, the Antichrist, arises out of the sea (the bottomless pit), God will “set” or limit the time of his continuance upon the earth to forty-two months or three and one-half years. This will be the length of time designated for the tribulation period.

God has “set” a limit to the time of tribulation that He permits His creation to endure. Thus, when we experience personal suffering and tribulation, we need to remember that the LORD has a limit set on our pain.

- **TWO WITNESSES**

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth (Revelation 11:3,4).

God will limit the time His two servants, Enoch and Elijah, will be witnesses as they let their light of truth shine forth to both the believers and unbelievers during the tribulation period.

• THE WOMAN

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent (Revelation 12:14).

The Woman mentioned here refers to the part of the church who will miss the rapture; she will have a set time of three and one-half years (time, times, and half a time) for hiding in the wilderness, the place God will prepare for her. This shows us that God's "set" time, His Loving, Limitation Principle, is for protecting and caring for His people in the midst of unbelievers and apostates, and for showing mercy to the wicked ones by giving them time to humble themselves, repent, and make peace with God.

God's Word cites many other instances in which His Loving, Limitation is displayed. Another of His limitations of time is seventy years.

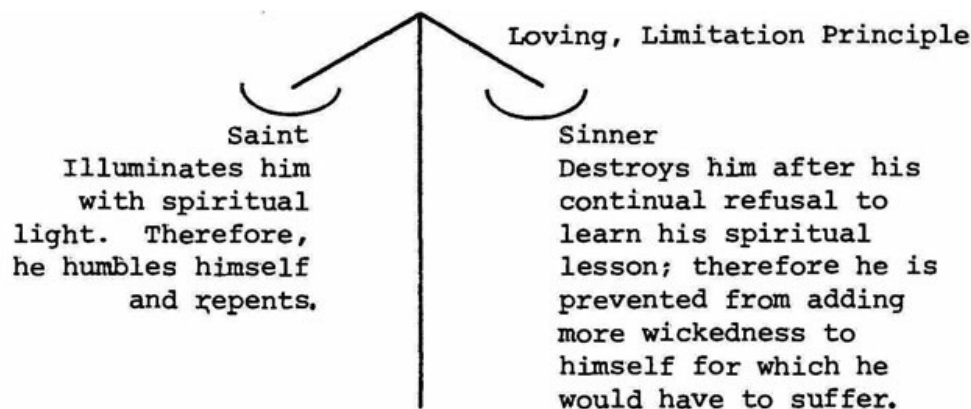
SET TIME - SEVENTY YEARS

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation (Jeremiah 25:12,13).

The LORD "set" Israel in Babylon for seventy years to chasten her and to give her an opportunity to attain new spiritual growth and moral development. The remnant of Israel attained, in their hearts and as a nation, what God had purposed for them to attain when He sent them there for seventy years. Unfortunately, Babylon missed what God had purposed for her to learn through the seventy years; consequently, God had to destroy her as a nation.

God's time-frames are "set" times for man to learn his spiritual lessons, and if he fails, he can expect to experience God's painful judgment and destruction. If man refuses to learn his spiritual lessons, he forfeits his reason for existence in this world. Therefore, God, in His gracious mercy, is justified in removing a tree (person) that is encumbering the ground by refusing to bear fruit.

God's Loving, Limitation Principle is a favor for the saint and the sinner.

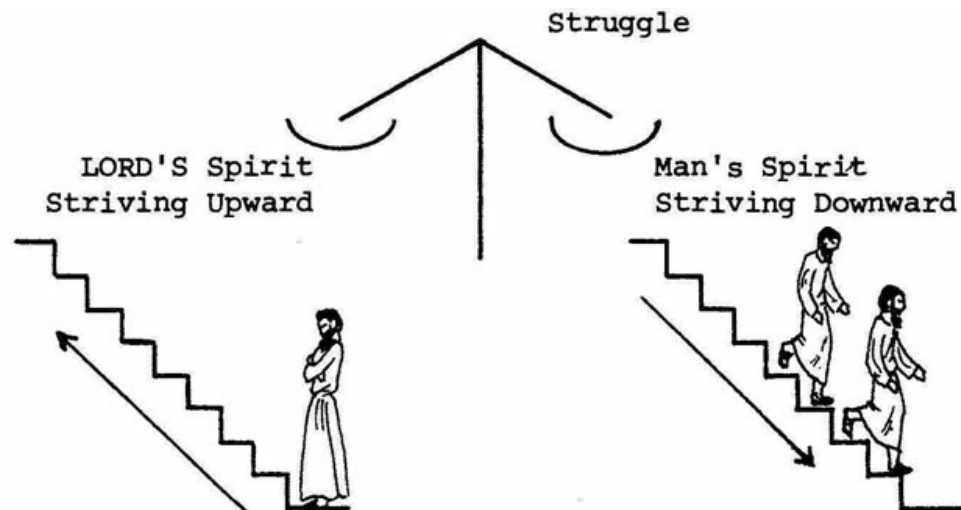


The LORD God purposed that His celestial breath, which He breathed into man, was to be the Voice, the Lamp, by which man could judge himself.

The spirit of man is the candle of the LORD, searching all the inward parts of the belly (Proverbs 20:27).

The Hebrew word for man's spirit, here, is *nesh-aw-mah*. It refers to the celestial soul which is the divine Lamp or light of illumination that enlightens man's inward parts and enables him to judge what is good and what is evil.

In Noah's day, the celestial souls of the people had eradicated their Lamp, the illuminating light of truth. On one side of the scales, they were lulled into slumber; their consciences were dead. Yet on the other side of the scales, their sensual lusts continued to awaken and grow.



God knew that if the human race continued its ceaseless struggle downward, the whole human race would be devoured completely with corruption, and the "Word of the Promised Seed" would be destroyed. Therefore, the LORD, in His great Understanding, "set" a suitable time-frame for man to repent lest Noah and his family (the only righteous ones left) would be devoured by the devastating wickedness of ungodly men and corrupt, ungodly angels.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.... There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, the same became mighty men which were of old, men of renown (Genesis 6:1,2,6).

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly (II Peter 2:4,5).

As man multiplied upon the earth, wickedness also multiplied. The sons of God saw the daughters of men, discerned that they were fair, and took them as their wives. The children begotten of these marriages were giants who became mighty men of renown, noted for their rebellion, devastation, and violence in the earth.

The "sons of God" were angels. "When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:7). The angels or sons of God mentioned in the sixth chapter of Genesis left their positions in the will of God and, contrary to the will of God, joined themselves to the daughters of men. God did not spare His judgment upon these angels, but cast them into hell and bound them in chains of darkness so they could never repeat their gross sin. They are waiting in their chains of darkness for their ultimate judgment at God's great White Throne Judgment.

The sinners in Noah's day mistook God's Loving, Limitation Principle, which granted them one hundred and twenty years, as an act of reprieve from God's judgment. They thought that, because God did not execute judgment upon them speedily, He had changed His mind. God's Understanding purpose in allowing mankind a space of one hundred and twenty years was to give the sinners time to confess their sin and repent. Instead, they used the time to multiply their sins and wickedness. The angels sinned against the light of their Creator in heaven. So they had to

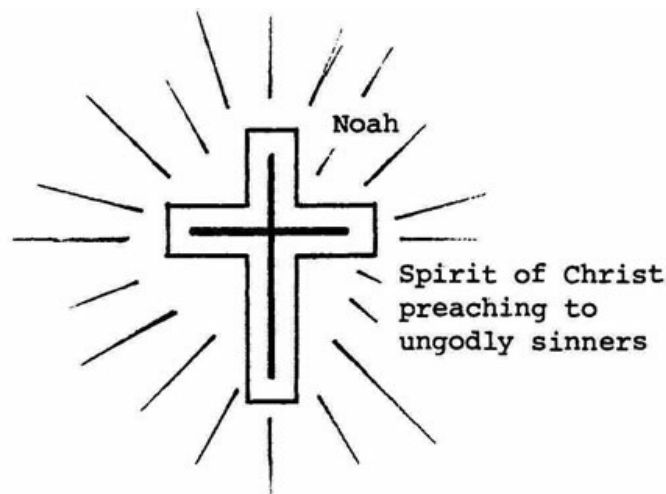
suffer the chains of darkness in hell. Their suffering constitutes a temporary prison in which they are reserved for the great and final judgment.

God called Noah to be a preacher of righteousness in a world that was filled with corruption and degeneracy. While Noah built his ark, he faithfully held forth the word of life, but he did not obtain any converts. God destroyed the whole world by water because of the ungodly sin of the people.

Noah preached to the people by the Spirit of Christ.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow (I Peter 1:10,11).

These scriptures prove that the Spirit of Christ in the Old Testament prophets prophesied of Himself, foretelling His humiliation and death when He would take on flesh, and foretelling the glorious consequences that would follow His sufferings. The Spirit of Christ prophesied of the grace and salvation Jesus Christ would bring after His death, burial, and resurrection. The Spirit of Christ, the Word that was in Noah, preached to the spirits of men who were imprisoned in ungodly minds and bodies.

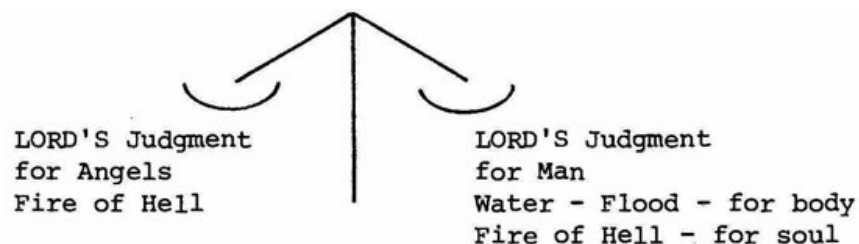


For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing wherein few, that is, eight souls were saved by water (I Peter 3:18-20).

These verses confirm that the Spirit of Christ preached, through Noah, to the disobedient spirits while Noah was preparing the ark.

Noah is a beautiful example of all that a minister should be and do. While the servant of God is preaching to others, he should be preparing his own way of escape according to God's Master Plan.

In Noah's day, God judged man by water and fire and judged the angels by fire.

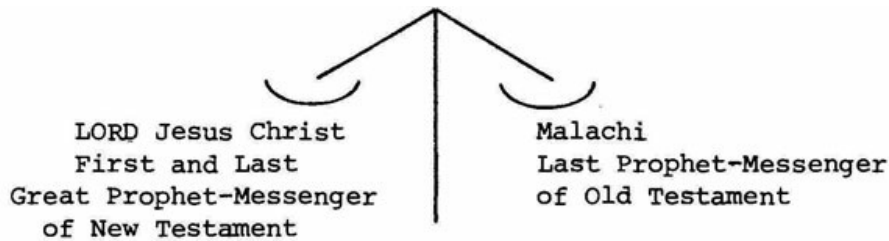


God's Loving Limitation always "sets" sufficient time for man to repent.

The Loving, Limitation Principle is confirmed in the knowledge Book of Malachi. The name MALACHI means "Yah is a Messenger."

The Book of Malachi deals with the first and second coming, upon the earth, of God's Messenger, God's Mediator, the LORD Jesus Christ. The first coming of Jesus Christ already has occurred in accordance with the time God "set" for Him to be born into this world in a body of flesh. Likewise, His second coming is already "set" and will come to pass within a definite, limited time-frame.

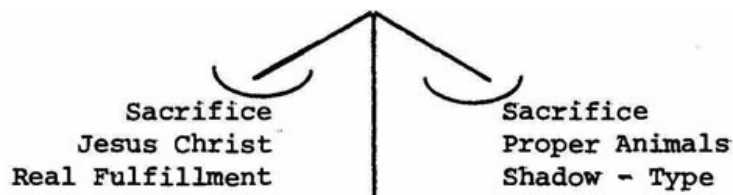
As the last of the inspired prophet-messengers of the Old Testament, Malachi announced the coming of God's great Messenger, the LORD Jesus Christ, Who appeared in the New Testament.



Malachi endeavored, by the Spirit of God, to prepare the nation of Israel for the coming of their Messiah, Jesus Christ. Malachi's preaching was filled with reproofs and rebukes to the nation. He charged Israel with being indifferent to and unaware of God's love for her which, because it was the love of the heavenly Bridegroom for His Bride, was distinguishingly superior to the love He had for Edam. In the "set" time-frame before the first coming of the Messiah, the LORD Jesus Christ, Malachi desired to rekindle the fires of love in the hearts of God's people. He tried to recall them from their apathy and their false grievances against the LORD. He tried to reveal to them God's Loving, Limitation Principle in regard to the kind of sacrifices that God had limited as being well pleasing to Him. He pleaded with them, trying to show them how they were ignoring God's Loving, Limitation Principle by neglecting to offer true sacrifices. Their lack of concern revealed their irreverence, their disbelief, and their lack of love for the LORD. He denounced the priests for the contemptible offerings they offered to God. He told them, in so many words, that instead of their offerings being acceptable sacrifices unto the LORD, their offerings totally profaned, ignored, and dishonored God's Loving, Limitation Principle.

God, as Master and Father, had given strict limitations about the kind and condition of the sacrifices that could be offered to Him, for they were to symbolize the sacrificial offering that would be made by His only begotten Son, Jesus Christ. By ignoring God's Loving, Limitation Principle in the sacrifices they offered, the priests caused many people to turn out of the way and many others to stumble in the way.

Malachi knew that, in order for the nation to be prepared for the fulfillment of their sacrifices in the sacrificial death of Christ Jesus, they had to be prepared for His coming by offering the proper sacrifices.



Malachi realized that the Messiah, Jesus Christ, the real Sacrifice, would not join Himself to a sacrifice that was not a true shadow and type.

The irrevocable law of sowing and reaping demands a curse and contempt for those who curse and heap contempt upon the precious Name of the LORD. So Malachi vehemently denounced the wrong Israel did to their Jewish wives; he condemned divorce and intermarriage with foreigners as acts of treachery against God.

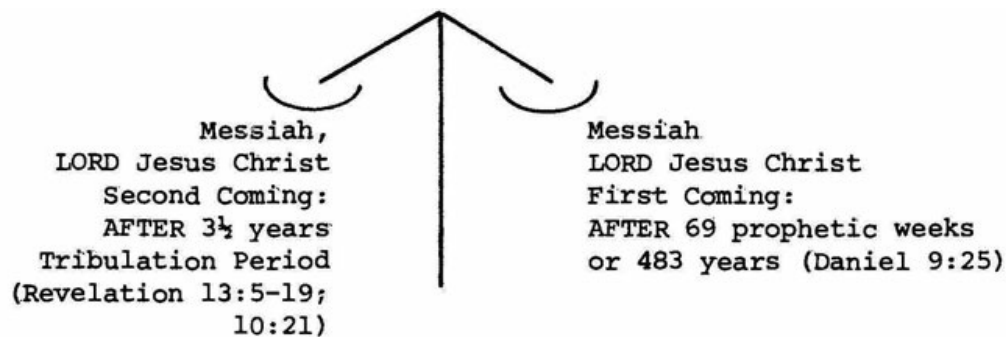
Malachi vigorously and indignantly condemned all moral wrong and warned them of the doom to come upon sorcerers, adulterers, perjurers, and all those who oppressed widows and orphans.

The LORD had already given the Prophet Daniel a vision of the seventy prophetic weeks determined upon the nation of Israel, and Daniel had been faithful to tell his vision. Thus, Israel had been given God's Loving, Limited time-frame of 483 years in which to prepare for the first coming of the Messiah.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times (Daniel 9:25).

After God had given a detailed account of His “set” time for the appearance of His Son, Jesus, it is heart rending, indeed, to behold Him in the manger, when He did come to earth, with no one there except the poor shepherds whom God had invited personally that night. Oh, careless, contemptible generation! Yet we cannot cast stones at them, for many times the LORD has “set” a time-frame to come into the manger of our hearts, and we, too, have joined that careless, contemptible generation!

God’s prophetic time clock starts and stops with the Son of God, Jesus Christ. As we have already learned, God gave Daniel a vision of 70 prophetic weeks. Each of these prophetic weeks represented a period of seven years. After 69 of these weeks, 483 years, the Messiah was to come, and He did come! Then the LORD divided the remaining one week (seven years) into two time-frames.



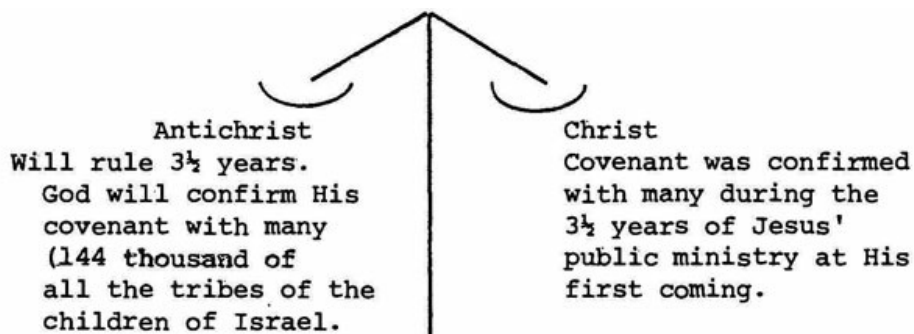
And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (Daniel 9:26,27).

The LORD God, the Father, lovingly limited the time of His Son’s public ministry to three and one-half years at His first coming. During the time of His public ministry, Jesus Christ confirmed, with many people in Israel, the covenant God had made with Abraham.

At the end of three and one-half years, Jesus was crucified, cut off, not for Himself, but for the sins of mankind. When Jesus was crucified, He fulfilled the Old Testament sacrificial shadows and types; therefore, He caused the Old Testament order of sacrifices and oblations to cease.

The nation of Israel rejected the precious Blood of Jesus Christ, pushed it to the ground, and brought animal blood back into the temple. So God sent Titus, the Roman Prince, to destroy their holy city and make it desolate. God called Israel’s act of pushing the Blood of God’s Lamb to the ground, when she deliberately chose animal blood above the Blood of the Son of God, the “overspreading abomination.” The Hebrew reads: “The wings of detestable things.” Wings signify an elevated position. Upon the elevated position of God’s Brazen Altar, Israel placed the detestable image of animal blood. What an appalling crime!

The term “detestable things” is applied to idols and idolatrous objects. Jesus Christ’s sacrificial death on Calvary’s Cross caused the Old Testament sacrifices and oblations to cease. Thus, Israel’s continuation of animal sacrifice was a detestable, idolatrous practice carried out before God’s very face. Because the nation, as a whole, embraced this class of idolatry, God made their holy city desolate and scattered the people in the earth, where they were to wander until the complete pouring out of God’s wrath that was determined upon Israel was fulfilled.



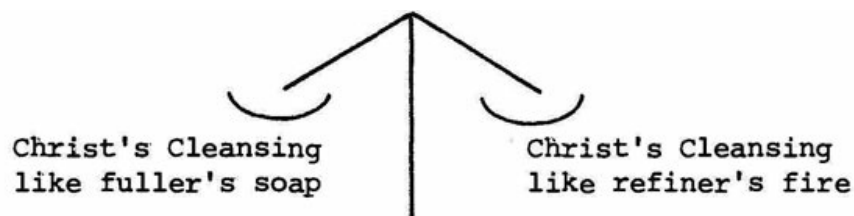
Judas Iscariot, one of the twelve apostles who worked with Jesus Christ for three and one-half years, betrayed the LORD into the hands of wicked men who crucified Him, cutting Him off in the middle of the week. Judas will be resurrected as the Antichrist. For three and one-half years, the Antichrist will sit in the temple in Jerusalem and IMITATE the true Christ, fulfilling the last half of the prophetic week spoken of by the prophet Daniel.

The last week of the seventy prophetic weeks determined upon Israel is comprised of two periods of three and one-half years. The first half of the last week, or three and one-half years, was devoted to the time God set aside for the public ministry of His only begotten Son, Jesus Christ, at His first coming. The last half of the week will be fulfilled during the three and one-half years tribulation period when the Antichrist will sit on the throne in Jerusalem, IMITATING the rule and reign of the Resurrected Christ. Although the Antichrist, as a resurrected being, will possess great power, the time he can exercise his imitative power will be limited to a brief three and one-half years. Then the true Christ will return to the earth to set up His righteous rule and reign.

In chapter three, Malachi prophesied of Christ's first coming to the earth, which gave man a foretaste of what His second coming would be like.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed (Malachi 3:1-6).

Malachi was speaking of John the Baptist, the forerunner of Christ, and the first coming of the Messiah and Mediator, Jesus Christ. The prophet revealed that the purpose of His ministry is to cleanse.



The prophet symbolized the Messiah's work of sanctifying and cleansing of the people by two commonly understood trades: the gold and silver refiner and the clothes cleaner.

The refiner's ministry is to purify and purge metal of its dross. Through the use of intense heat and solvents, he reduces the precious metal to a fluid state in order to remove the impurities. The refiner sits before his crucible, watching the fire so that it be neither too hot nor too cold. He continues to remove the dross and scum from the glowing mass of metal until he can see his own image reflected in the glowing mirror of the gold and silver.

Jesus Christ is the Refiner of our hearts. He has a “set” time-frame in which to accomplish His work of purifying our hearts as we journey through this world. (Matthew 3:11; I Peter 1:6,7; Job 23:10; Romans 8:29; Psalm 66:10; Proverbs 17:3; Isaiah 48:10; Hebrews 12:10).

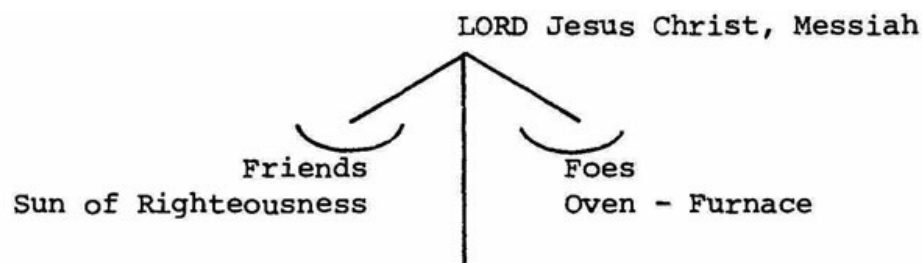
The fuller’s ministry was to cleanse and whiten clothes for festive celebrations and religious occasions. The “fulling” or cleansing of the clothes was achieved by stamping on them with the feet, or beating them in tubs of water with soap and nitre. The stamping and rubbing removed the spots from the cloth.

Jesus came to cleanse our hearts of the dross of evil thoughts (Luke 2:34). He came to separate, fan out, purge out the unclean. (Matthew 3:12; Luke 12:49,51; Job 38:13).

The LORD does not change. In the goodness of His Loving, Limitation Principle, He gives us time to yield to the fire for purifying and the water for cleansing. If we rebel, as Israel did, and contemptuously reject His provisions for our cleansing, we, too, will experience His judgment and desolation.

The Messiah, the LORD Jesus Christ, will return at the appointed, “set” time (after the three-and-one-half-years tribulation period), and He will publicly continue His process of refining and washing hearts and kingdoms of defilement.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and we shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments (Malachi 4:1-4).



The fire of the LORD will burn in two opposite ways at His coming. To the foes of the LORD, the Day of the LORD will be like a fiery, burning oven, filled with the fire of His wrath and indignation. Those who are proud and wicked will be like stubble; they will be consumed, utterly, in His judgment fire. In that day, the whole world will burn as an oven.

To those friends who fear His Name, the LORD will appear as the warm, light-giving Sun of Righteousness, Who will heal all their blindness and darkness and fill them with the cool, comforting grace of His Spirit. The rays of His righteousness will radiate healing power to the broken in heart and to those who are confounded and confused in their minds. He will illuminate the gloom of those who are disheartened and discouraged. The prophet used the picture of young calves being released from their dark pens into the fresh sunshine of a new day to portray the effect the life-giving rays of the Sun of Righteousness will have on His friends; He will cause His friends to break forth into new, fresh life, energy, and growth. The triumph of His righteous friends will be complete as they join Him in the destruction of the wicked.

God, in His great understanding, has established His wise Master Plan, including His Loving, Limitation Principle. We cannot change God’s “set” times in our lives or in His kingdom. This lesson reveals the grace we can obtain, the ark we can build, and the warnings of His judgment we can share, as Noah did, in the midst of God’s Loving Limitation. We can obtain His blessings, fruitfulness, and cleansing, all in His appointed time-frame.

Remember to submit to the LORD Jesus Christ Who is Head over all things, including our “set” times in this world and in the world to come.