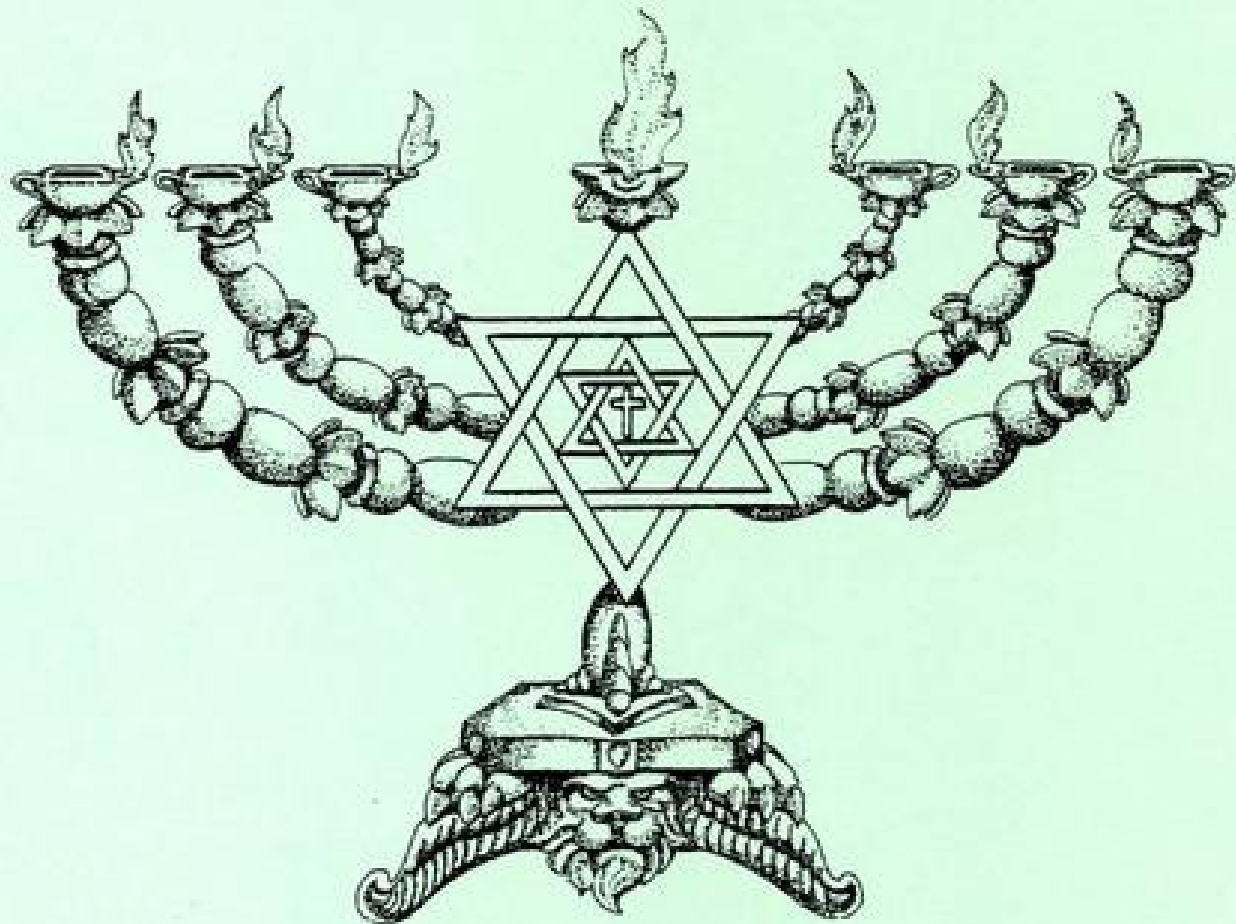


THE LORD'S SIXTY-SIX PRINCIPLES OF TRUTH

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

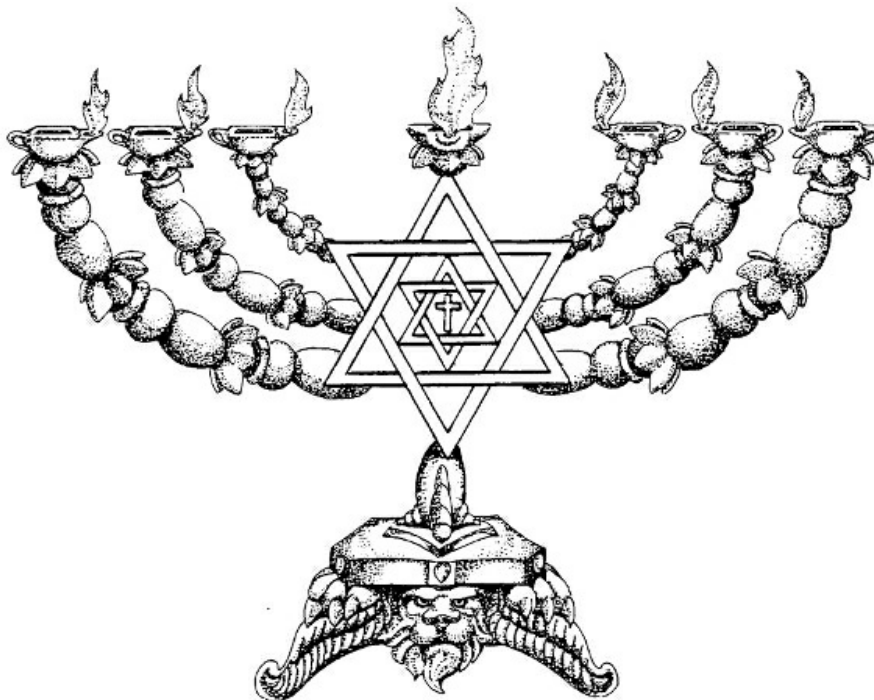


Volume Four

Rev. B. R. Hicks

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THE LORD'S SIXTY-SIX SPIRITUAL PRINCIPLES OF TRUTH

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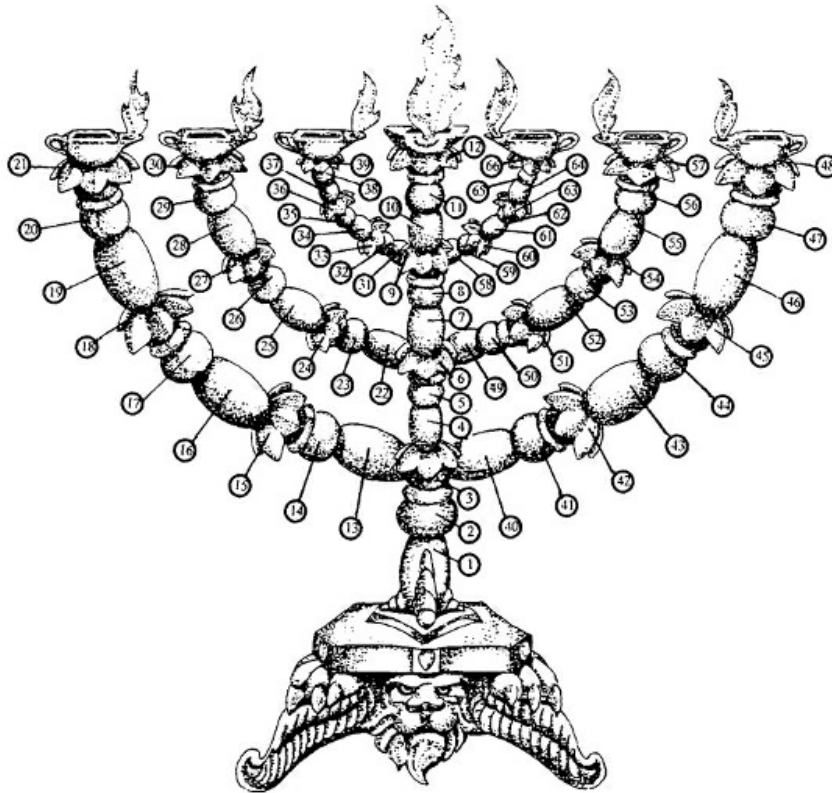
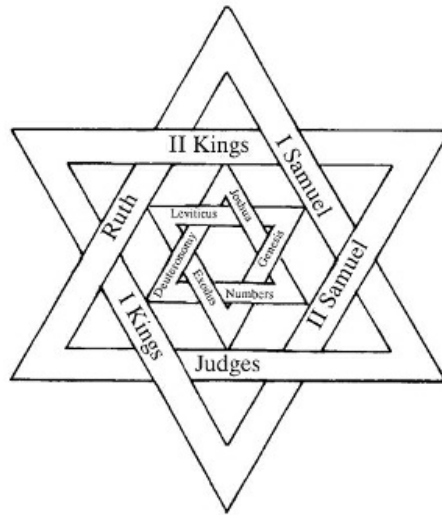
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Introduction

The Golden Candlestick in the Old Testament Tabernacle is the type and shadow of the complete Light of the LORD Jesus Christ. The Candlestick's central shaft and six branches supported seven Lamps which crowned the Candlestick with a beautiful, sevenfold Light that illuminated the Holy Place. This Candlestick with its seven Lamps and its sixty-six bowls, knops, and flowers was a beautiful figure, shadow, and type of the sixty-six books of the Bible, the written Word, and of the Living Word, Jesus Christ, and His sevenfold Light.

Each separate design on the Candlestick: a bowl, a knop, and a flower was a type of the 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.

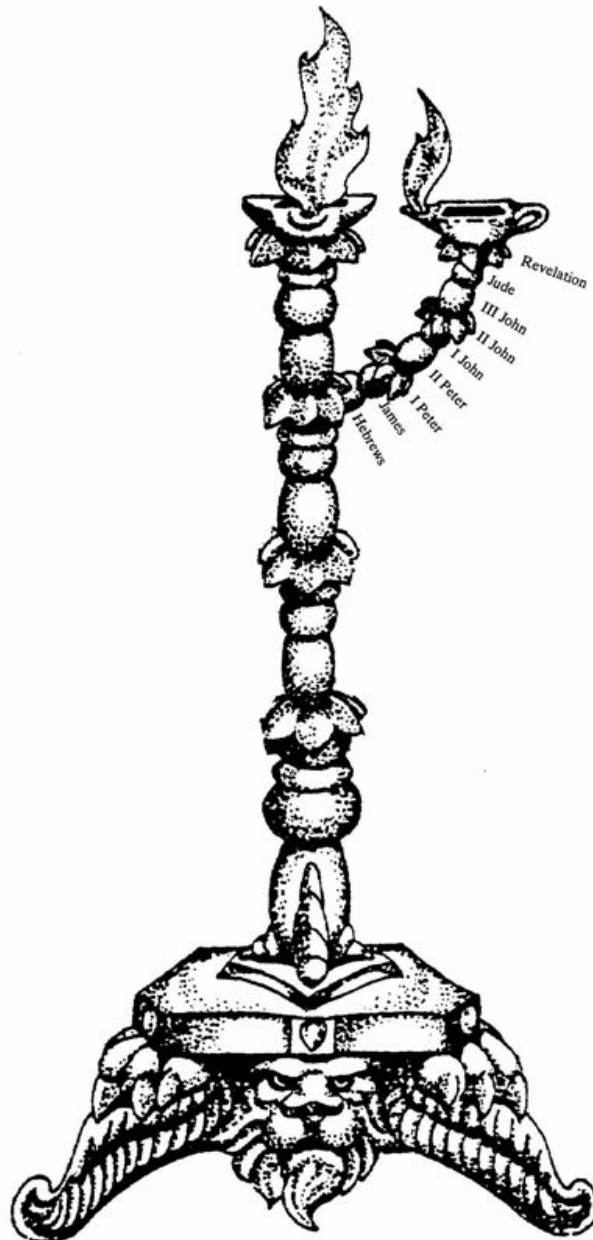
When we study the books of the Bible, we find the main principle of Truth that is expounded in each of the books relates either to Wisdom, Understanding, or Knowledge. Thus, we can fit the principles of the Truth in God's Word with the shadow and type of the particular Truth that was portrayed through the Golden Candlestick in the Old Testament Tabernacle.

We have studied the shaft of the Candlestick with its twelve bowls, knops, and flowers that relate to the twelve principles of spiritual Truth found in God's Word from Genesis through Second Kings. And we have studied the branches on the right-hand side of the Candlestick with their twenty-seven bowls, knops, and flowers that relate to the twenty-seven spiritual principles of Truth found in the Old Testament books from First Chronicles through Malachi. We also have studied two branches on the left-hand side of the Candlestick with their eighteen bowls, knops, and flowers that relate to the eighteen spiritual principles of Truth found in the New Testament from the Book of Matthew through the Book of Philemon.

Now we are ready to proceed with the third and last branch on the left side of the Candlestick with its nine bowls, knops, and flowers which support the Lamp of the Light of the Spirit of Wisdom of the LORD God.

Last Nine Books of the New Testament

**The Lamp of the Light
of the Spirit of Wisdom**



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 when the designs on the central shaft were added to 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 our heart demonstrates a love for the fear of the LORD’s Name, Wisdom opens the depths of her wellspring to our 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,” which is that God is the Head over all things and that He makes all things work together for good. Hence, the Truth “that now is” consists in the fact that man’s spiritual joy and tranquillity of heart have their 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. Trustfulness in the LORD is a result of Wisdom’s abiding **inwardly** in the heart. A oneness of relationship with Wisdom in the heart also will outwardly produce material bountifulness.

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

In His Master Plan, God 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 skillful heart humbles itself and hastens to receive the fullness of God’s Truth.

Humility Wisdom teaches the heart to hasten to receive all Truth and to hasten to perform God’s Purposive Will. If we learn God’s beginning principle of Wisdom and make it our very own, we will 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 heart can choose to make this Wisdom our very own. How beautiful, exciting, and satisfying it is to us when our heart feeds 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 fulfill 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 buds in January, being the first of all the trees to awaken from its wintry sleep. Before the 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 to obey God’s will in putting on their buds and blossoms in the springtime. But while other trees remain naked and bare in their wintry sleep, the almond tree hastens to do God’s will by budding and blossoming. Thus, by responding to God’s call to be the first to bloom in the spring, the almond tree points to the first principle in the spiritual realm, which is Hearing the Wisdom of God’s Word.

Our sense of hearing is the almond tree of our senses because God causes it to bud and blossom first in our spiritual spring season. The almond tree of Wisdom is the first thing to flourish in our heart, 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 which enables us 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 in our heart and

grows upward in our mind, 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 the Understanding books of God's Word.

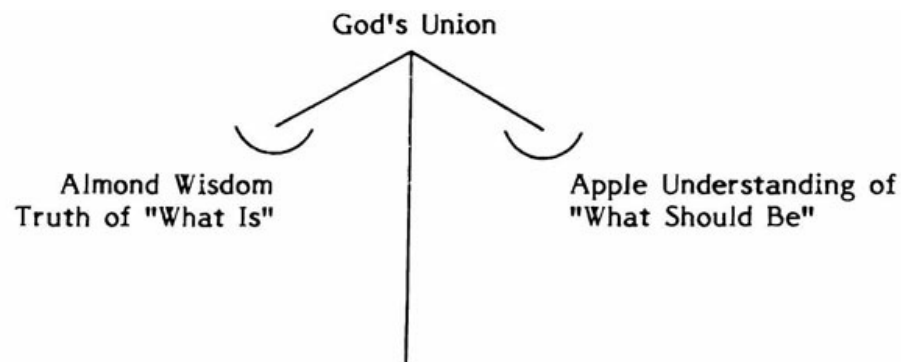
The knop on the Candlestick was in the shape of an apple. The Hebrew word for *knop* means apple, signifying Understanding. *Knop* also is translated as apple in Spanish. It is beautiful to see how God uses the natural as a type of the spiritual in His Word. An old proverb says: "An apple a day keeps the doctor away." For one thing, an apple supplies many nutrients for the body; apples also are a natural cleanser for the body. When the body is cleansed, the eyes are enlightened, and we 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 we can comprehend the Truth of the kind of productivity and fruitfulness God desires in our life. God's books of Understanding help us produce and create new comprehension of the Truth in our heart and life. Understanding helps us contemplate every given Truth with deductive reasoning so we can foresee the consequences if we obey the Truth or if we choose to disobey it. True Understanding energizes us to be doers of God's Word; it ensures us that God's Truth does not merely enter into a realm of pure fantasy and illusion in our mind and heart.

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 our spiritual condition that "now is." If we are going to stride forward in our spiritual education, we must begin with what "now is." When we were first graders in school, we thought we never would 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 full stature of the LORD Jesus Christ. However, God's almond Wisdom helps us begin where we "now are." God's Understanding helps us to see, prophetically, where we "should be" in our spiritual education. There always is 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.

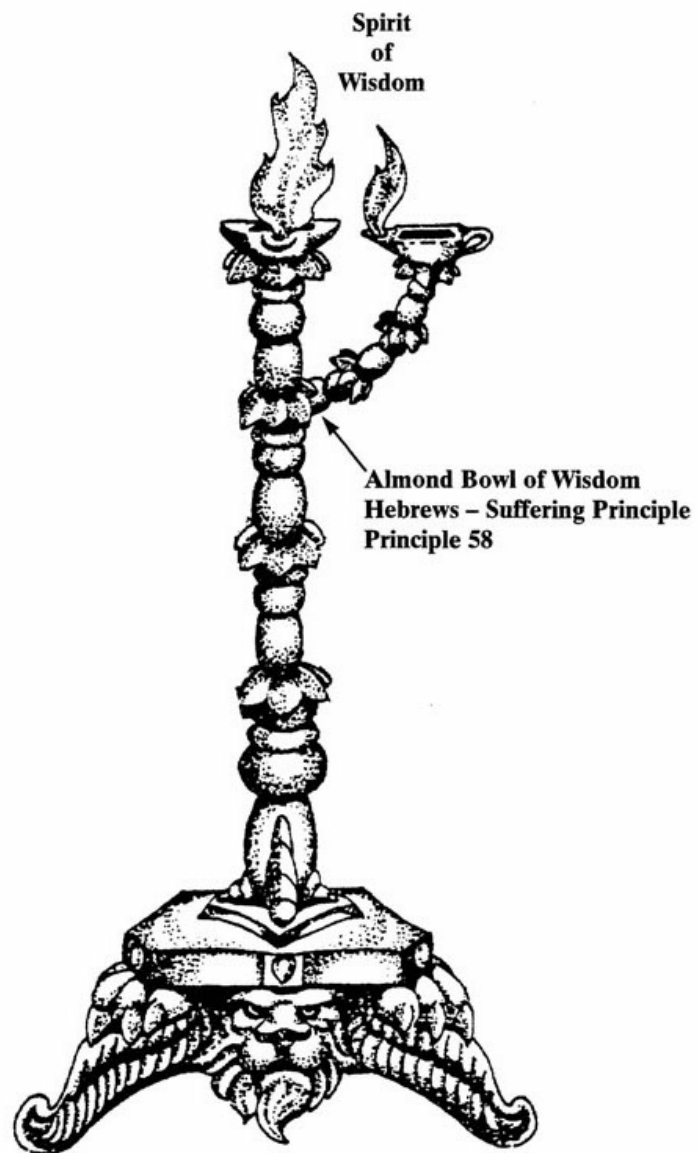
God's Wisdom and Understanding help the heart wait on Him so we can grow in Christ Jesus and gain Knowledge of how to implement, accomplish, and practice what we have learned in the theories of Wisdom and Understanding.

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 we can understand what God's Spirit is saying through His Word. When we see 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, in our heart, this Candlestick of Truth of the LORD Jesus Christ, 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.

Hebrews
A Book of Wisdom
Principle 58
Suffering Principle



The fifty-eighth spiritual principle, represented by the first bowl or almond of Wisdom on the third branch on the left-hand side of the Candlestick, which supports the Lamp of the Light of the Spirit of Wisdom of the LORD God, is found in the Book of Hebrews. This almond of Wisdom reveals the **Suffering Principle**.

All sixty-six principles, portrayed by the bowls, knops, and flowers on the Candlestick, also are found in the Book of Genesis, the Book of the beginnings. Therefore, the **Suffering Principle** on the LORD's Candlestick of Truth also is the fifty-eighth principle in the Book of Genesis.

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 Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites (Genesis 15:12-21).

Suffering, one of the sixty-six principles found in God's Word, is the least understood of all God's spiritual principles. The word *suffer* means to undergo something painful or unpleasant, as injury or grief; to undergo or experience any operation, process, or change whereby pain, harm, injury, or loss is incurred. Suffering means to experience distress, sorrow, misery, unhappiness, and anxiety, which includes mental or physical distress imposed by pain, trouble, worry, or tribulation.

Suffering is a requisite for gaining insight into life in general; into ourself, specifically, and into others' lives. Suffering in God's surest means of removing the veil of deceit from our eyes so we can be truthful to ourself.

Humanity is born to suffer: to be forced to endure what is distasteful to our soul is to suffer; to be joined to what is not loved is to suffer; to grow old is to suffer; to die is to suffer.

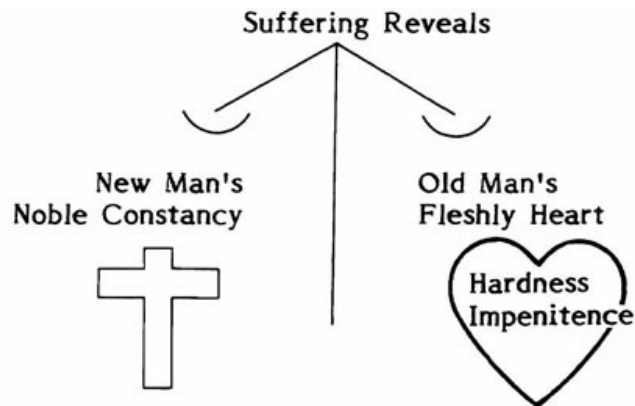
God uses suffering to open the fountains of our head so the grit and grime of this world will be washed away by the tears from our eyes until we can behold the heavenly Canaan's Land where earthly tears shall come no more. Just as night causes the splendourous light of the moon and stars to shine, so our nights of suffering cause the glorious Light of Truth to shine brighter and brighter.

Those who have suffered have learned to pity and forgive because forgiveness is perfected in their breast.

Suffering is God's purifying and sanctifying process whereby He separates the chaff of deceit from the wheat of Truth in our soul; therefore, suffering interrupts man's confidence in sinning. The LORD prepares His best soldiers in the furnace of suffering. Hence, it is good for us to be parched by the heat of suffering and drenched with the floods of afflictions. Suffering is the suitable soil in which the sweet humility and the blessed surrender of Christ Jesus take root and strongly flourish within our heart. God is faithful to wash our eyes with the tears of suffering so we can see His Master Plan and Purposive Will.

Remember, when your cup of suffering seems too bitter, it is His wounded, nail-scarred hand that holds the cup. The suffering "inside" the cup cannot be compared to the suffering of the wounded hand outside the cup. If your burden and your cross seem too heavy to bear, remember that Christ's wounded, smitten back is bearing **both** you and your burden.

Sanctified sufferings from our LORD are His chastenings of our soul that will yield the eternal, peaceable fruits of righteousness in those who are exercised thereby. We are totally unaware of the dross and tin in our fleshly composition until we have passed through God's furnace of suffering. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:" (Isaiah 1 :25). Suffering is the LORD's place of revelation, which makes known the noble constancy of our spiritual man and the hardness and impenitence of our fleshly heart.



God's purpose in sending suffering is not to make us sad in the flesh, but to make us sorrowful in the spirit so we can repent of the hardness and indifference of our heart. There is a distinct difference in emerging from a season of suffering with a penitent heart full of humble trust toward God, which is meekly sympathetic toward man, versus coming out of suffering merely thankful that God has turned off the heat. Sincere tears of repentance are God's "spiritual telescopes" through which we obtain a fresh glimpse of the Bridegroom and the New City.

God's "plow" of suffering breaks up the fallow soil of our mind, preparing it for fresh, new seeds of Truth. Suffering is God's way of spoiling us for the things that otherwise would have spoiled us, thereby, causing us to miss out on Christ's eternal prize, the Bride of Christ. Sufferings make things outside of God's will too hot to hold on to; hence, we are forced to turn them loose.

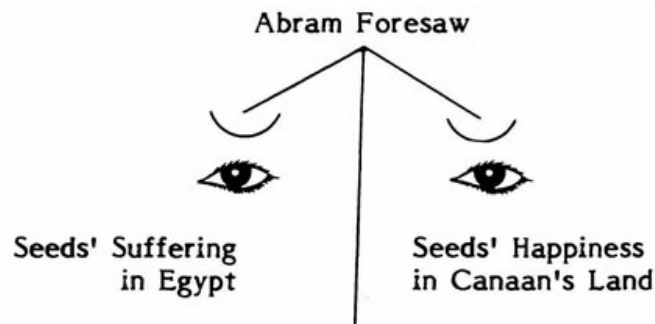
If we view our sufferings in this world as mere accidents and unavoidable evils, we deny ourself all remedy and relief from them. But, if we can see God's great heart of love and His mighty hand of mercy in our sufferings, we will see His wise design. Therefore, we will come forth purged, purified, illuminated with greater Truth, and increased in Christ's spiritual stature.

Suffering, God's divinely ordered diet, is a bitter physic that purges the mind and increases the soul's mental well-being. When we turn to God's Word in times of suffering, we will find very verse in the Bible contains a radiant sunbeam of hope and every promise shines forth with illuminating splendour. Things that were dark and unclear become plain and bright.

Tears produced by suffering are the showers that fertilize our spiritual world; and tears are God's windows of Light through which the heart can behold new forms of Truth.

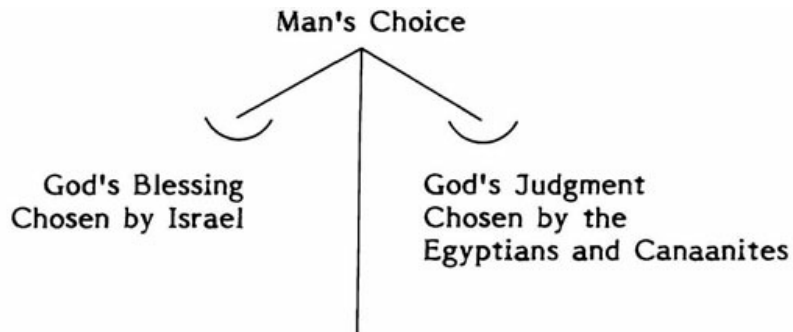
From the beginning, God has chosen the soil of suffering in which to give His people their spiritual education and moral development.

Our Scripture in Genesis tells us that God first showed Abram the numerous offspring which would descend from him. Next, God gave Abram full particulars about how his seed must suffer in the horror and darkness of Egyptian slavery before they were to enter into the joys of Canaan's Land. God gave Abram a foresight not only of his descendants' suffering in Egypt, but also their happiness in Canaan's Land.



How diametrically different was Israel's maturation in Egypt, versus that of the Egyptians. Israel matured in poverty, slavery, and wretchedness which prepared them for their future possessions and happiness in Canaan's Land. It took Israel four generations to prepare for her journey to Canaan's Land. The people spent four hundred

years maturing, as slaves and aliens without a homeland and as people without freedom of power and resistance. On the other hand, it took the Egyptians and the Canaanites four generations to prepare themselves for God's judgment.



The Egyptians and the Canaanites spent four generations in reaching the utmost depths of moral degeneration before God imposed the death sentence upon them.

While these enemies were ripening in their idolatry and in their lawless, luxurious wantonness, it no doubt appeared to onlookers that they were more blessed than Israel because the Israelites were toiling away completely restrained as aliens and slaves in their poverty.

God's prophetic revelation to Abram was to be Israel's source of hope and courage and his grounds for confidence in God during his time of suffering and testing in the educative centuries of unspeakable misery and wretchedness which he endured.

God allowed Abram to experience, prophetically, the night of horror and dread his seed would endure in their four hundred years of slavish suffering in Egypt; and, then, he experienced the jubilant awakening of their new day after the four hundred years had passed. Therefore, Abram was able to forewarn his seed, preparing them theoretically for their long years of suffering while they grew as a tiny "seed nation."

Before Israel's honourable exaltation into jubilant freedom and happy possession of Canaan's Land, they had to suffer four hundred years in Egypt. Likewise, before our precious LORD Jesus Christ was exalted eternally at the right hand of God the Father, He had to suffer the death of the Cross in this "Egyptian" world.

God's spiritual plan and principle of enduring humility suffering before one can experience joyful exaltation always has been implemented in the lives of His people. Therefore, the Israelites had to experience the humiliation of the horror and darkness of Egyptian slavery before they could enter into the joyful exaltation of possessing the good land. In keeping with this principle of God's operation, Abram had a foretaste of Israel's sufferings before he had a foresight of their happy exaltation.

God's Word is so faithful and true. He does not flatter us deceitfully with the false hope that we can expect only honour, exaltation, and prosperity in this present evil world. God's Word instructs us that Christ's seed is a suffering, persecuted seed. God sends the "worst," first, in order to test us, to try us, and to purify us. We must first suffer with Him before we can reign with Him (II Timothy 2:12). God's Word forewarns us about suffering so that we are not surprised when it comes.

God allowed the Israelites to suffer as strangers, both in Canaan's Land and afterward in Egypt.

Saying, Unto thee will **I give the land of Canaan**, the lot of your inheritance: When they were but a few men in number; yea, very few, **and strangers in it** (Psalm 105:11,12).

The Patriarchs and their families were few in numbers, and they were sojourners in Canaan's Land when they resided there. The land was not theirs, so they were dependent upon the good will of the old inhabitants in the land. Consequently, their position was very precarious. They suffered as strangers in the very land God had given them. Afterward, Jacob, the Patriarch, all his sons and all their families were forced to migrate from Canaan's Land to Egypt where they suffered in bondage and slavery for four hundred years. Before the Israelites reigned as lords in their own land, they had to suffer as strangers in a strange land. Their humiliating experience in Egypt only made Israel's establishment in Canaan's Land more joyful and more welcome.

Likewise, the heirs of the New Jerusalem, the Bride of Christ, first suffer as strangers on this earth; then, afterward, they will be joyfully established in the heavenly Canaan's Land. It is a blessing for us, as the beloved of God, to suffer under God's Master Plan and in His Purposive Will because these painful experiences purify us and

prepare us for the joyful possession of our inheritance in the New City. Suffering is just for a season, but the reward and the blessing are for eternity.

Israel suffered for a season in Egypt, but afterward she came out with great substance! God determined that Israel had a good land awaiting her, and that she had a good substance to take with her into the land. Israel came out of Egypt with **all** the necessary substance to build the Tabernacle in the wilderness: gold, silver, precious stones, and other materials. This Tabernacle was a figure, a shadow, a type of the stature of the LORD Jesus Christ.

Likewise, God takes us through periods of suffering and persecutions in order to give us the chance to gain greater Wisdom, Understanding, and Knowledge of the Crucified Christ, thereby giving us the necessary spiritual substance for the building of Christ's spiritual stature in our new heart.

After presenting the **Suffering Principle** in the book of beginnings, Genesis, God used the Book of Hebrews to teach us this principle of almoned Wisdom again.

But we see Jesus, who was made a little lower than the angels **for the suffering of death**, crowned with glory and honour; that he by the grace of God **should taste death for every man**. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to **make the captain of their salvation perfect through sufferings**. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death**, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and high priest in things pertaining to God, to make reconciliation for the sins of the people. **For in that he himself hath suffered** being tempted, he is able to succour them that are tempted (Hebrews 2:9-18).

The Hebrew word that is used here for the sufferings of Christ Jesus is *aw-nee*, meaning to be depressed in mind or circumstances, toiling, suffering, poor, helpless, lowly, meek, affliction, distress, and bowed down from the word *aw-naw*, through the idea of looking down or browbeating; to depress literally or figuratively, as follows: abase self, afflict self, chasten self, gentleness, humble self, hurt self, and submit self. This is the same Hebrew word that is used in Genesis to express Israel's suffering in Egypt.

God's Master Plan called for His only begotten Son Christ Jesus to be made **lower** than the angels whom He had created so He could suffer and humble Himself unto death on the Cross. Hence, Jesus Christ has been exalted to the right hand of God the Father, and mankind has been and is being lifted up out of the pit of sin because of Christ's sufferings for him.

God the Father crowned the human nature of Jesus with Glory and honour: first, when He begot Him in perfect purity and holiness; second, when He bestowed the Holy Ghost upon Him without measure; third, when Jesus' human nature was brought into an ineffable union with Christ's divine nature, which bestowed upon Him the fullness of the Godhead bodily; and fourth, when the Father raised Him from the dead, clothing Him with His eternal, unbegotten Glory.

The LORD Jesus Christ, through sufferings, endured the bitter agonies of a painful and shameful death on the Cross. In tasting death and hell for every man, He freed mankind from the penalty of death and hell. He gave His precious blood to mend God's broken Law and to create a river of remission for sin so that it might be carried away to the sea of forgetfulness behind the back of God. Thus, the LORD Jesus Christ, through His sacrificial sufferings, has brought satisfaction to the heart of God, above, and to the believing hearts of men, below.

Therefore, as a reward for Christ's humiliation in suffering unto death in our place, God has crowned Him with Glory and honour and has advanced Him to the highest, divine dignity in heaven. He has given His Son absolute dominion over all creation.

God, Who is the first Cause and the final End of all things, put suffering in His Master Plan and Purposive Will for His Son in order that **all** should be benefited. God the Father benefited because the sufferings of His Son caused the love, mercy, and grace of His Name to be proclaimed (Philippians 2:9-11). The Son benefited because He received the eternal, unbegotten resurrection Glory of His Father (Romans 6:4). And mankind is benefiting because Christ's sufferings on the Cross purchased man's eternal life and salvation, which are free gifts from God to those who believe and accept them.

Christ suffered, bled, and died to bring many sons to the Father's eternal, resurrection Glory. Because of Christ's great humiliations and sufferings for us, He is a perfect Captain and a Chief Leader for us as we walk through this present time of suffering and trouble. Therefore, as His children, we must receive Him as our Captain; we must

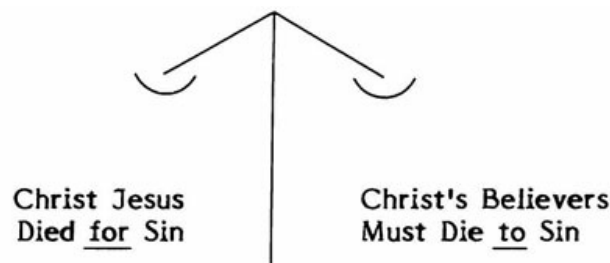
enlist under His banner of the Cross; we must endure hardness and sufferings as a good soldier of the Cross; we must follow His Sovereign Headship which will bring us safely through to the Father's Glory and honour. Because Christ Jesus' humanity was made perfect or mature through suffering, He is a fit Captain to lead us through the suffering warfare of this present, evil world. Jesus Christ has proven His perfect Wisdom, courage, and strength in the midst of His earthly sufferings. Hence, He is perfectly qualified to be our Saviour, Mediator, and Captain. Jesus Christ has consecrated the Way of suffering so His followers can safely pass through from earth to glory. Jesus Christ is the Way, and He joined His Way to great humiliations and sufferings. Consequently, we cannot take "the Way" without taking Christ's humiliations and sufferings that are joined to His Way.

Christ's Way

**Sufferings – Pains
LORD Jesus Christ – the Way
Humiliations and Agonies**

Our meeting with sufferings in Christ's Way is necessary and unavoidable. Christ's footsteps of suffering are honourable, useful, practical, and profitable in helping us stride forward in our spiritual education and in our moral development. Since Christ's Way of suffering was becoming to the LORD's Holy Name, the sufferings we meet in Christ's Way also are becoming to the LORD's Holy Name and beneficial to mankind, whom we also serve in the Way. Through fellowshiping Christ's sufferings in the Way, we are brought into the closest, most intimate spiritual union with Him. Through fellowshiping Christ's sufferings in the Way, we are obliged to feel the efficacy and virtue of them.

We should have just as holy a desire to be sanctified by Christ's sufferings as we have to be justified by Christ's blood. We are to die **to** sin (Romans 6:6,7), as Christ Jesus died **for** sin.



When we are crucified with Christ (Galatians 2:20), the flesh with its affections and lusts is mortified. Thus, we are crucified to the world, and the world to us, by the virtue of Christ's precious Cross.

Christ Jesus was made like unto His brethren by taking on human flesh so He could display the faithfulness and mercifulness of the LORD's Holy Name as an High Priest. Christ, by being faithful to God and merciful to man, has brought a reconciliation between God and man. Because Jesus Christ has suffered, He is able to give comfort and assistance to His people in their times of need and distress. Jesus Christ is touched with the feelings of our infirmities. He is a sympathizing, tender, and skillful Physician. He knows how to help and to guide sorrowful, tempted souls because He has suffered the diseases-not of sin-but of temptations, troubles, and trials of soul. Christ's memorable experiences of sorrows and temptations make Him compassionate, merciful, and mindful of the sorrowful trials of His people. Although sorrowful trials bring the soul into distress and danger, it is a good thing because it affords Christ an occasion to display His powerful support and His loving assistance. Therefore, a more intimate spiritual union is established between Christ and the souls of His people. Jesus Christ suffered in the flesh so He could be a perfect Saviour, Mediator, Captain, and Succourer of His people.

In the days of His flesh, Jesus Christ suffered as a High Priest as He offered up strong prayers and supplications unto God in the Garden of Gethsemane, asking to be saved from death in the Garden so He could fulfill the Father's Purposive Will by going on to the Cross.

So also **Christ glorified not himself to be made an high priest**; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. **Who in the days of his flesh, when he had offered up**

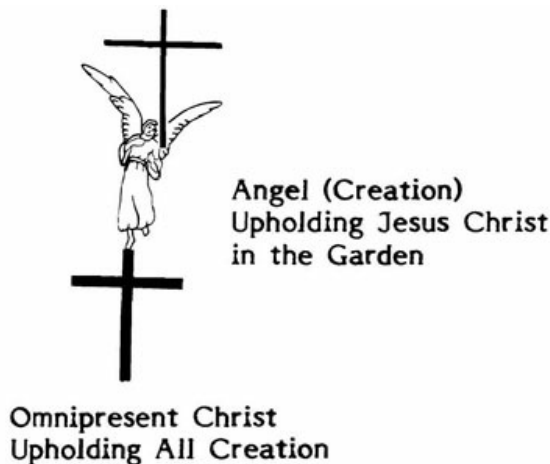
prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he was a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec (Hebrews 5:5-10).

Jesus Christ became a human, a man, and in His flesh, He tabernacled among men. Christ in the days of His flesh subjected Himself to sufferings, testings, trials, humiliations, and death. He was a bleeding, dying Jesus in the Garden of Gethsemane. Jesus went to the Garden of Gethsemane as a man in order to display His complete surrender, dependence, and trust in the Father's Purposive Will. Jesus separated Himself from His Disciples so He could have solitary time with His Father. Although Jesus was dying in the Garden and although it appeared He would not live to make His goal, the Cross, yet, His dying humanity did not lift a finger to touch His deity in order to save Himself. Instead, He wholly submitted Himself and trusted Himself to the **Person** of His heavenly Father and His loving care. What unparalleled surrender!

Jesus proved He neither was married nor joined to the Father's Master Plan nor to His Purposive Will, but to the **Father Himself**. Jesus knew from eternity-past that it had been the will of His Father for Him to go to the Cross of Calvary. So although He was dying in the Garden, He would not use the divine power He possessed to save Himself. Jesus was so joined to His Father that He patiently waited in humble submission to see if His Father had changed His Plan and His Will for Him to go to Calvary's Cross. When the Father saw the splendourous display of His Son's perfect, humble subjection, He sent one of His Son's created angels to strengthen Him so He could live to complete His goal of dying on Calvary's Cross, thus carrying out His Father's Master Plan and His Purposive Will.

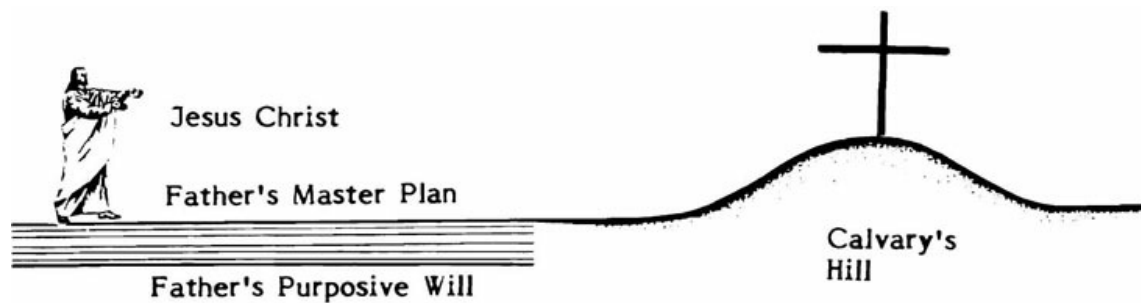
What unparalleled humility! Jesus would not lift His holy hand to save Himself pleasantly in the Garden, but He painfully lifted up His holy hands to the nails of the Cross in order to save others. Jesus would not remove the bitter cup of suffering and death in the Garden, but He prayed unto God to remove it if this were the Father's Will. The Father heard the Son's prayer because the Son humbly revered His Father and was completely surrendered for Him to change His mind. If the father so desired for the Son not to be the Saviour of the world, this was all right with the Son. As a result of the Son's surrender, the Father heard and delivered Jesus Christ from death in the Garden so He could go on to the Cross.

It was indeed a mark of the greatest humiliation and suffering for Jesus to accept the strengthening assistance of one of His created beings, an angel. This very angel, who had been created by the Word, the Christ, was at that very moment being upheld by the Christ (Hebrews 1:3). Thus, the omnipresent Word, the Christ, upheld the angel so the angel could have the honour of holding up Christ in the flesh.

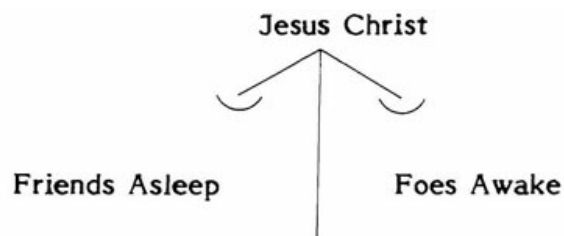


This scene teaches us that Christ upholds us and strengthens us so we can hold Him up, not hold ourself up! So God made Jesus Christ lower than the angels so He could support them, so an angel could lift Him up by helping, strengthening, and assisting Him. This teaches us that whatever we do for the LORD, He is **upholding us** while we serve Him; therefore, we should lift Him up instead of ourself. How foolish, then, for us to glory when we are serving the LORD, as though we are doing something all by ourself.

Jesus distinctly proved that in everything He did, even in going to the Cross, He was supported by the Father's Master Plan and Purposive Will.



Jesus' sufferings in the Garden glorified the Father by the fact that they crowned the Father as the divine Sovereign Power over all Jesus Christ's Being. Jesus suffered alone in the Garden while His friends were asleep, and His foes were awake.

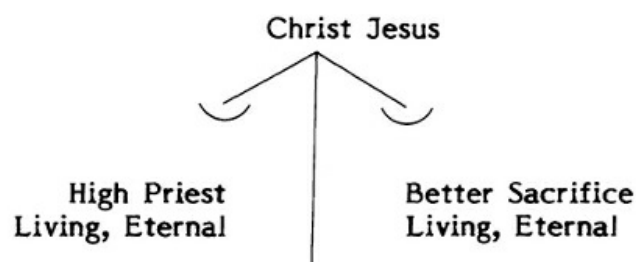


Christ's sufferings in the Garden provided us with the spiritual bread of His humility, surrender, and obedience. Thus, because we eat spiritual bread that has been produced by the bloody sweat of His brow, we should praise Him with great gratitude for every bit of His precious bread.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then **must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself** (Hebrews 9:24-26).

On the Cross, Jesus Christ suffered and poured out His blood once and for all so that the legal things in heaven might be purified and consecrated afresh and anew to God and so He might purify and consecrate the souls of men here on earth. The suffering blood of Jesus Christ was **better blood** than that of bulls and goats since their blood could not take away sin, either in heaven or in earth.

Therefore, Christ offered His "better" blood upon the Cross. Then after the heavenly Father raised Him from the dead, Jesus Christ raised up His own "better" blood and carried it into heaven (John 10: 17,18). Jesus Christ is both the sacrifice and the High Priest Who applies the "better blood" of His sacrifice. Jesus Christ, as our High Priest, appears in the presence of God with His own precious "better blood" for us. Under the shadow and type, the High Priest came into God's presence with the lesser blood of bulls and goats which could never take away sin, which proved the inefficacy of the old covenant. But Christ Jesus has come, and He has suffered on the Cross once and for all to be both our living, eternal High Priest and our living, eternal better sacrifice.



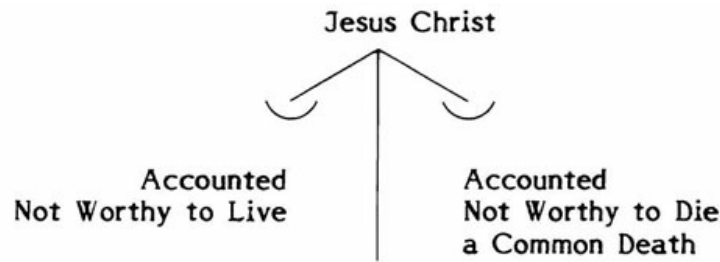
Jesus Christ has suffered once and for all and has destroyed the power of both sin and the Devil.

Wherefore Jesus also, **that he might sanctify the people with his own blood, suffered without the gate.** Let us go forth therefore unto him

without the camp, bearing his reproach (Hebrews 13:12,13).

Christ's love for mankind constrained Him to pour out His life's blood, the only relief and remedy for the disease of sin. Jesus conformed Himself to the shadow and type by suffering "without the gate." What a stinking specimen of humiliation! Jesus Christ, God's spotless, sacrificial Lamb, was cast outside the gate of Jerusalem as though He were unfit for either sacred fellowship or civil society. Sin was the pernicious cause of all Christ's sufferings.

Since we are called to follow in His footsteps, let us go forth in humble submission to Him without the camp and present our sins to Him in sincere repentance. Let us willingly offer ourself, our very body, the very breath of our existence to Him. Let us willingly bear His shame and reproach since He has borne our dreadful, sinful shame and abominable reproach; and may we be willing to bear His reproach, Who was accounted as the offscouring of all things. He was accounted unworthy to live and unworthy to die a common death.

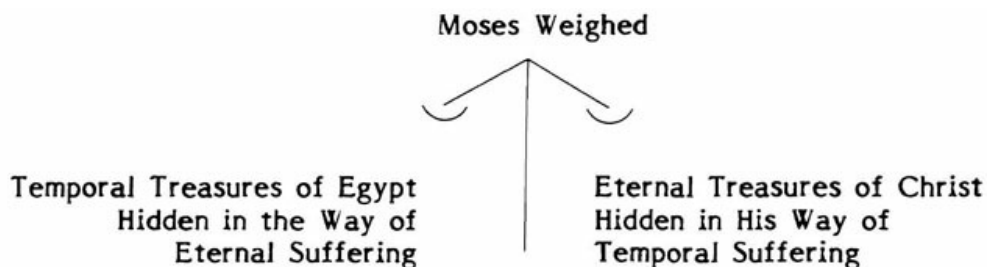


This was Christ's great reproach; therefore, we must submit to it. Let us go forth from the insincere religious world to God's new altar, the Cross without the camp. Remember, in just a little time, we must go forth from this world, by death, and stand before Him anyway. Do we want to stand before Him in shame because we refused to fellowship the **shame** of His Cross? No, let us awaken and let us go forth with bold gratitude to our LORD without the camp, seeking His love, joy, peace, and rest which the world cannot give.

Moses, as a type of Jesus Christ, is also an example of the spiritual Principle of Suffering.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; **Choosing rather to suffer affliction with the people of God**, than to enjoy the pleasures of sin for a season; **Esteeming the reproach of Christ greater riches than the treasures in Egypt**: for he had respect unto the recompence of the reward (Hebrews 11 :24-26).

Moses weighed the treasures of Egypt against the treasures of Christ.



Although Christ's eternal treasures of Truth are hidden in His way of **temporal suffering**, in spite of the suffering, Moses still preferred Christ's treasures to the temporal treasures of Egypt, which were hidden in the way of **eternal suffering**.

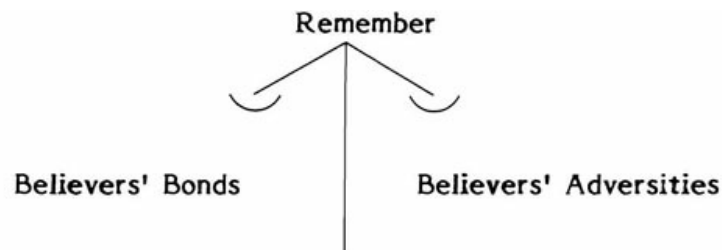
When Moses considered the temporalness of the Egyptians' treasures versus the eternalness of Christ's treasures, he knew it was wise and sensible to choose Christ's **eternal** treasures. When Moses considered the eternal suffering attached to the Egyptian treasures versus the temporal suffering attached to Christ's treasures, he chose the best, which was to suffer affliction with God's people for a season rather than to enjoy the pleasures of sin for a season.

Christ reserves a crown of Glory as a reward for all those who willingly suffer for His Name's sake. When the believer's eye of faith sees this, he determines to choose accordingly. Moses' choice for Christ's eternal treasures of Truth in the Way of suffering displays his willingness to suffer and to deny the glories and honours of self and his worldly victory. Moses chose against the world when he was in the very midst of honours, exaltations, and

enjoyments of Egypt, which proved his choice was one of mature deliberation. Moses' faith was supported by his respect unto the recompense of reward of Christ's glorious presence in the other world.

Paul exhorted us also to remember the sufferings, the bonds and adversities of others.

Remember them that are in bonds, as bound with them; and them **which suffer adversity**, as being yourselves also in the body (Hebrews 13:3).



We are to remember those who are fettered and shackled with the bonds of painful circumstances and situations as though we were bound with them. Those who are spiritually, mentally, or physically fettered by pains and sufferings need our comfort and compassion. We may be enjoying peace and liberty in our present wheel of circumstances, but we should remember that the wheel of suffering faithfully turns until it, sooner or later, encompasses all of us. Therefore, let us sow seeds of compassion and understanding in the minds of others so we can reap a harvest of compassion and understanding when we find ourself in fetters and with bonds of afflictions.

Let us also remember those who are in adversity, poverty, trouble, and misfortune. Sooner or later some form of calamity or trouble will touch all of us in this present, evil world. Therefore, let us look with kindness and pity on others who are in the midst of adversities. The reason for this duty of love and pity to others is that we all are in a natural body which is subject to the same sufferings. Hence, we should sympathize with others in their adversities so they can sympathize with us when our night of adversity begins. God would have us feel the sufferings of our brethren so we can minister to them with words of comfort and deeds of love. Remember, we all are members of the spiritual body of Christ, and He is the Head over that body. Therefore, if one member suffers, all the body suffers with it (I Corinthians 12:26).

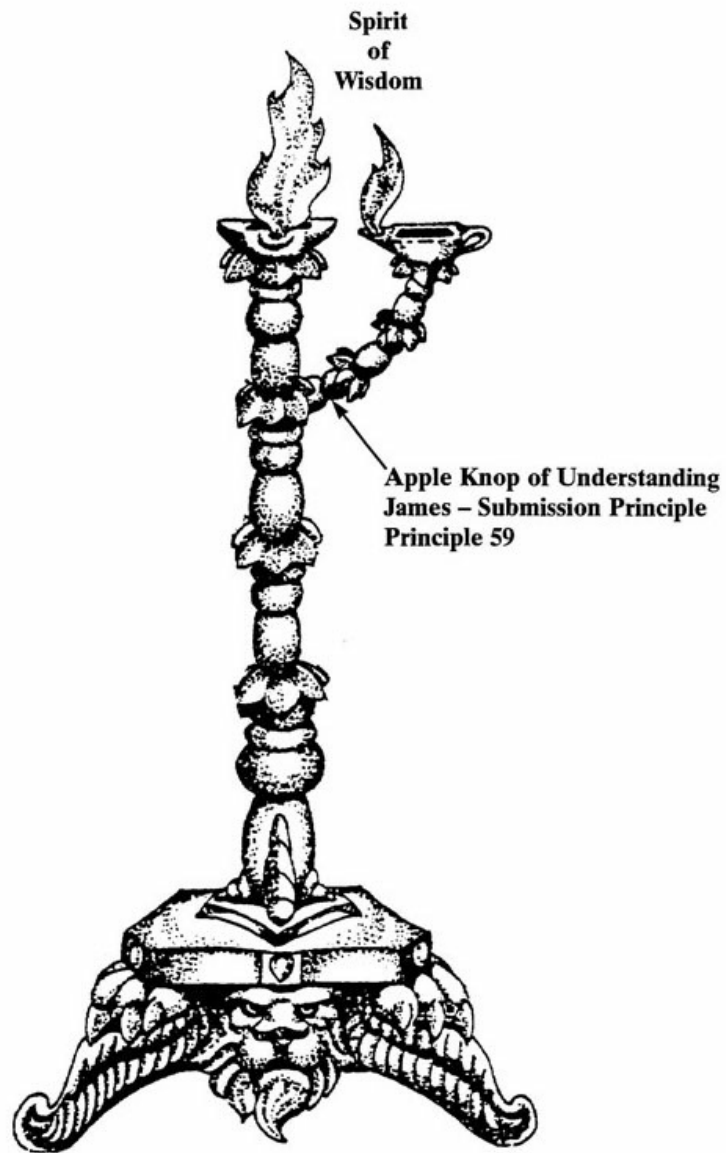
This concludes our study of the spiritual Principle of Suffering, which is the first bowl of wisdom on the third branch on the left side of the Candlestick of the LORD. Seemingly, this is one of the hardest principles for people to learn to accept graciously as being a part of God's divine Master Plan and Purposive Will. Sufferings are neither accidents nor unavoidable evils. They are God's divinely appointed "plow" that He uses to break up the fallow soil of our mind so it will be prepared to receive His new living seeds of Truth.

In the Book of Genesis, God gave Abram a prophetic foretaste of the sufferings his seed would experience during their four hundred years of slavery and bondage in Egypt, and He also showed Abram the happiness his seed would experience in Canaan's Land. Without the painful suffering the tiny, little, seed nation of Israel experienced in Egypt, they would not have been prepared to go forth later to possess the promised land with its abundant happiness.

Jesus Christ is the perfect example of One Who had the Wisdom to choose God's Suffering Principle. He was God's sinless, holy, spotless Lamb. Yet He willingly chose to go forth outside the camp to suffer in our place, pouring out His precious "better blood" in order to save us eternally from sin with its penalty of death and hell. We have a Saviour today because He chose the Suffering Principle.

Moses also chose to suffer temporal pain in order to gain eternal riches. Now it is our privilege to choose the Suffering Principle as we follow Jesus Christ and walk in His bloody footprints, as it were, as we go forth to suffer with Him outside the camp. In every painful situation, may God grant us the Wisdom we need to choose to suffer with Christ, for He has an eternal reward laid up for those who suffer with Him. Bless His Holy Name!

James
A Book of Understanding
Principle 59
Submission Principle



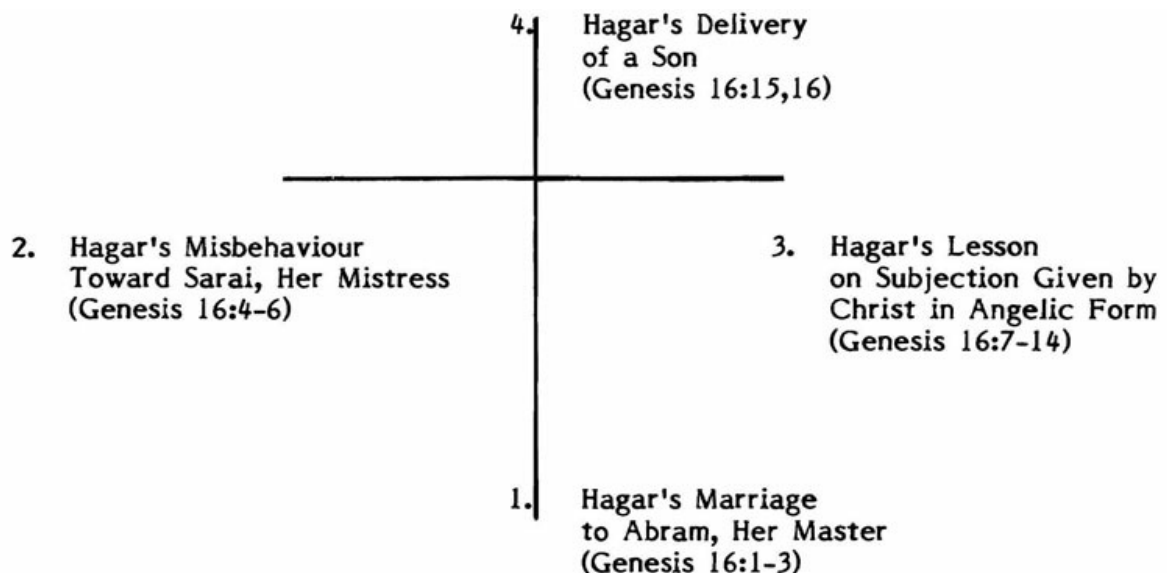
The fifty-ninth spiritual principle, represented by the first knop or apple of Understanding on the third branch on the left-hand side of the Candlestick, which supports the Lamp of the Light of the Spirit of Wisdom of the LORD God, is found in the Book of James. This apple of Understanding reveals the **Submission Principle**

ALL sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick also are found in the Book of Genesis, the Book of the beginnings. Therefore, the **Submission Principle** on the LORD's Candlestick of Truth is also the fifty-ninth principle in the Book of Genesis.

But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence earnest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and **submit thyself under her hands**. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram (Genesis 16:6-16).

Hagar, the obscure Egyptian woman, is the leading figure in this chapter. She never would have been recorded in God's Holy Word except that, through her, Sarai and Abram had endeavoured to obtain an heir for their house, who would inherit the promises God had made to Abram. But they had made their own plans outside of God's perfect will; and, as usual, when people do things outside of God's holy, Purposive Will, they encountered only confusion and chaos.

Let us look at the stature of Truth about Hagar as revealed in this chapter.



1. Hagar's Marriage to Abram, Her Master

Hagar was Abram's secondary wife. The maker of this unholy match was Sarai herself. The Serpent used Adam female to get Adam male in trouble with God's perfect will in the Garden. Likewise, the Serpent used Sarai to get Abram in trouble with God's perfect will on this occasion. The reason Sarai induced Abram to enter into a marriage with Hagar was so Abram could obtain a child by her. Sarai, in her diseased perception of reality, tried to find a cure for her barrenness. Although Sarai was a very beautiful and dutiful wife and a sharer in Abram's possessions and sojournings, she was childless. Sarai confessed that it was the LORD Who had restrained her from bearing children. Yet her arrogant, determined will plotted to have a child by forcing Abram into a marriage with her maid.

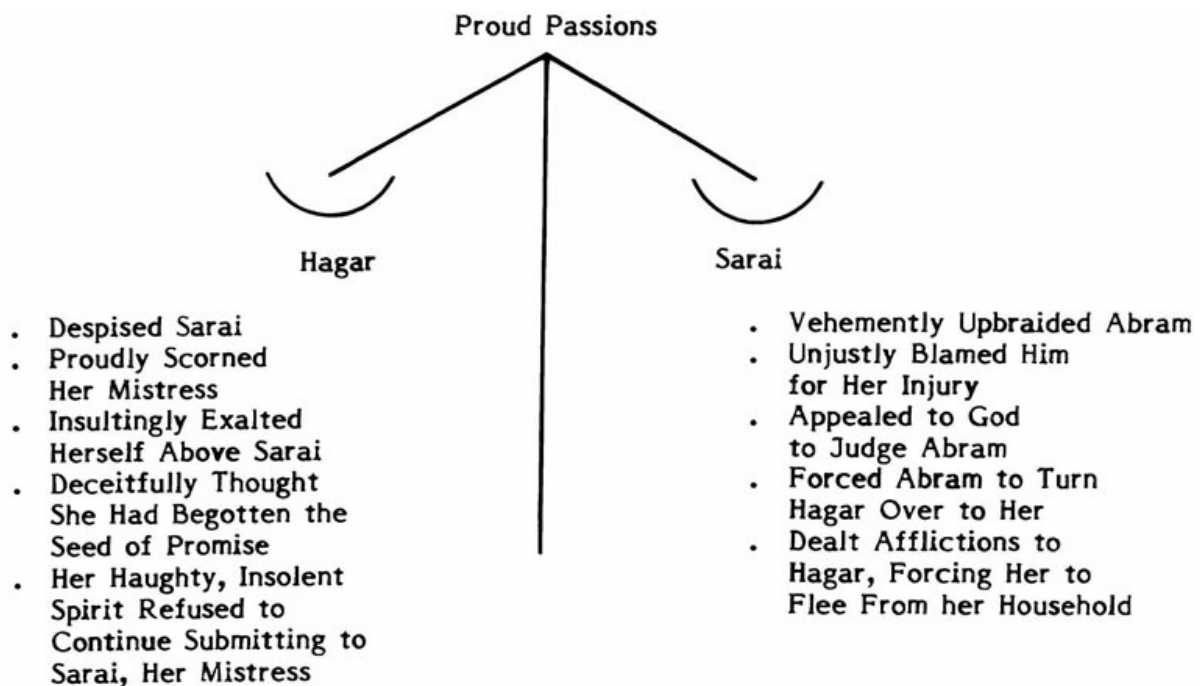
Inordinate desire for creature comfort always produces a sinful, irregular behaviour for obtaining it. Abram's

compliance with Sarai's plots and plans was a result of his diseased perception of reality, too. He envisioned that if he could beget a son through Hagar God would accept this son as the promised seed and, therefore, would allow the covenant and the promises to rest upon him.

The imitative light of fleshly wisdom always is coloured with fair, reasonable pretences which appear very plausible. Since God had told Abram he was to have a son from his own body and since God had not mentioned that his son was to come from Sarai's body, Abram thought it a wise suggestion by Sarai to obtain a son from Hagar's body. Fleshly wisdom always causes us to commit an aberration against what is right, true, and correct. We always can happily prevent our following fleshly wisdom, if we **submit** our will to the LORD God for His governance and guidance in each step we take. Abram and Sarai, however, failed to wait for the Light of the LORD's Wisdom concerning his secondary marriage, which was to Hagar. Hence, Abram married Hagar, and she conceived a child by him.

2. Hagar's Misbehaviour Toward Sarai, Her Mistress

We see the immediate, evil consequences of Sarai's and Abram's fleshly wisdom in his unhappy secondary marriage to Hagar. Abram and Sarai had themselves to thank for the guilt and grief of this unhappy marriage. Their proud wisdom provoked proud passions in both Hagar and Sarai.



After Hagar conceived, her strong, despicable, emotional response to Sarai was unbearable. She looked down upon Sarai with contempt and proudly scorned Sarai as her mistress. Hagar felt deep, scornful indignation toward her mistress. She rejected Sarai as being mean and contemptible. Hagar insultingly exalted herself above Sarai, attacking her with hurtful remarks meant to wound her feelings and to destroy her self-respect. In Hagar's diseased perception of reality, she imagined she had conceived the heir of promise to Canaan's Land. In her haughty and insolent spirit, she believed it was totally unnecessary to remain in submission to Sarai because she thought Abram would love her more than he loved Sarai and that he would exalt her higher in his household. Thus, she considered herself superior to Sarai, now that she hoped to become a mother. Hagar's proud passions destroyed all her former, humble submission to Sarai, her mistress.

The evil consequences of Sarai's and Abram's fleshly wisdom also stirred up Sarai's proud passions. Sarai made a clamorous outcry to Abram, vehemently expressing her displeasure with Abram and Hagar. She complained noisily about the unjust treatment she received from both Abram and Hagar.

The truth was that Sarai had sinned against Hagar by her fleshly plots and plans; therefore, she was being whipped by Hagar. Nevertheless, Sarai violently upbraided Abram for her wrong and unjustly charged him with all

the evil consequences of their fleshly wisdom. Sarai's unreasonable, impetuous jealousy suspected Abram of condoning Hagar's proud, passionate attitude toward her. Sarai, in her proud passions, never allowed Abram to offer a word of self-defense, but she rashly appealed to God to judge "between me and thee." What unparalleled absurdity for Sarai to blame Abram for what was her blame. Sarai, in her proud passions, never admitted it was her idea for Abram to have a child by her servant-maid and that she had been the one to give him her servant-maid. Sarai should have submitted herself to the Truth and said, "I have been a fool. I am reaping what I have sown." Instead, she continued to transfer her guilt to Abram and Hagar.

Abram submitted to Sarai's passionate outcries by turning his secondary wife into the hands of Sarai her mistress. Sarai, in her proud passion, dealt hardly and harshly with Hagar. But in her proud passions, Hagar could not bear to submit herself to her mistress; therefore, she fled from her face.

Hagar deserted her responsibilities to her mistress, Sarai, and to her master and husband, Abram, by fleeing from her duties. Proud passions never will be restrained by the yoke of duty and responsibility.

3. Hagar's Lesson on Subjection Given by Christ in Angelic Form

Hagar fled to the desert where she hoped no one would know nor find her. However, she could not hide from God. Hagar fled to the fountain of water in the midst of this awful dry and most dreary wilderness. Christ the LORD found Hagar going her own sinful way, in her rebellious flight from her duty. The LORD prevented her from going further astray by calling to her from heaven. God allowed Hagar to wander far enough until her proud passions had time to cool down and until she had time to grow weary and faint; then she was more ready to listen to reproof and rebuke.

Although Abram was Hagar's master and husband, Christ the LORD spoke to Hagar, referring to her as Sarai's maid-servant in order to rebuke and humble her. As Sarai's maid, she should have been home, submitting herself to her mistress and serving her, not wandering around in the wilderness. Christ's humility Wisdom always speaks the Truth that "now is." It always is good for us to remember what our position and place is, in reality, and then behave ourselves accordingly. Christ's question, "Where have you come from, and where are you going?" forced Hagar to deal with the Truth that "now is" and to confess the truth about her rebellion. Hagar acknowledged the truth that she was fleeing from the authority of her mistress. Then, because Hagar confessed the truth about her rebellion, Christ the LORD gave her three separate portions of His Word.

In the first portion of His Word, Christ set forth the condition of **obedience** for Hagar, which was **to return and submit** herself to her mistress. He asked Hagar to return to her mistress of her own free will and, of her own free will, to submit herself to Sarai. Her son was to be born under her free-will recognition of her place and position as Sarai's servant-maid. Her son was to be trained up under the influence and recognition of Sarai's authority. Hagar's son was to grow up under Sarai's governance and guidance.

In the second portion of His Word, Christ the LORD gave the **promise** that He would multiply Hagar's seed into a countless multitude. He promised her that as a reward for her humble submission to her mistress she would become the ancestress of countless descendants.

In the third portion of His Word, Christ the LORD spoke of the task that Hagar must perform in bringing forth her son and the result of her task. She was to bring forth her son in the place God had chosen, which was the house of Abram and Sarai, and the God-given results would be that he would be a **free man**. She was to implant the Truth in her son that God's faithful, watchful eye sees the sufferings and activities of even the most lowly servant; therefore, He weighs and judges accordingly. Hagar's son was to be a wild man, free from any human yoke and the constraint of cities. The race of men produced through Ishmael would not bow their necks to the yokes of other men.

Christ's prediction concerning Hagar's son and his posterity gave her courage and comfort in her present distress. God in His great mercy and grace looked after Hagar in her rebellious flight from duty and privilege, instructing her in how to humble herself and how to return in submission to her mistress for her own protection and for the protection of her son and his descendants.

4. Hagar's Delivery of a Son

Because Hagar submissively humbled herself unto Christ the LORD, she received faith, courage, and strength to return and to humble herself submissively under the authority of her mistress. Because Sarai and Abram were both guilty of ill-treatment and harsh behaviour toward Hagar, God heard her affliction and gave her Ishmael who is the

ancestor of a ferocious race who has continually dealt harshly with the descendents of Abram and Sarai. However, God would not have blessed Hagar had she not humbled herself in submission to Him, Who was her Master in heaven, and to Sarai, who was her mistress on earth.

God's spiritual Principle of Submission always applies to God first. When Hagar became submissive to Christ the LORD, God gave her courage and strength to become submissive to her mistress, Sarai, and to her circumstances.

God always promises the return of His gracious favour to those who submissively humble themselves in repentance before Him.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then **their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity**: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land (Leviticus 26:40-42).

When we humble ourself in submission to the LORD God, rightfully giving Him the glory for His righteous acts of judgment and punishment, and willingly take the shame for our sinful deeds, God gives us both His mercy and His grace. God's mercy drives back the punishment we deserve, and His grace brings forth the blessing we do not deserve. If we willingly submit to God's justice in all His dealings with us, justifying God and condemning ourself and patiently bearing our punishment, we prepare ourself for God's deliverance and true comfort.

Even when wicked Ahab submissively humbled himself before the LORD, God had mercy on him and gave him a portion of His grace.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, **Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days**: but in his son's days will I bring the evil upon his house (1 Kings 21:25-29).

When Elijah the Prophet pronounced God's destructive wrath upon wicked, idolatrous Ahab, the king submissively humbled himself to some degree before God; therefore, he received a portion of God's mercy and grace.

If God's people have dishonoured His Name by their iniquities, God expects them, who are called by His Name, to honour His Name by humbling themselves or by bowing in submission to His Holy Name. The Hebrew root word for *submission* is *aw-nah*, meaning to abase self, afflict self, chasten self, deal hardly with self, humble self and to submit self.

When we have acted wrongfully, we accuse God by complaining of His governance of our lives, and we deal hardly with others instead of humbling ourself unless we have grown sufficiently in our spiritual education and in our moral development to know how to act righteously. We must learn to submit to the LORD's Name by acknowledging that His Holy Name has given us just and right punishment according to our iniquity. Therefore, when we submit to His Holy Name, pray, seek His face, and turn from our sinful iniquity, God hears from heaven, He forgives us, and He heals our land. Bless His Holy Name!

This concludes our study of the **Submission Principle** which appears as the fifty-ninth principle in the Book of Genesis.

This same spiritual Submission Principle also appears in the Book of James, which is a book of Understanding, represented by the configuration of an apple on the LORD's Candlestick of Truth.

The Hebrew word for *submission* in James is *kaw-nah*, meaning to humiliate, vanquish, to bring down low into subjection, under, humble self, and to subdue, the act of submitting, yielding or surrendering. The quality or disposition of being submissive; resignation; obedience; meekness. The act of submitting something to another for their decision.

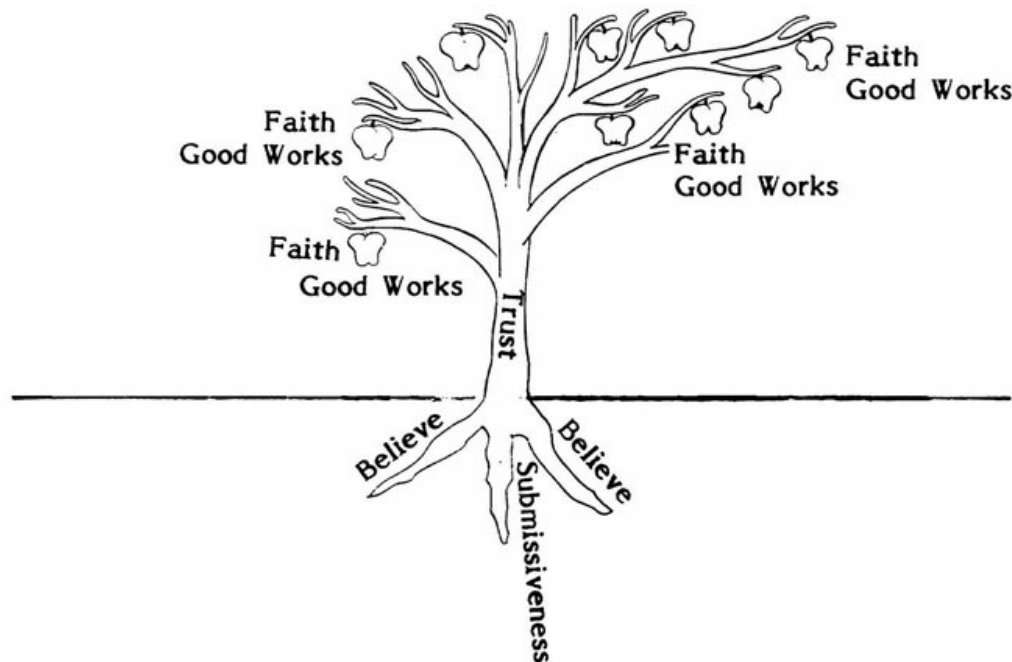
Spiritual submission is to will what God wills. This is the only state that gives us perfect rest and peace. Submission is finding Christ's humble footprints in the way of sorrow and suffering. Submission is the unparalleled blessing of a resigned will whose icy street has been melted and solidified into Christ's will. This oneness of union provides a continual Sabbath within our spirit, soul, and body, establishing our thoughts in rest and peace. What joyful faith to know **God's Will** always sends us what is **best** for us! And what happy peace to be always in

submission to God's Will, even when it is time to drink a bitter cup in fellowship with the Crucified Christ!

Since God is infinitely wise and divinely omniscient and since He always acts out of the constraint of His Fatherly love, we are wise to say, "Thy will be done" in all the adversities and trials of life, knowing that all things work together for our highest good. Since our heavenly Father is too righteous and too just to do wrong, and since He is too great and mighty to be withstood, and since He is too loving and good to delight in any one's misery, woe, and affliction, we need to submit patiently and quietly to His dispensations for us as being His very best for us.

A wise man seeks to find the way God is going, and then he joyfully submits to go in the same direction. Submission to the LORD is the only healing balm for the chastening wounds the LORD has been forced to give us because of our proud arrogancy.

The main theme of the Epistle of James is **humility or submissiveness** to God, from which springs the tree of confidence* in God and in His Word.



True belief in the LORD Jesus Christ is submitting to the authority of the nature of His Holy Name. The true roots of belief and submissiveness to God's omniscient and omnipotent headship produce trust in His Holy Name or nature. True trust is the sure confidence that the LORD's Name or nature is too holy and too just to allow anything to happen to us that is not for our highest good and for His eternal Glory. Belief produces trust, and trust produces faith which is the highest form of confidence in the LORD. Faith in God's Word is the seed that begets true good works. Faith in God's Word is the seed of the fruit of true good works on the tree of confidence.

In the fourth chapter of James, the Apostle uses the Hebrew word *kaw-nah* interchangeably, when the meaning is either submission of oneself or humbling oneself. Although *kaw-naw* is also a Hebrew root word, it has the same meaning and connotation as the Hebrew root word *aw-naw*. *Kaw-naw* means to bend the knee, to humiliate, vanquish, bring down low into subjection, to bring under, to humble self, and to subdue self.

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. **Submit yourselves therefore to God.** Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. **Humble yourselves in the sight of the Lord**, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? (James 4:6-12).

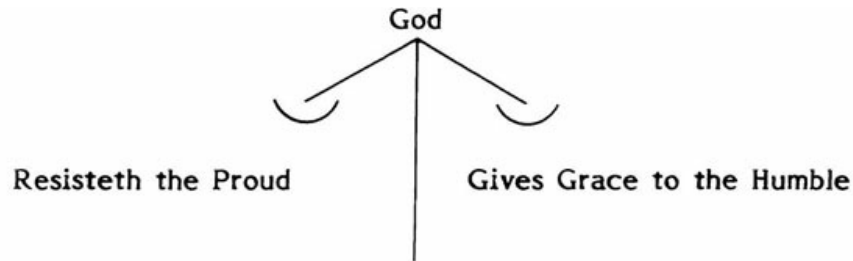
Through the Apostle James, God gives ten commands to those who would stride forward in their spiritual education and in their moral development.

God's first command in these verses is to **submit ourself to God** and **to humble ourself in the LORD's sight**.

1. Submit and Humble

The same Hebrew word *kaw-nah* is used for *submit* in verse seven and for *humble* in verse ten. God desires that man submit his will to Him and let it be filled with Christ's humility. The LORD will draw near and will lift up those who submissively humble themselves before Him. Those who submissively draw nigh to God out of duty will find God drawing nigh to them with His mercy and grace. The lower we submissively humble ourself before God, the higher He will lift us up in His mercy and grace.

Let us take note of the difference God makes between the proud and the humble.



God always has resisted the proud, bringing them down. And He always has given grace to the lowly.

Surely he scorneth the scorners; but **he giveth grace unto the lowly** (Proverbs 3:34).

The proud who scornfully ignore God's will are sooner or later brought down by God. But the poor and afflicted who are submissive to God obtain grace and favour in the LORD's sight.

For **thou wilt save the afflicted people**; but wilt bring down high looks (Psalms 18:27).

The perverse man who willfully refuses to be submissive to the LORD's Will, looking upon it with a high, haughty look, experiences God's Almighty Power bringing him down to a place of involuntary submission. Man's haughty eyes and his proud human sense always scorn all consideration for God's divine decisions when they conflict with his decisions of self-interest. However, when rebellious man crosses God's righteous decisions, he will find God's just judgment crossing his sinful, selfish human desires. But God will save the humble who are submissive to His Will; and to those who delight in the LORD, He will give them the desires of their heart (Psalm 37:4).

Selfless devotion to the LORD and submissiveness to His holy will always procure God's favour and blessing, causing one to reap God's transcending love and devotion. The soul who subordinates his life to the fulfillment of God's divine Purposive Will and who cheerfully forgoes the gratification of his own selfish will always finds God's overflowing love, even in the midst of adverse situations.

God continually helps, by advancing in purity and holiness, the soul who recognizes his own faults and failures and who constantly repents of them. But God will subdue the soul who persists in his crooked, rebellious ways, as God's implacable opponent. Therefore, we should always pray for God to protect us from accepting a haughty spirit that will cause us to lose whatever degree of Christ's humility we have attained.

There always is an incredible disgrace heaped upon the head of the proud when God sets Himself in battle array against them. What greater disgrace is there for the creature than for God to proclaim him a rebel, denounce him as a traitorous enemy, and proceed with His infinite Power and Wisdom to subdue him?

Sinful, proud man refuses to submit to God because, in his darkened understanding, he resists God's Truth in his obstinate will; he resists God's *Torah* or Law and refuses to let it be his moral governor and guide. In his senseless passions, he resists how God works in the situations of his life. If proud man would humble himself and become submissive to God's holy Will and righteous Way, he would have **God's grace** instead of **God's disgrace**. God gives His grace to the humble heart and to the submissive will. The humble heart sees its need; consequently, it seeks and prays for God's grace; and it is exceedingly grateful when it finds God's grace, good will, and favour.

God's Word instructs us and teaches us to be submissive to God, entirely, and to His Master Plan and His Purposive Will.

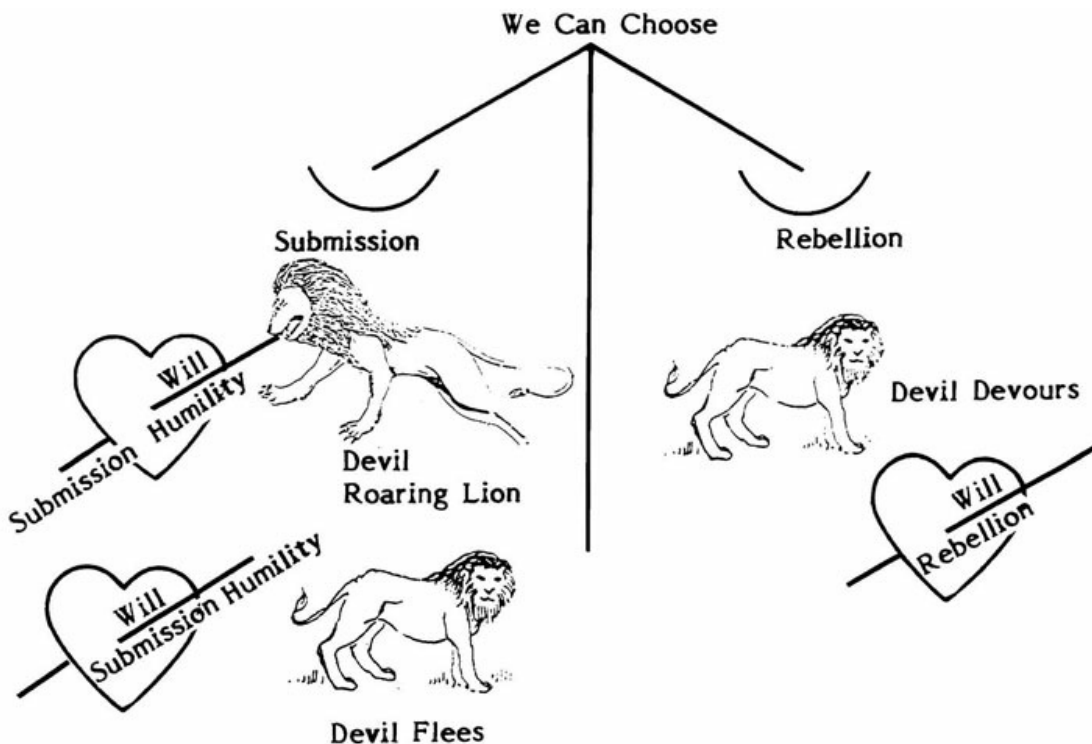
The second command in these verses is to resist the Devil.

2. Resist the Devil

We are commanded to resist the Devil; to withstand his deceit; oppose his deceit; oppose his lies; fend off his destructive deceptions that would lead us astray; stand firm against his diabolical obstinate will; withstand his actions against the Truth; and oppose his activity against God's kingdom. We are to fight actively and argue against the Devil, thereby keeping ourselves from yielding to his temptation.

The Devil opposes the children of God with his offensive actions in order to interfere with and threaten their spiritual education and moral development. Therefore, we must take up an offensive action against him if we hope to survive in the battle. The only way we can resist the Devil successfully, thwart his plots, and frustrate his plans is to submit, wholly, our proud will unto the LORD Jesus Christ, and let Christ sanctify and fill our will with His humility.

We cannot resist the Devil with our serpentine will and expect the Devil to flee from us in our hour of testing and trial. However, if we resist the Devil with Christ's submission inside our will, the Devil will have to flee.



We have all power over the Devil's deceitful lies when we submit our understanding to God's truthful Word. We have all power over our deceitful flesh when we submit our obstinate will to God's Purposive Will in our life. We are subjects of the great KING OF KINGS AND LORD OF LORDS, and as such, we must be submissive to His will, not only through fear but also through love.

A submissive will, filled with Christ's humility, shuts the door to temptation and bolts it forever against the temptation to betray the precious LORD Jesus, the heavenly Bridegroom. When we are submissive and humble in our will, we draw nigh to God.

God's third command in these verses is to draw nigh to God.

3. Draw Nigh to God

Through our mental force, achieved by studying God's Word, and through spiritual force, achieved by praying, we must pull our soul and spirit nigh or near to God. We must draw our heart and head to the Father's feet and to the Son's feet and let Them trample out our proud purposes and plans. We must draw near to God so we can give Him thanksgivings and praises in everything. We must not allow our spirit to remain at a distance and feel estranged from God. We must bring our spirit **nigh** in worship and communion with the LORD. We also must cleanse our hands.

God's fourth command to us in these verses is to cleanse our hands.

4. Cleanse Your Hands

We must wash our hands, by faith, in the waters of Christ's Name, Death, and Life in order that they may be free from the guilt of wrath and doubts. Hence, we can obey Paul's command to lift up holy hands without wrath and doubting (I Timothy 2:8).

Our hands must be clean from wrath or intense anger over God's dealings with us and man's dealings with us. Our hands must be free and clean from doubts concerning God's holy, righteous headship in our life. We must not be unsettled in our opinion and belief that God's governance over our life is giving us anything but the **best**, the highest good for us. We must not be undecided and uncertain concerning God's just judgment and holy headship. We must not have a wavering opinion of the holy nature of the LORD's Name. We must not allow feelings of uncertainty to abide in our heart about God's ability to make all things work together for our good and for His Glory. Otherwise, our hands will be defiled.

We are commanded to keep our hands clean from wrath and doubts. Christ Jesus has provided the cleansing agents of His blood, His fire, and His water. All we have to do is use them by applying them to our hands through faith.

God's fifth command demands that we cleanse our heart.

5. Cleanse Your Heart

Because our heart is double-minded, we must cleanse it. When our mental purposes are divided between God and the world, we are double-minded. We need to purify our heart and mind so they can be sincere and single unto the LORD. When our heart is pure and clean, we have a single aim to please the LORD instead of seeking after the things of this world. Those who submit their wills to the LORD will purify their hearts and minds with Christ's blood, fire, and water.

God's sixth command instructs us to be afflicted.

6. Be Afflicted

When a submissive will suffers pain, loss, or misfortune, it will afflict itself even more by humbling itself under the mighty hand of God and by confessing that God is just, holy, and righteous in all things He sends into our life. When our endurance is tried, the submissive will afflicts itself by repenting of the annoyances and impatience it feels in the midst of the trial.

The submissive will also humbles itself to suffer with others who are afflicted by adverse circumstances and distressful misfortunes. The submissive will takes to heart the spiritual conditions of God's people and prays for an increase in their spiritual education and moral development.

God's seventh command to us in these verses that display humility and submissiveness is to mourn.

7. Mourn

The submissive will grieves, laments, and feels sorrow when it fails to perform God's Purposive Will perfectly. It also feels regret and sorrow when others miss God's perfect will in their lives. A submissive spirit feels emotional suffering for the loss, disaster, and misfortune of others, whether naturally or spiritually. When our will is submissive to the LORD, it feels acute sorrow and distress when it fails to behave in a Christ-like way in its thoughts, feelings, or actions.

God's eighth command to us in these verses is to weep.

8. Weep

The submissive will weeps and cries when sin has been discovered in it or when sin has been discovered in others. When contention, division, and strife are in families or in the the house of God, it is time to weep and mourn for these sins. When others weep and mourn, it is time for us to weep and to mourn with them. The Apostle instructs

us to weep with those who weep (Romans 12:15). When sorrow and sadness touch our life, we weep out of pain and grief. Likewise, when pain and sorrows fill the lives of others, we are to weep with them out of merciful compassion.

God's ninth command to us in the Book of James is to let our laughter be turned into heaviness.

9. Heaviness

There is a time to lay aside our laughter and take the heavy burdens of God's Spirit, interceding and travailing in our own heart and taking the heavy burdens of others into our heart for His Name's sake. When we feel the density of the burden of God's Spirit pressing down on our mind and spirit, it is time to lay aside our joy and go to our prayer closet, thus becoming a "burden bearer" for God's kingdom.

To be heavy with the burdens of God's Spirit means that we are affectionately modest, sober, and serious about God's burdens in the Spirit.

When there is a presentiment of sorrow, it is a time to be serious and to put off human joys and to put on God's Spirit of heaviness. When James saw the vain, sensual pleasure of the rich Christians, he commanded them to take on a grave, profound spirit of spiritual responsibility and crucify their flesh in order to become more like the LORD Jesus Christ.

The submissive will willingly takes on heavy, oppressive, distressing spiritual burdens in order to help others stride forward in their spiritual education and in their moral development. If we are too selfish to bear heavy burdens for others, God will turn our selfish laughter and joy into mourning by sending us distresses and calamities. For this cause, James warned the unconcerned Christians to lay aside their vain mirth and sensual pleasure in order to submit their wills to godly sorrow and penitent tears.

The tenth command God gave through James is not to speak evil.

10. Speak not Evil

A submissive and humble will toward God desires to speak nothing that will be hurtful, injurious, or destructive to the well-being of another. The virtuous woman in Proverbs is a description of Christ's Bride: "She openeth her mouth with wisdom; and in her tongue is the law of kindness" (Proverbs 31:26).

When a submissive, humble will controls the mouth and tongue, they will speak with distinguishing words of wisdom and kindness. A submissive will does not dictate words with a domineering tone but causes the mouth and the tongue to speak wise words of Truth with love.

The words of the virtuous woman reveal she is governed by the Wisdom of submission and humility in her will. The law of kindness in her tongue proves the law of love is written in her heart and in her will. Her Wisdom and kindness, from the submissiveness and humility in her will, cause others to respect her and to comply with her teachings and her commands.

When our will is filled with Christ's humility and with submissiveness to the LORD, our mouth will be filled with Wisdom and with kindness toward God's children.

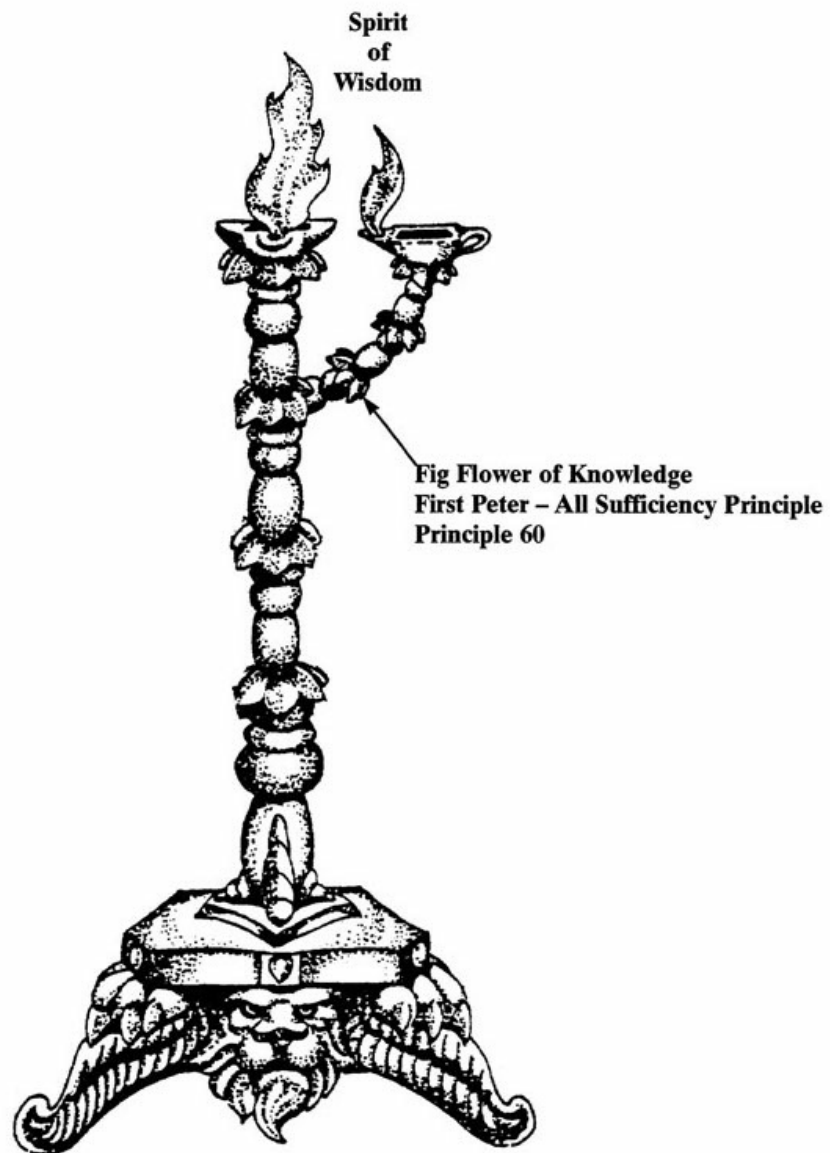
When Christ Jesus has wrought His submission and His humility in our will, we will easily be able to:

1. Submit myself to all who labour in God's kingdom (I Corinthians 16: 16).
2. Submit myself to one another, according to God's holy will (Ephesians 5:21).
3. Submit myself as a Christian wife to our Christian husband (Ephesians 5:22).
4. Submit to those who have the spiritual rule over our soul (Hebrews 13:17).
5. Submit to the authority of natural rulers of this world (I Peter 2:13).
6. Submit to our spiritual elders when Christ's submission and humility reign in our will (I Peter 5:5).

Christ's submission and humility are two eternal, priceless treasures; they are worth our selling all our proud rebellion and proud ignorance in order to purchase them in Christ Jesus!

* B. R. Hicks, [*The Tree of Confidence*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1977.)

The Epistle of First Peter
A Book of Knowledge
Principle 60
All-Sufficiency Principle



The sixtieth spiritual principle, represented by the first fig flower of Knowledge on the third branch of the left-hand side of the Candlestick, which supports the Lamp of the Light of Wisdom of the LORD God, is found in the Book of First Peter. This fig blossom of Knowledge reveals the **All-Sufficiency Principle**.

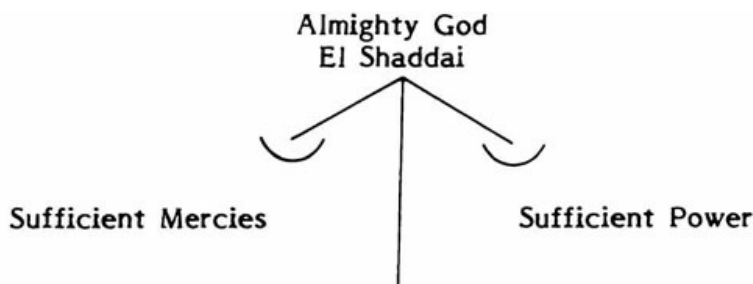
All sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick are also found in the Book of Genesis, the book of the beginnings. Therefore, the **All-Sufficiency Principle** on the LORD's Candlestick of Truth is also the sixtieth principle in the Book of Genesis.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, **I am the Almighty God**; walk before me, and be thou perfect (Genesis 17:1).

The All-Sufficiency Principle is revealed through the Name Almighty God or El Shaddai. When God told Abram "I am Almighty God" or El Shaddai, He was saying, "I am He in Whose divinity there is sufficiency for every creature." In other words, "I can provide every creature with its needs." God is the divine One Who said to His creative world at the end of this creation, "*dah-ee*", or it is enough; it is sufficient. Otherwise, God's creation in the heavens and the earth would have continued expanding unto this very day.

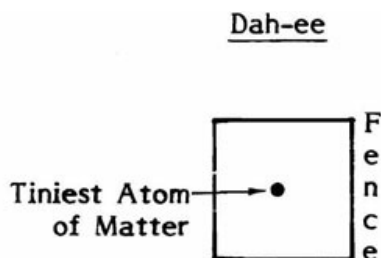
Abram was still childless when Almighty God appeared to him. Since Almighty God, El Shaddai, is the One Who sets the limits of everything, He came to tell Abram "It is 'enough' suffering for you and Sarai in your childless state. Because you have learned the things in your spiritual education and moral development that I have appointed for you to learn, your suffering is sufficient." Therefore, God called for an end to Abram's and Sarai's suffering over their childlessness. God never leaves us in suffering for one more minute after we have learned our appointed lessons. El Shaddai also said, "It is enough," regarding Abram's uncircumcised state. It was time for him to circumcise himself and beget a son by Sarai.

El Shaddai was sufficient in mercies and power to work the needed physical miracle that Abram and Sarai needed in order to beget their son Isaac.



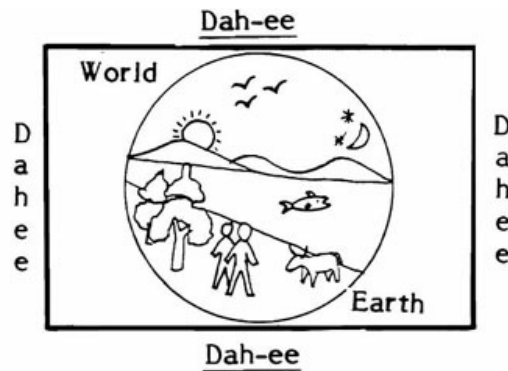
The Name El Shaddai represents God's mighty power that fences us in, guides us through darkness and suffering, and controls the world.

Almighty God, El Shaddai, has put His fence of "it is sufficient" or His restraining fence around each atom in His creation and around each formed cell, which prevents them from further creative expansion. El Shaddai fixes the purpose and the existence of every tiny atom in His creation. Almighty God has given His stamp of *dah-ee*, the restraining, limiting, forceful fence of His power, to the tiniest being in His creation. The tiniest speck of matter is fenced in according to God's Purposive Will for it. El Shaddai is the source of existence of ALL matter; therefore, He is the Governor and Guide of its manner of existence. El Shaddai has set a limiting fence around every atom of energy.



As the Owner and the Ruler over all matter, El Shaddai has placed a restraining, confining force around every

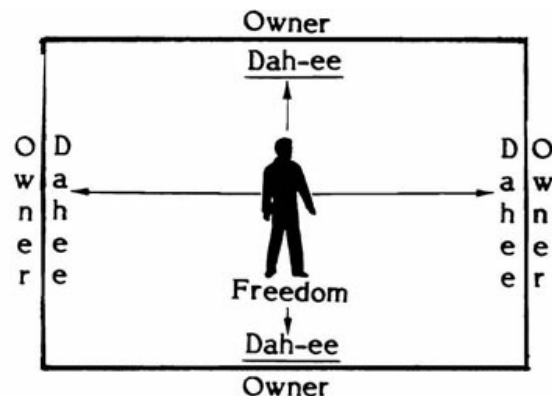
shape and size of matter. Consequently, every shape and size of matter has its own boundary line. Almighty God is the Creator, the Owner, Whose *dah-ee* or ALL-SUFFICIENT power has decided the size, weight, and shape of all things. Almighty God, or El Shaddai, is the *dah-ee* boundary line or the restraining fence for the earth and its world of inhabitants.



But neither the world nor the earth are a boundary line for the divine power of El Shaddai. Almighty God, El Shaddai, is external to His Work. He is above His Work, below His Work, and around His Work. Almighty God encompasses His Work; He supports it from below; He rules over it from above, and He guides it by fencing it in from the sides. However, El Shaddai is not fenced in by the laws which He Himself has made for His creation. He rules by His own free will, and He is sufficient for His own freewill thoughts. Hence, God's complete freedom of will, as the Owner, is fully expressed in His Name, Almighty God or El Shaddai.

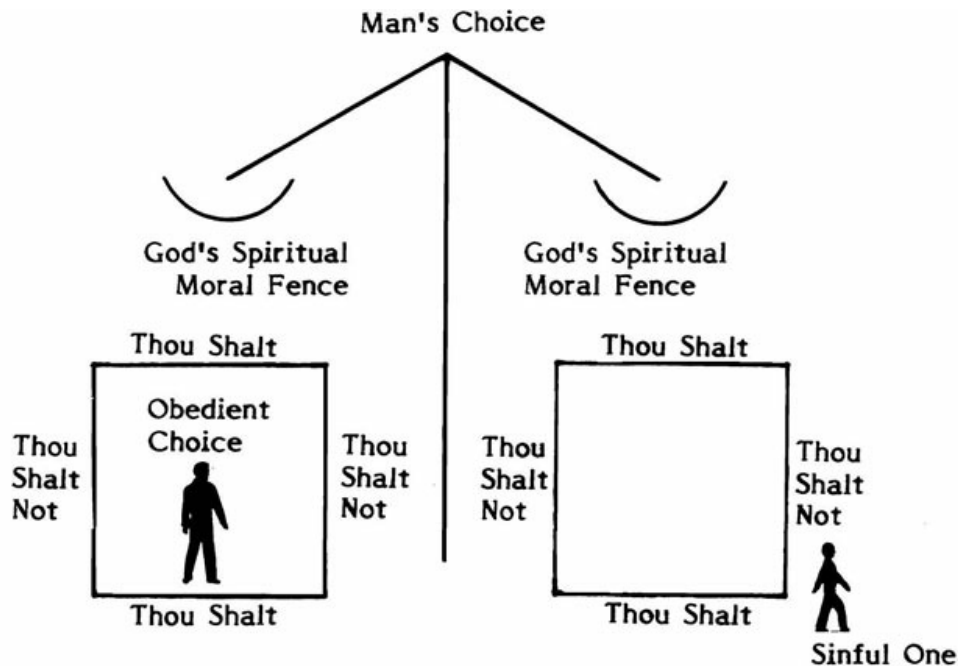
The Almighty LORD God is the Owner and the Master of the world and its laws of nature. Almighty God is the divine Sufficient One Who rules over all His creation by His almighty freewill power.

The self-sufficient Almighty God rules over His creation by setting limits or boundary lines for all things. He has ordained that all things enjoy freedom within His set boundary lines. In order for us to walk before Almighty God and be perfect means we are to walk within the boundary lines He has placed around us, utilizing all the space within His boundary lines. This divine law of boundary lines or fences applies to both the natural and the spiritual sides of our life.



Because Almighty God had a fence around Abram and Sarai, they could not beget the divinely promised Seed. But at Almighty God's appointed time, He appointed a new fence of circumcision, new names, and a new fence of life around Abram and Sarai; therefore, Isaac was conceived and born.

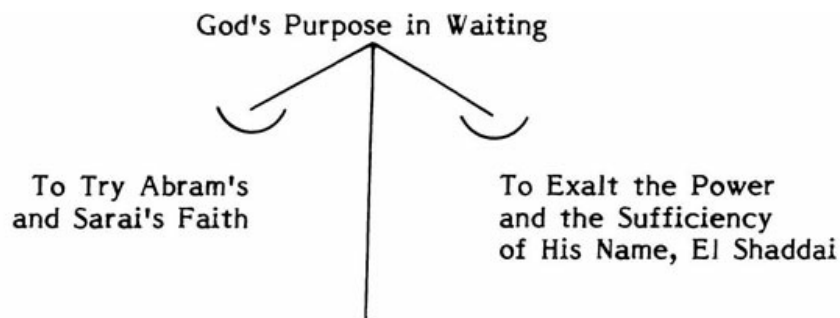
Because Almighty God's *dah-ee* fence is fixed in the natural realm, it is impassible; therefore, man cannot cross over it. However, God has given man a choice in the spiritual realm. He can willingly choose to stay within the bounds of El Shaddai's moral fence, or He can sin by stepping over it.



If man chooses to be obedient and stay within Almighty God's moral fence, he is safe and happy. If, however, man steps over Almighty God's *dah-ee* moral fence, he is sinful and miserable. God's whole Truth in His Word is a description of His *dah-ee* moral fence or His moral boundary line. God has given a moral fence to encompass every phase of human life. However, God has given us perfect moral freedom within His *dah-ee* fence. He makes the obedient ones within His fence know that He, as El Shaddai, is divinely sufficient to give them perfect love, peace, and joy within His fence. The restraint of God's *dah-ee* fence is for the purpose of giving life to His obedient ones and for the purpose of protecting their life.

The *dah-ee* fence of El Shaddai is nothing but the establishing of God's perfect Purposive Will. We have perfect freedom within God's *dah-ee* fence which is sufficient to meet our every need and our every want when we surrender to live within the fence of His perfect Will. God's infinite, divine sufficiency always provides enough for all our needs and wants. Consequently, God's Almighty headship suffices for everyone of His creatures.

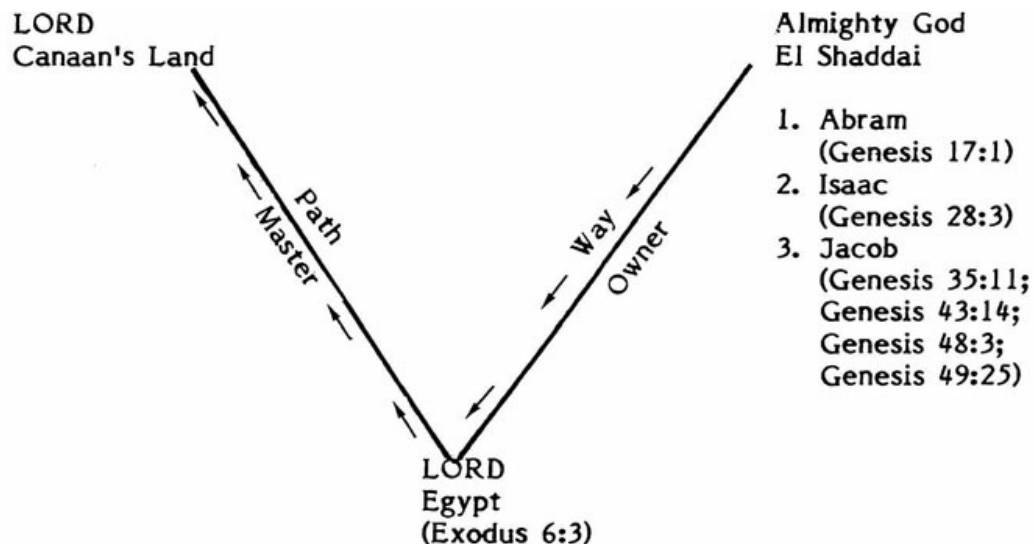
God purposely waited until Abram's and Sarai's bodies were old and deteriorated so He could try their faith, and so they, ultimately, could magnify the power and the sufficiency of His Name, El Shaddai.



El Shaddai is self-sufficient; He is sufficient in Himself; and He does not need anything from anyone. He owns all things; He maintains all things by supporting them and ruling over them. Therefore, El Shaddai is sufficient for us in all things, and He has enough to supply our needs in all things. He has enough to satisfy our desires; He has enough to supply what we lack in all things and to make up for all our defects. And He has sufficient joy to bring eternal happiness to our immortal soul. If we will allow our heart to abide within His circumcising fence, we will find His infinite, divine sufficiency at our disposal. If we continually regard Almighty God's All-Sufficiency, it will influence and constrain us to walk uprightly in reverential faith before Him.

Almighty God, as the Owner, led the tiny seed nation of the Israelites on a downward Way of humility to teach it

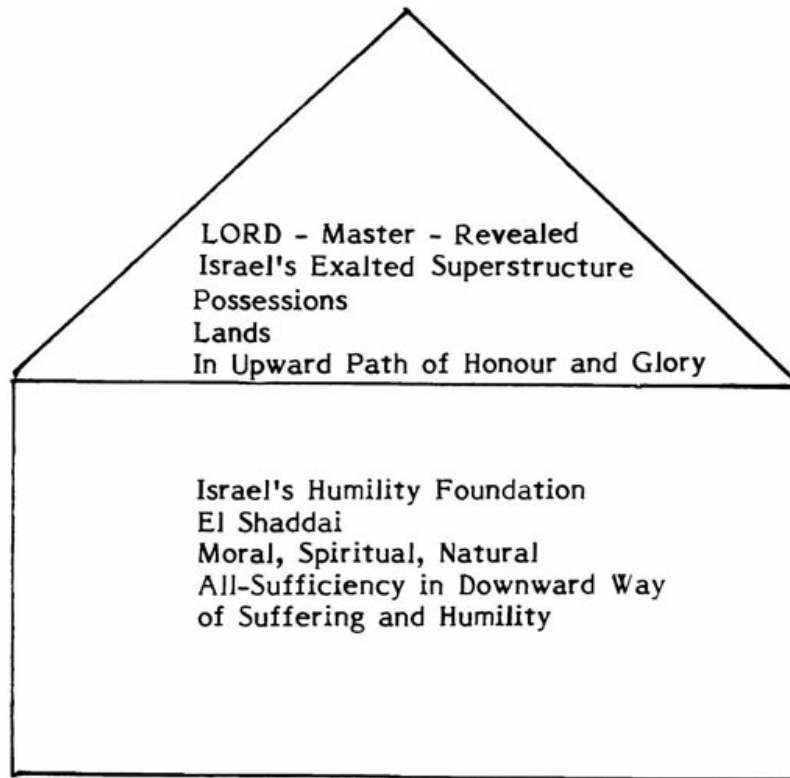
humble dependence on Him as the “All-Sufficient God.” When the tiny nation reached the end of its downward Way under the Name of El Shaddai, the Owner, it was introduced to the LORD’s divine tetragrammaton Name of Jehovah, the Self-existent One Who reveals Himself as the Master. Jehovah then led them on an upward path to Canaan’s Land.



Abram (Abraham) and Isaac humbly suffered as strangers and sojourners in Canaan’s Land. However, they experienced the ALL-SUFFICIENCY of Almighty God to meet their needs and provide protection for them when they were strangers and aliens, without rights in the Promised Land. Jacob humbly suffered as a poor, slaving servant in the house of his Uncle Laban in order to obtain his wives and his possessions. El Shaddai led the Patriarchs on a downward Way of humility, wretchedness, and misery in order to teach them dependence on Him and to display His “All-Sufficiency” to them.

Abraham and Sarah had to wait until they were old before they received their promised son. Almighty God proved that, in impossible situations and adverse circumstances, He was and is the All-Sufficient One. So, Almighty God led them on a downward, humility Way in order to teach them the power of His All-Sufficient Name.

Almighty God used the Patriarchs as demonstrative examples of His all-sufficient power. Thus, He demonstrated through them how the nation of Israel would be generated through El Shaddai’s All-Sufficiency, both naturally and spiritually. First, Israel’s foundation, as a nation, was to be laid in God’s All-Sufficiency in the downward Way of suffering and humility. Then the LORD added possessions and lands to Israel on her upward path of honour and exaltation.



El Shaddai, the Owner, the “All-Sufficient One,” continually led the Patriarchs and their helpless descendents on the downward Way of humility and suffering until they reached the end of their trials in Egypt under Pharaoh and Moses. El Shaddai proved that His All-Sufficient Name was infinitely capable of successfully protecting and keeping His people through all the vicissitudes of life.

Then the LORD, through His tetragrammaton Name of Jehovah, this time as the Master and the Revealer, led Israel in an upward path to possessions and to Canaan’s Land.

The Israelites served as slaves under the Egyptians for 400 years while they were still on their downward Way. El Shaddai proved His All-Sufficiency to them by keeping and protecting them. Yet, they were completely unaware of all the treasures reserved for them in the midst of their sufferings and humiliations until the LORD appeared as the Master and Revealer to take them on their journey in the upward path.

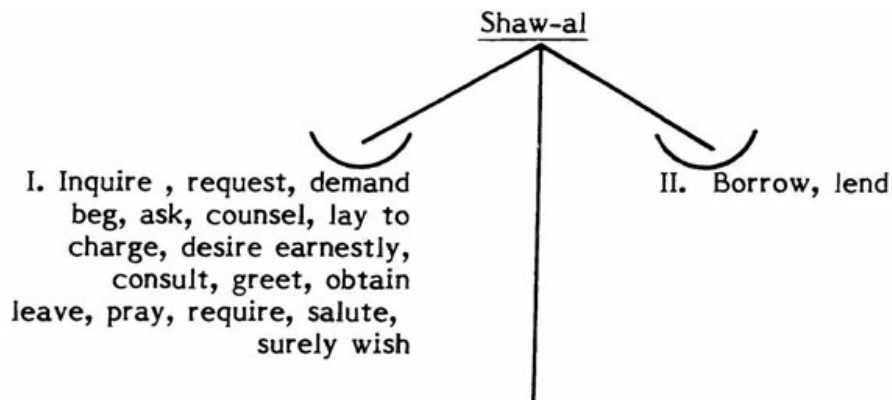
And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and **they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:** And the LORD gave the people favour in the sight of the Egyptians, so that **they lent unto them such things as they required.** And they spoiled the Egyptians (Exodus 12:33-36).

The LORD revealed that the Egyptians had been holding the Israelites’ treasures for them. Therefore, through the LORD’s revelation and the “All-Sufficiency” of Almighty God’s power, the Egyptians were spoiled.

The LORD, the Master, revealed to the Egyptians they all would be dead men if they continued to refuse to let Israel go. God did not send Israel out empty-handed after all her years of having suffered in slavery. On the contrary, and unbeknown to Israel, God was storing up precious treasures with which to build the Tabernacle, the figure and type of Christ’s stature.

Likewise, in the midst of our sufferings in this present, evil world, we are gaining the precious substance of Christ’s surrender, humility, and Wisdom with which He builds His living stature within us.

The LORD revealed to Moses that he was to command the children to go *borrow* or demand gold, silver, and raiment from the Egyptians. The Hebrew word for borrow is a dual word, *shaw-al*, meaning to borrow with the idea of paying back; and also it means to take without any idea of paying back.

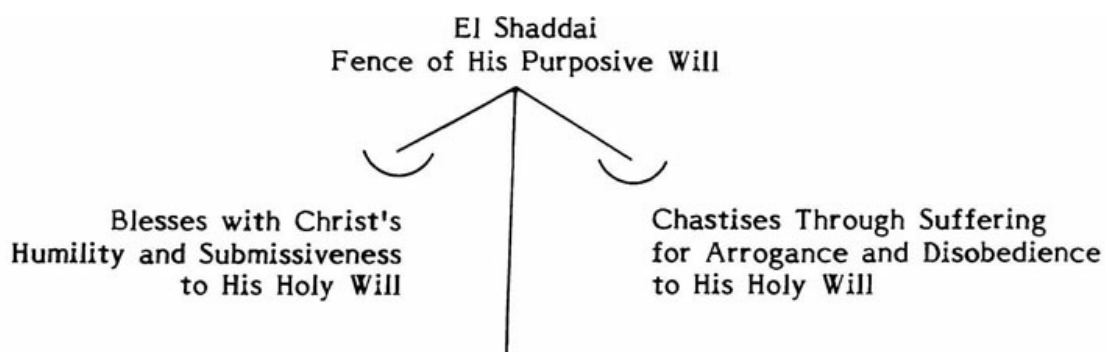


The LORD gave Israel favour with the Egyptians in order to pay the tiny nation of Israel for all the work they performed as slaves for 400 years. The Hebrew word for *favour* is *khane* from the root word *khan-nan*, meaning to stoop in kindness to an inferior.

It is obvious Israel demanded gold, silver, and raiment from the Egyptians with no suggestion they would return the things they had taken. It is obvious God did not plan for Israel to return these treasures since He miraculously helped Israel escape from the control of the Egyptians and since God had Moses use this gold, silver, and cloth to build the Mosaic Tabernacle in the wilderness.

Many times we, like the Israelites, cry and complain and expect rewards before we come to the end of our particular downward Way of humility in which God Almighty has set us. We must learn, as did the tiny nation of Israel, that we have to display a sincere faith and trust in the “All-Sufficiency” of El Shaddai Who reserved enough treasures through Israel’s sufferings to build the Tabernacle in the wilderness. At the appointed time, at the end of their long Way of suffering, the LORD appeared and revealed where and how Israel was to obtain these treasures. Israel never would have made it through the desert and the wilderness to Canaan’s Land without the joint ministry of Almighty God and the LORD. For this reason, she was continually reminded that it was the LORD God Who had brought her up out of the land of Egypt.

First, El Shaddai, the Owner and the All-Sufficient One, uses the fence of His will to surround His people so He can bless them with Christ’s humility and submissiveness and so He can chastise them through suffering for their proud arrogance and disobedience to His holy will.



We find another witness, in the Book of Ruth, of El Shaddai’s infinite, mysterious workings. Naomi and her husband, under their own carnal headship, had journeyed to the strange land of Moab with their two sons during a time of famine in Bethlehem. While they were exiled in Moab, El Shaddai chastened Naomi by taking her husband and her two sons in death. At the end of her downward Way, Naomi, widowed and childless, homeless and destitute, returned to Judah by the leading of the LORD. Naomi’s daughter-in-law, Ruth, a Gentile, returned with Naomi to Canaan’s Land. El Shaddai faithfully led Naomi down the humble Way of suffering to the very end, and when she had reached the turning point in the Way, the LORD graciously brought her back to her homeland. There, the LORD and Master divinely guided Ruth to wealthy Boaz who redeemed Naomi’s inheritance and married Ruth. Boaz and Ruth became the happy ancestors of the royal house of David and Christ the Messiah, according to the flesh, through their son Obed.

El Shaddai's All-Sufficiency protected, chastened, and faithfully led Naomi on a downward humility Way in a strange land. Then the LORD graciously guided and led Naomi and Ruth, her daughter-in-law, to Canaan's Land and to Boaz. El Shaddai's chastening was a tremendous blessing to Naomi because she learned to humble her will to God's Will and to give up the rule of her own headship. Therefore, when she reached the end of her long road of suffering in Moab, she was willing to return to her own land (Ruth 1:20,21) where she was honoured and exalted by having the privilege to help prepare the ancestry of the royal house of David and the Messiah, according to the flesh. So, El Shaddai, the All-Sufficient One, led Naomi in the same downward humility Way He had led the Patriarchs and the tiny nation of Israel.

Job also experienced the chastening suffering of El Shaddai. In the beginning of Job's experience with God, God placed the "blessing" fence of His holy will around Job. However, when Job's sinful, spiritual pride caused him to step over God's fence, God removed the "blessing" fence and enclosed Job with His "chastening" fence, leading Job downward in the way of humiliation and suffering.

Job's friend, Eliphaz, pled with Job to humble himself and to accept, with a right attitude, the "chastening" fence of El Shaddai.

Behold, happy is the man whom God correcteth: therefore **despise not thou the chastening of the Almighty:** (Job 5: 17).

Eliphaz described the everlasting happiness of the person who is chastened by God as the reason Job should not despise God's chastening. El Shaddai's "All-Sufficiency" protects the life of the one being chastened. The Almighty God, through suffering and chastening, removes man's spiritual pride which is such an abomination to God; and He leads to the LORD, the Master, Who grants new spiritual blessings, new possessions, as He leads in the upward path to Canaan's Land. Yet, in spite of all Eliphaz's sweet, soothing words of eloquence and pleadings that Job meekly submit to El Shaddai's discipline, Job turned a deaf ear.

Nevertheless, when Elihu appeared as Job's mediator and revealed to him the true ministry of El Shaddai, Job began to give ear to his words of Truth.

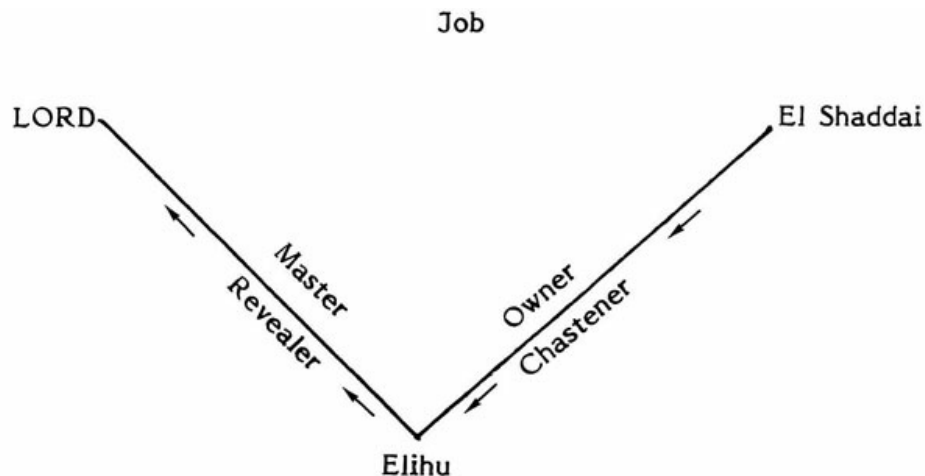
But there is a spirit in man: and **the inspiration of the Almighty giveth them understanding** (Job 32:8).

It is the breath of El Shaddai, the All-Sufficient inspiration, that gives life, intelligence, and understanding to us. Elihu, the mediator, brought Job into contact with the LORD.

Moreover the LORD answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it (Job 40:1,2).

Job's spiritual experience was the same as that of the Patriarchs and the tiny nation of Israel.

First, El Shaddai leads His people in the downward Way of humility, suffering, and chastening. Then, the LORD leads in the upward path.



Through the faithful "chastening" ministry of El Shaddai, and through the truthful rebukes of Elihu, the mediator,

and through the divine revelations of the LORD, Job saw his pride; therefore, he repented in dust and ashes.

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).

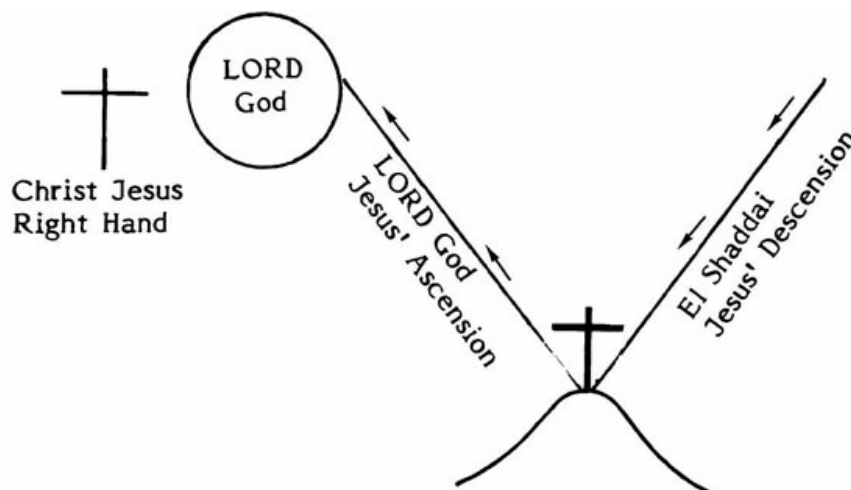
After Job had experienced El Shaddai's Sufficiency and the Truth from Elihu, the mediator, and the divine splendour of the LORD's revelations, he was humbled and penitent. Now we move, in our study of the sixtieth principle, to the New testament Book of First Peter, which is a book of Knowledge as depicted by the configuration of a fig on the LORD's Candlestick of Truth. Although the word *Almighty* is not mentioned in First Peter, God's Name, *El* or *El-oheem* is mentioned forty times. The number of forty is the number of testing and trial.

God's Almighty power was established and displayed in the Old Testament. Likewise, in the New Testament, God's downward Way of humility and the LORD's upward path of exaltation are displayed through Christ Jesus and His people.

The spiritual principle of El Shaddai's downward Way of humility is seen repeatedly in the Book of First Peter. The Apostle Peter first mentioned Almighty God's downward Way of suffering and humility in connection with the life of the Saviour, the LORD Jesus Christ.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, (1 Peter 1:2,3).

The All-Sufficiency of God the Father guarded and protected Christ Jesus as He trod all the downward Way of humility to the Cross, to death, and to hell. And the LORD God also brought Jesus Christ up from the dead by His unbegotten, resurrection power to His right hand on High.



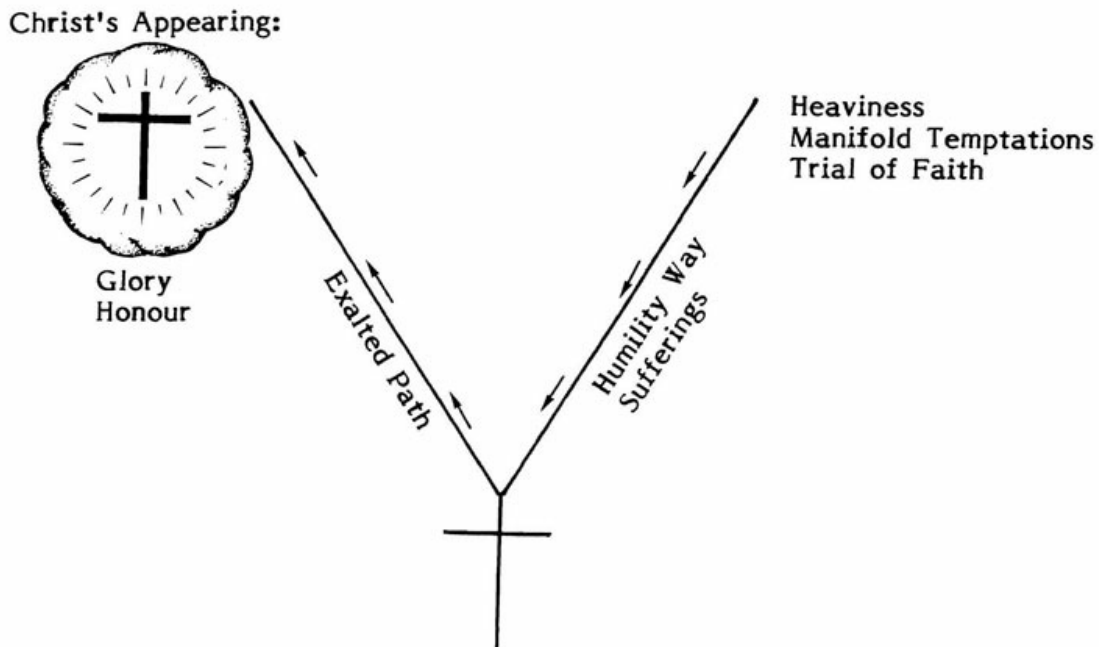
Jesus Christ found God, El Shaddai, All-Sufficient to keep Him on His downward Way of humility to the Cross; and He found the LORD God able to raise Him upward from the dead by the exceeding greatness of His power, even unto His right hand. Because of Christ's humility and death, in His condescension and His exalted ascension, He has procured an abundance of grace, peace, and mercy for all those who believe on Him.

The Apostle Peter also described the downward Way and the upward path of the LORD God for all believers.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though **now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith**, being much more precious than of gold that perisheth, though it be tried with fire, **might be found unto praise and honour and glory at the appearing of Jesus Christ:** (1 Peter 1:5-7).

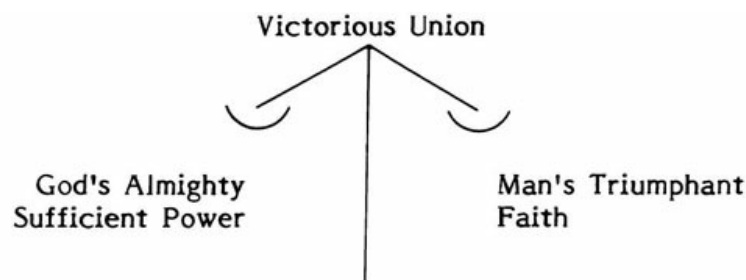
We are kept by God's All-Sufficient Power through Christ Jesus in our downward journey in the humility of Christ Jesus.

True Believer's Journey



Almighty God never has changed His spiritual pattern of dealing with His people. One of God's irrevocable principles is "before honour or exaltation is humility." No one has a right to the path of exaltation or great respect and honour without first having earned it in the downward Way of humility, by taking on Christ's humbleness of mind and Spirit. Always, before the upward path of exaltation, comes the downward Way of humility (Proverbs 15:33; 18:12). El Shaddai always has proven that His Almighty Power is sufficient to guard and to keep the soul in its long journey downward through temptations and trials in this present, evil world. El Shaddai's Almighty Power is sufficient to keep us in the midst of our earthly temptations, miseries, and infirmities. God's Almighty Power, through Christ Jesus, safely guards us and conducts us thither in due season to the LORD's upward path where He will bestow upon us the eternal rewards of His Glory, honour, and life. In the meantime, His All-Sufficient Power keeps us and preserves us from all destructive temptations that would impair us and prevent us from safely arriving at the end of our upward path.

God's Almighty Power is sufficient to keep us in the midst of temptations and trials and to preserve us unto His eternal Glory. Although we encounter dangers on our downward Way, as Israel did, God's Almighty Power delivers us. Although we are attacked by enemies, God's Almighty Power, through Christ Jesus, overcomes all of them. Our preservation in the humility, downward Way through this world, unto Christ's eternal Glory, honour, and life, is the effect of God's Almighty Power in Christ Jesus. The greatness of our mortal infirmities and the large number of our enemies are such that nothing but God's Almighty Power can keep and preserve us. When we join our faith and trust to God's Almighty Power, we are kept by His All-Sufficient fence around about us.



The union of a triumphant faith with El Shaddai's All-Sufficient Power is the Sovereign shield of the soul. God foreknew, foredetermined, and foredecreed by His Almighty Power that His Son should be the Redeemer of

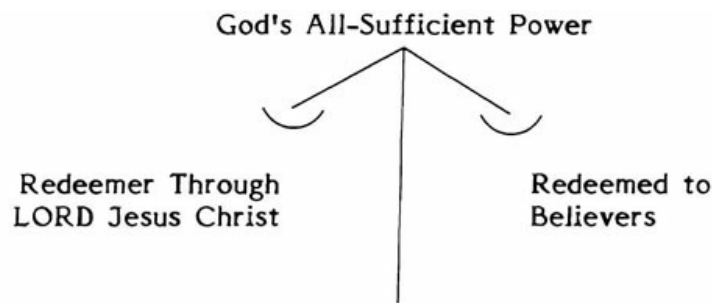
mankind, by taking the downward Way to the Cross and the upward path to God's right hand. God's Purposive Will and Master Plan always has consisted of the downward Way of humility and the upward path of exaltation. When God presented His purpose and His plan to Adam male and female, they endeavoured to go to the Tree of Life by bypassing God's Way of humility in His perfect Will. Instead, they disobediently preferred to take the upward path to the Tree of Knowledge. However, God would not permit them ultimately to bypass His irrevocable law of humility before exaltation. Therefore, He cast them out of the Garden onto the downward Way of humility in His permissive will.

Now in order for man to find the path of exaltation, he must come to the end of his downward Way-to the Cross of Christ Jesus-which leads to the upward path to God the Father.

By His All-Sufficient Power, God helped His Son, as He was on His downward Way to the Cross and to death and hell, manifest and demonstrate that He is the Redeemer of mankind. Before the foundation of the world, the Father ordained that His Son should be the Redeemer of mankind. Christ's resurrection was an act of God's Almighty Power raising Him up from death and hell, which was the end of His downward Way; then God placed Jesus Christ on the upward path of exaltation that led to His Father's right hand.

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in **God, that raised him up from the dead, and gave him glory**; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth though the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever (1 Peter 1:20,23).

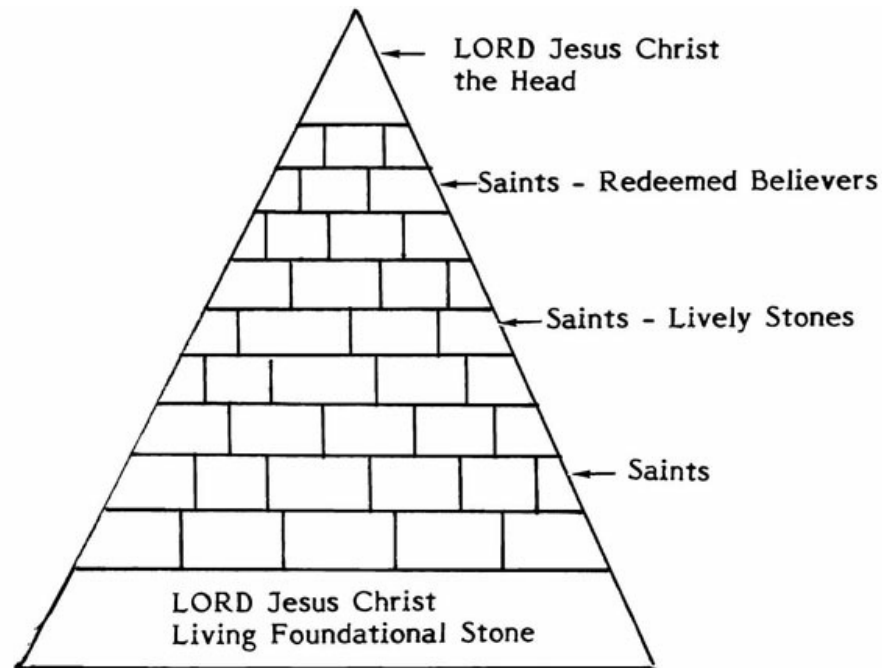
God's Almighty, All-Sufficient Power is manifested both through the Redeemer and the redeemed.



Christ the Redeemer has come to manifest His Father's All-Sufficient Power to the true believers, the redeemed. God's Almighty Power in Christ Jesus helps the redeemed purify their souls by obeying God's Truth, which says we are to love one another with sincere, unfeigned love. Our affections toward one another can be sincere, constant, fervent, and extensive only by God's Almighty Power through Christ Jesus. By our first birth, we became a child of man. But by God's Almighty Power through Christ Jesus, we became a child of the Most High God at our new, second birth. By God's Almighty, Sufficient Power, He causes the living, incorruptible seed of His Truth to take root downward in our heart and to bear His fruit upward in our life.

Christ Jesus is God's living, foundational Stone and Headstone for these reasons: He was generated in the Father's bosom with His eternal, begotten life; He faithfully trod the downward Way of humility; and He was raised from the dead by the Father's Almighty Power and unbegotten, resurrection Glory.

Christ's redeemed ones also are lively stones, generated by Christ's eternal begotten Life and raised up from the pit of sin and death by God's Almighty, All-Sufficient, unbegotten Power.



To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (I Peter 2:4,5).

Thus, God's Almighty, Sufficient Power, through Christ Jesus, has built a spiritual house that is all of one power.

The New Testament spiritual temple that is being made, without human hands, is of a more noble fabric than the Old Testament natural temple, which was made with human hands. The New Testament Temple is a Living Temple, made by the Almighty Power of God; and it consists of living stones, not dead substance. God's Almighty Power and eternal Life are communicated to the redeemed ones by the Redeemer from both His humility foundation and His exalted head. God dwells in this Living Temple, receiving the living praises and thanksgivings of His people.

God's Almighty, All Sufficient Power, through Christ Jesus, gives us strength to do His Will on our humble downward Way in this present evil world.

God's Almighty Power helps us do good works, which cause many to see and glorify God.

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, **they may by your good works, which they shall behold, glorify God in the day of visitation** (I Peter 2:10-12).

By obediently doing God's Will, our Owner's Will, we put to silence much of the malicious, pernicious slanders of ignorant, foolish men because they will see our good conversation and our good works; and they will turn to glorify God. By feeding on the Almighty Power of God's Holy Word and by joining our triumphant faith to His Power, we can behave in such a manner as to put to silence the unreasonable reproaches of foolish men.

For so is the will of God, **that with well doing ye may put to silence the ignorance of foolish men:** As free, and not using your liberty for a cloak of maliciousness, but as the servants of God (I Peter 2:15,16).

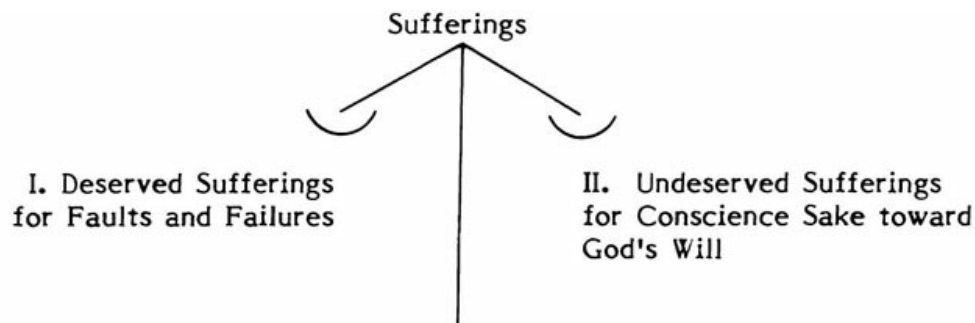
Those who speak against God and His people are ignorant and foolish, therefore, they need to be silenced through God's All-Sufficient Power as it works through God's redeemed ones.

As true believers, we are not to use our liberty in Christ Jesus to express any deep-seated animosity of our flesh against the foolish men who are strangers and aliens to the Gospel of Christ. If we use our liberty in Christ Jesus to express our hostile and unfriendly feelings, we will cause others to suffer, and we will push them father away from Christ. However, if we, by faith, use God's Almighty Power to help us perform good deeds, showing forth good behaviour, we will cause many foolish people to turn to Christ and glorify God.

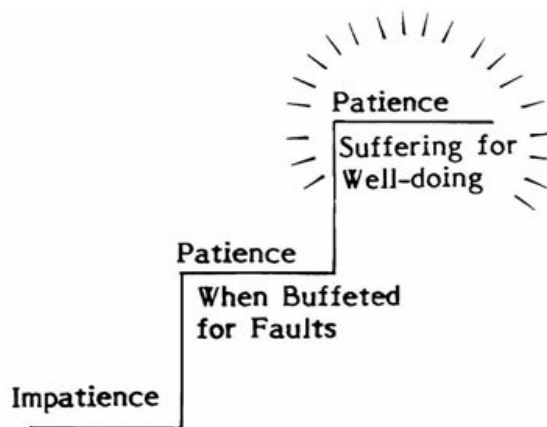
If, on our downward Way of humility with Jesus Christ, we are willing, by God's Almighty Power, to endure grief and to suffer wrongfully, this is thankworthy before Almighty God because we have used His All-Sufficient Power to help us keep a right spirit and a grateful attitude in the midst of our moral development.

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, **when ye do well, and suffer for it, ye take it patiently, this is acceptable with God** (I Peter 2:19,20).

God's redeemed ones always have suffered wrongfully in the humility downward Way, as did Christ their LORD. But when they submit themselves to God as the Owner, while they are under hardships, and allow Him to manifest His Almighty, Sufficient Power through Christ's patience and peace in them, they always find a new, closer and more intimate spiritual relationship with the LORD Jesus Christ. This kind of behaviour and this kind of relationship are acceptable to God. Those who suffer undeservedly in the Way of humility, for conscience's sake toward God and for His Will, honour and praise God and are accepted by Him. However, when we deserve suffering and are buffeted for our faults, if we take it patiently, this is what we **should** do. So there is **undeserved** suffering and **deserved** suffering.



There are two degrees of patience: one without glory and one with glory.



Few people have attained to "naked patience" on the first step, when buffeted for their faults. When most people are buffeted for their faults, flaws, and failings, they are impatiently angry. They exude feelings of annoyance and opposition. They display a spirit of restless eagerness to listen to something else besides their faults and failures. They have no desire to look into the Truth of why they have failed, or how to cure their faults and failures.

It is a giant step forward in our spiritual education and moral development when we step from the impatient level to the patient level when being buffeted for our faults. However, it is **not** a mark of honour and glory when we bear the suffering of reproof and we endure the pain of rebuke for our own faults. When we do receive buffets for our faults with calmness and self-control and do not complain, it is a witness that patience has been formed in us by God's Almighty Power. We cannot exercise patience when suffering for well-doing, if patience has not been formed in us; nor can patience be clothed with glory, if it has never been formed within us.

If, because of the faults and flaws that mar our character, we cannot patiently take the **deserved** buffets of fate,

the struggles and fights within situations and circumstances that war against us, we never will be able to draw upon God's Almighty, Sufficient Power to help us when we suffer **undeservedly**. We first must learn to draw on God's All-Powerful Sufficiency that will help us learn gratitude and patience, when buffeted for our faults and failures.

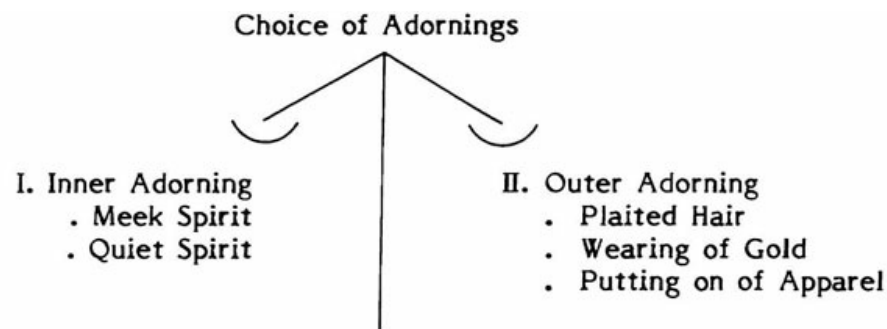
After we have learned to draw on God's All-Powerful Sufficiency in the sufferings we deserve, and after we have learned patience, here, it will be easy to draw on God's infinite reservoir of power when we suffer undeservedly, in order for our patience to be clothed with God's eternal Glory. Our glorified patience is acceptable to God. It is only when patience is glorified that it makes an eternal imprint on those who are seeing it at work in the midst of our sufferings.

More than half of the Book of Job tells about how Job complained and accused God on the first step of his impatience, when he was being buffeted for his faults. Then he finally humbled himself and accepted God's Almighty, Powerful Sufficiency to correct his faults. He repented for unjustly complaining against Almighty God for the buffeting that he so justly deserved. Therefore, he gained patience and the glory of it, when he prayed for his friends who had increased his sufferings.

In the Book of First Peter, which is a Book of Knowledge, the Apostle Peter besought the new Christian wives to be concerned with the inner adornings of God's All-Powerful Sufficiency which is manifested through a meek and quiet spirit. They were not to adorn their outer self with plaited hair, wearing of gold, and putting on of apparel.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: (I Peter 3:3-5).

God desires that we be more interested in our **inner** adorning and less interested In our outer adorning. We cannot have our heart set on both.



God's All-Powerful Sufficiency in Christ Jesus can change our forward, unyielding, and immodest spirit and clothe it with His Spirit of meekness, mildness, and patience, making our spirit tamely submissive.

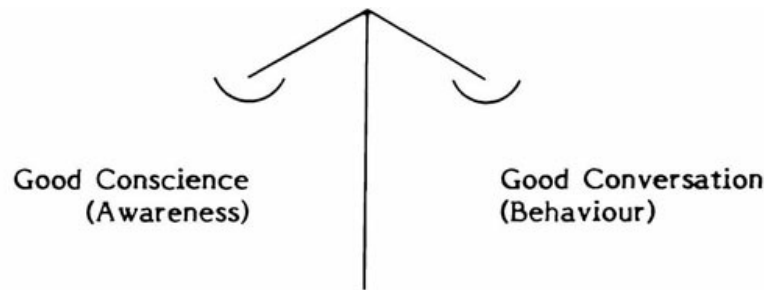
God's Almighty Power and All-Sufficiency can take our carnal spirit that always is inclined toward anger and resentment and make it gentle, kind, and easily imposed upon. God, by His Almighty Power and All-Sufficiency in Christ Jesus, can transform our carnal, continually noisy, war-like, and clamorous spirit into a quiet, calm, and peaceful spirit. When God has wrought His All-Sufficient Power in our spirit, we will not be easily excited, disturbed, or agitated. The waters of our soul will be quiet; therefore, our disposition and our manner will be quiet, free from toil and turmoil.

It is impossible to have quietness of soul when we are agitated and pretentious about the outer adorning of our hair, our ornaments, and our clothes.

God desires, by His Almighty Power, that Christian women be godly in their external looks and behaviour. When one's outer adorning is immodest and sensual, it allures and tempts others to sin. A harlot cannot keep wearing the attire of her trade and also be a Christian woman.

Having a good conscience; that, whereas they speak evil of you, as of evildoers, **they may be ashamed that falsely accuse your good conversation in Christ.** For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 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 3:16-18).

A good conversation denotes the behaviour and deeds of a holy life which is empowered by the All-Sufficiency of God through Christ Jesus. A good conscience is one that has been kept clean and free from guilt.



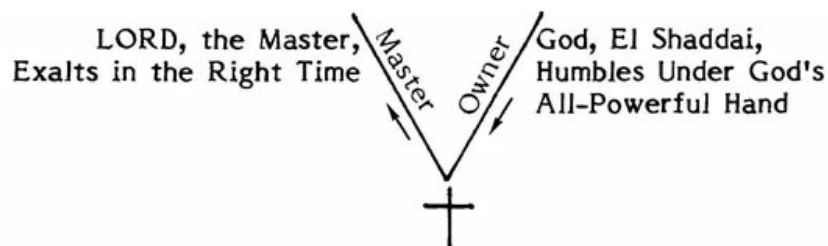
When we are journeying downward on Christ's humility road to fellowship Him at His Cross, we must look well to our conscience, lest we allow our false accusers and persecutors to cause us to take on false shame and false thoughts that accuse Christ's Way of being too hard. The most noble saint cannot escape the criticisms and malicious slanders of evil men. God's Almighty Power and All-Sufficiency are able to help us stand true for Christ and, in our innermost thoughts, count it a glorious privilege to fellowship Christ and His suffering in the Way of humility. If we keep our conscience and our conversation cleansed and free from guilt and shame, we will be a bright and shining light for Christ Jesus. Consequently, in everything, we will be able to give thanks and to have a courageous awareness that the downward Way of humility is the best Way because it is the only Way that leads to the upward path, which will lead us to higher ground of Glory and honour in Christ Jesus. We need to arm ourself with the same mind about suffering that Christ Jesus had.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God (1 Peter 4: 1,2).

By the Almighty Power of El Shaddai, we can arm ourself with determination and resolve to take the humility Way with Christ Jesus, fellowshiping His sufferings in His downward Way, knowing that if we suffer with Him, we shall be exalted to reign with Him. As Christ suffered to die for us at the end of the downward Way of humility, we also must suffer to walk with Him in the downward Way to the end, to the Cross and, by faith, die in our flesh to our own will and way. By using God's "All Power" to deny and mortify our flesh with the Crucified Christ, we can find the path to exaltation with the Resurrected Christ. Thus, we can take on new realms of Christ's resurrection power. This is how we are made conformable to Christ in His death and in His resurrection: by ceasing from our sinful attitudes and dispositions and by finding new realms of His resurrection Life.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. **Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:** (1 Peter 5:5,6).

Peter also exhorted us to humble ourself under God's All-Powerful hand while we are in the downward Way of humility so that Christ may properly exalt us in due season.



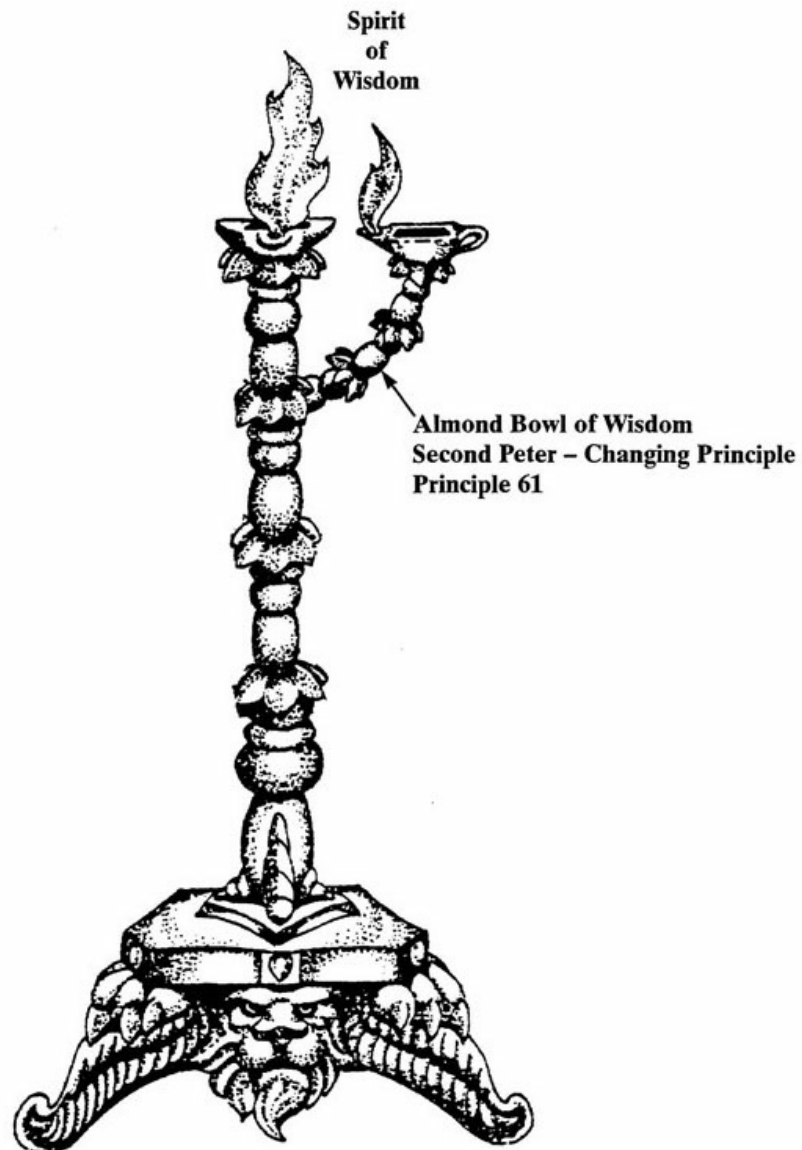
The whole purpose of the downward Way of humility is for us either to learn Christ's humility or to display Christ's humility that we already have learned. Christ's humility always causes younger believers to submit themselves to older believers in the LORD. In order to submit to our elders, we must yield to their decisions and surrender to them with obedient consideration. When Christ's humility has been learned in the heart, it is easy to

submit to the power and control of our elders in Christ Jesus. Likewise, we owe spiritual allegiance to Christ and to each other that will cause us to put ourselves humbly under Christ's governmental control and under each others' spiritual authority and control in Christ Jesus.

Since God resists, withstands, and opposes the proud and gives grace to the humble, it is wise to humble ourselves before Him. God actively opposes, wars, and works against the proud, the arrogant, and the haughty, but He gives His grace, favour, and good will to the humble, lowly, and meek in heart. Hence, it is imperative that we humble ourselves in Christ's downward Way of humility and patiently wait for God's All-Sufficient Power to exalt us in due season.

Thus, we have seen the spiritual principle of God's All-Sufficiency, in the Book of Genesis. First Peter is the New Testament book which displays this same principle. It is one of the books of Knowledge depicted on the LORD's Candlestick of Truth. The LORD's spiritual principle of His All-Sufficiency limits our suffering and brings us up to greater heights of exaltation in His Word, after our will has been sufficiently humbled on the LORD's downward Way of humility surrender. Only God in His omniscient power can say when we are sufficiently humbled and when we have been sufficiently exalted. The examples we used of how this principle works in the lives of God's people are found in the Books of Genesis, Job, and Ruth. God used the lives of the Old Testament Patriarchs to teach us the power of His All-Sufficiency.

The Epistle of Second Peter
A Book of Wisdom
Principle 61
Changing Principle

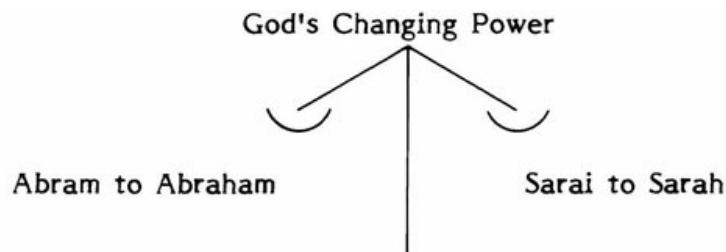


The sixty-first spiritual principle, represented by the second bowl of almond Wisdom on the third branch on the left-hand side of the Candlestick, which supports the Lamp of the Light of the Spirit of Wisdom of the LORD God, is found in the Book of Second Peter. This almond bowl of Wisdom reveals the **Changing Principle**.

All sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick also are found in the Book of Genesis, the book of the beginnings. Therefore, the **Changing Principle** on the LORD's Candlestick of Truth also is the sixty-first spiritual principle in the Book of Genesis.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. And God said unto Abraham, As for Sarai thy wife, **thou shalt not call her name Sarai, but Sarah shall her name be** (Genesis 17:5-15).

The word *change* denotes a making or becoming distinctly different and implies radical transmutation of character or name. God changed or converted Abram's name to Abraham, and Sarai's name to Sarah.



God is immutable and changeless. But the things He is bringing upward to perfection and maturity are constantly being changed. Consequently, the world and the souls of men experience continual change as they stride forward toward God's perfect day. Hence, it is our perversity and obstinacy that make us resist God's mighty current of change that comes to help us move toward maturity and perfection in Christ Jesus. Change, indeed, is painful, but it is ever needful if we hope to grow upward in Christ's spiritual stature. God's wheel of change always is in motion because we need change in order to mature spiritually.

The name *Abram* comes from the Hebrew word *Ab-ee-rawm*, meaning high father. But Almighty God changed Abram's name to *Abraham*, *Ab-raw-hawm*, meaning to be popular, the father of a multitude.

Sarai's name was *Saw-rah-ee*, meaning dominative from *sar* to be a person of any rank. But Almighty God changed her name to Sarah or *saw-raw*, meaning female noble, lady, princess, or queen. Almighty God gave His covenant of promise to Abraham after his name was changed because he was to be the father of the thronged masses of the nations.

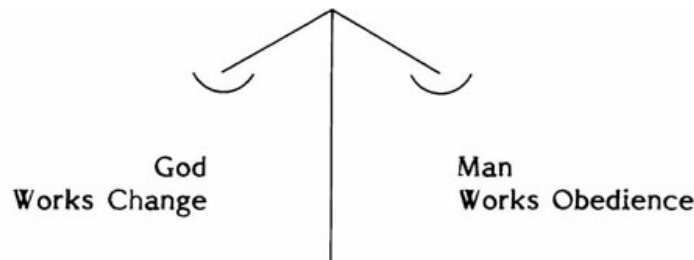
Abraham's fatherhood was to include the masses of nations, both spiritually and naturally. Without Abraham to father the nations, they would be an undirected mass, a swaying, mixed up throng, who would not know from whence they had come or whither they were going. Without Abraham and his spiritual guidance, the nations would be a muddled mass of souls without any spiritual purpose or spiritual guidance. Because Abram had walked, by faith, with God to the spiritual place of having matured enough that Almighty God could change his name to Abraham, he was given the privilege of being the spiritual father of the swaying multitudes to lead them upward to the heights of their moral high calling in God.

God's covenant with Abraham, the changed name, assured him that he also would become the father of his own nation that was to be in the forward position of spiritual movement before all other nations. God's covenant called for Abraham's personal nations, the spiritual and natural nations of Israel, to be the spiritual model for all other nations, teaching them in their spiritual education and being an instructive example in their moral development.

Changing Abram's name to Abraham took the *hay* of the LORD's tetragrammaton Name into Abraham's name; therefore, he was privileged to become the father of spiritual nations and of natural nations. Almighty God informed Abraham that his children would endure many sorrowful struggles and that they would meet with many opposing obstacles, but He surely would establish His covenant with both Abraham and his seed. God promised to continue forming, educating, purifying, and guiding Abraham's seed until they would arrive at His high moral calling for them. God's covenant with the changed Abram (Abraham) guarantees God's faithful, divine working until He brings both spiritual Israel into the heavenly Canaan's Land and natural Israel into natural Canaan's Land. Thus, Israel will be a model nation, both in heaven and in earth.

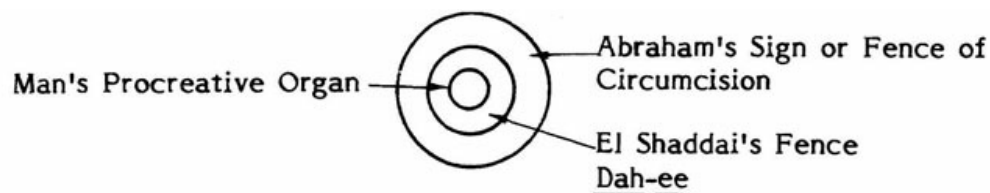
History has proven how many bitter, sorrowful struggles and how many opposing obstacles ferocious enemies have raised against both spiritual Israel and natural Israel in a vain effort to destroy Abraham's seed. But God's covenant has stood steadfast and sure throughout the past ages; and it will continue to stand in the ceaseless ages to come.

Abraham's change of name is an instructive example to us that all the spiritual things which have been given to us through the change of our name or nature will be divinely protected by the Almighty, All-Sufficient God. Therefore, we need not worry about what the enemy plots to do against us since Almighty God is our protective, defensive force against the enemy. However, Abraham's faithfulness and obedience to Almighty God's covenant is responsible for spiritual Israel and natural Israel's coming into existence. God works the change, but we must work the obedience.



God worked in Abram and Sarai, changing them to Abraham and Sarah, but it was their obedience joined to God's divine change that brought Isaac to conception and then birth.

Abraham arose and circumcised himself and his household in obedience to Almighty God's command.



God put His invisible *dah-ee* fence around Abraham's procreative organ, which worked a second change in Abraham. This signified that Abraham's procreative organ was no longer to be under his self-control to beget an "Ismael," but it was to be under the divine control of Almighty God to beget an Isaac. Abraham accepted this covenant and willingly cut off his foreskin as a visible sign that he had accepted God's invisible covenant. Inside the *dah-ee* fence of Almighty God, Abraham's organ received further change by being changed from a "dead" organ to a living organ rejuvenated to transmit new seed. Likewise, after Sarai's name had been changed to Sarah, she received new life from the All-Sufficient, Almighty God to conceive Isaac.

The All-Sufficient, Almighty God wrought great change in Abram and Sarai, giving them new names, giving them a new covenant, giving them His *dah-ee* fence around their bodies, and giving them new life after Abraham had worked a change in his body through circumcision in behalf of them both.

Abram's and Sarai's Changes

1. New Name (Abraham)
2. New Covenant
3. New Dah-ee Fence
4. New Circumcision
5. New Life in Body

1. New Name (Sarah)
2. New Covenant
3. New dah-ee Fence
4. New Circumcision of Husband
5. New Life in Body

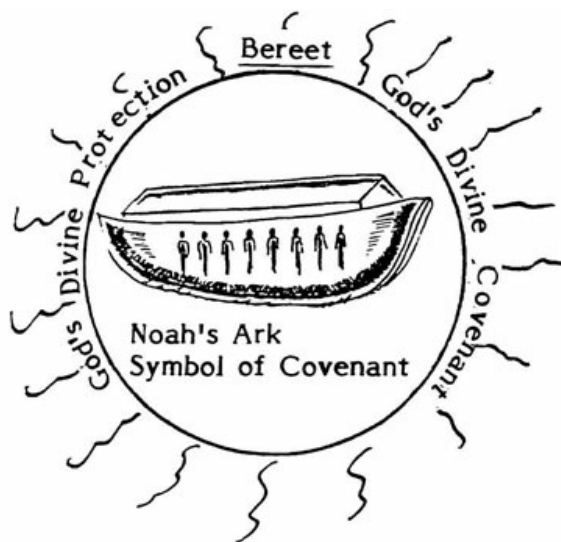
Because of all these changes in Abraham's and Sarah's Jives, and because of the union of their new life, Sarah conceived and bore Abraham a son, Isaac, in their old age. Almighty God blessed Sarah by restoring youthful life to her, giving her a son, and making her a mother of all spiritual and natural Israel. She became a queen and a princess because she allowed God to work a change in so many ways in her nature and in her life.

When Abram and Sarai gave up their foolish plots and plans to beget a seed to inherit the promised land, Almighty God wrought a great change in them, making them fit to produce Isaac, the heir, the ancestor of the Messiah, according to the flesh, and the future seed that would inherit Canaan's Land.

Sarah also is accounted completely worthy of the covenant, and God considered her as important as Abraham in the entire covenant of promise. Because Abram and Sarai allowed Almighty God, the All-Sufficient One, to work the many changes in their lives, both within and without, they became the new ancestors of many multitudes, including natural Israel and spiritual Israel.

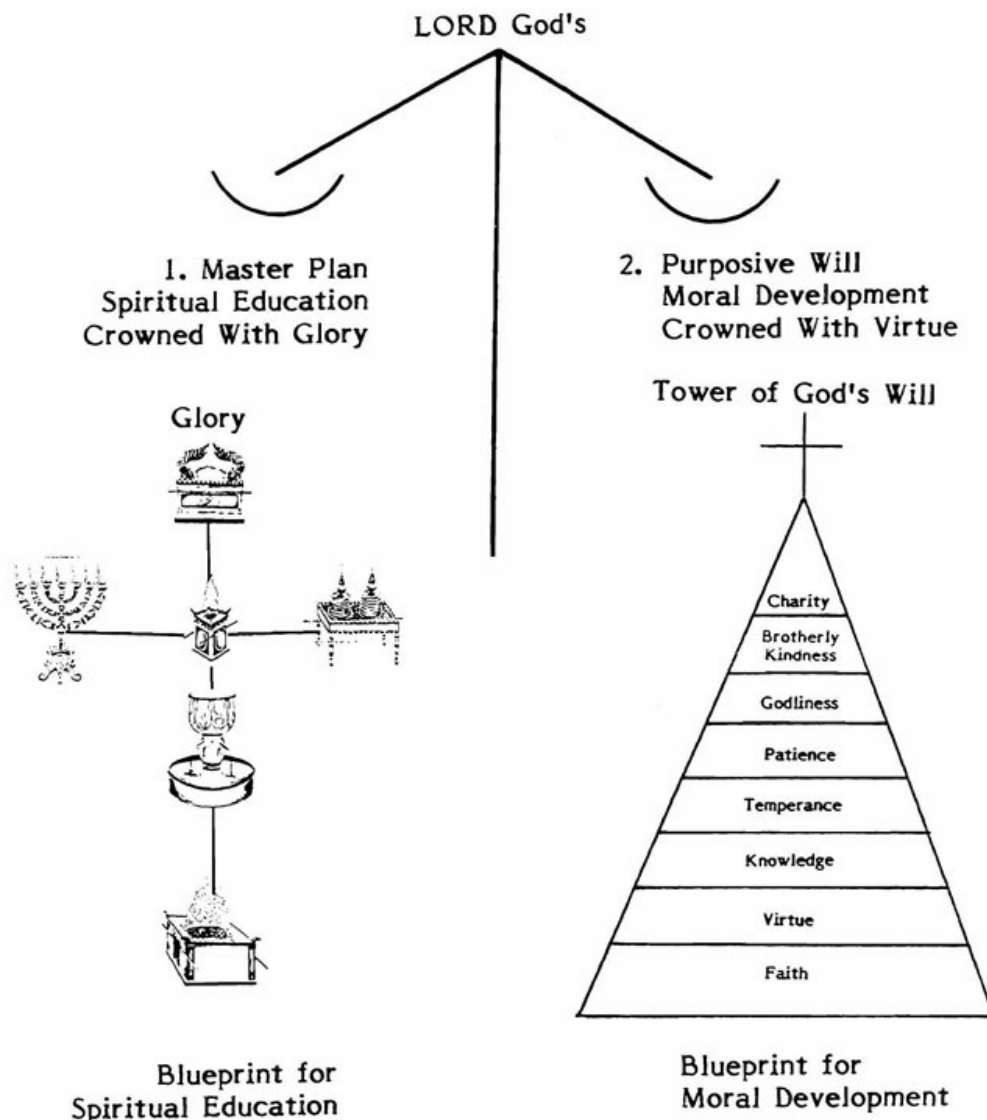
So God made a covenant, a *ber-eet* with Abram, and as a token of His covenant, He changed Abram's name to Abraham and Sarai's name to Sarah; and He had Abraham change the structure of his body, somewhat, by circumcising his foreskin.

The Hebrew word for covenant is *ber-eet*, which signifies something that was preexistent. It also expresses a separation. *Bereet* is an arrangement of God's Master Plan which is to be carried out quite independently from all external circumstances, often in direct opposition to them. *Bereeth* has the connotation of the conception of the absolute, something that is separated, cut off from all possible connection between the laws of cause and effect. *Bereet* is God's divine Master Plan which is absolutely unconditional. God's *bereet* is separate and disconnected from any of His creation, on one side of the scales. It is unilateral. For example, when God made a covenant with Noah because He was going to send the flood, Noah built the ark. However, Noah's few feeble boards were not the means of his and his family's salvation; otherwise, others also could have saved themselves. But Noah's ark, like Abraham's circumcision, was a visible token of the invisible covenant, which was Noah's real salvation and divine protection.



God's *bereet* is an unalterable absolute. Likewise with Abraham, God's *bereet* covenant assured Abraham of having a seed, which assurance was completely independent from all external circumstances; therefore, it was cut off from all cause and effect. God's covenant was quite separate from Abram and Sarai's old age. Consequently, after God had cut off Abram and Sarai's old names, giving them the new, changed names of Abraham and Sarah, and after Abraham had encircled his procreating organ with the sign of circumcision, the sign of the covenant, God wrought a change in Abraham and Sarah's bodies, and Isaac was conceived and born. He was the promised seed and heir. God wrought the necessary change in Abram and Sarai in order to accomplish His Master Plan for them and His Purposive Will through them.

The beautiful, spiritual Changing Principle also is seen in Second Peter, an almond book of Wisdom on the LORD's Candlestick of Truth, which is on the branch that upholds the Lamp of the Light of Spirit of Wisdom. Simon Peter, both a servant and an Apostle of Jesus Christ, reveals God's Master Plan and Purposive Will for His people which is to grow up in their spiritual education and in their moral development. Peter declares that God has called His people to Glory and virtue.



The LORD Jesus Christ has called us to His Glory in our natural and spiritual education and to His virtue in our mature moral development.

1. Master Plan - Spiritual Education - Crowned with Glory

God had Moses build a Tabernacle and erect it in the form of a Cross, which represented the stature of the LORD Jesus Christ. After Moses raised up the Old Testament Tabernacle, God crowned it with His *Kabode* Glory. Likewise, when God the Father raised up the LORD Jesus Christ from the dead, He crowned Him with His unbegotten *Kabode* Glory. God's Word commands us to grow up in our spiritual education unto the measure of the fullness of the stature of the LORD Jesus Christ and, then, be crowned with His Glory. It is this mature Glory that Peter spoke of in his Second Epistle.

According to his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of **him that hath called us to glory and virtue**: (II Peter 1:3).

God's *Kabode* Glory makes a house holy and imprints the seal of His pleasure and satisfaction upon the house. God's *Kabode* Glory designates the spiritual weight that makes an impression and imprint on man's mind of God's moral worth, His spiritual greatness and goodness. Thus, man is changed, ultimately and completely, by the imprint and impression of God's seal of Glory upon him-spirit, soul and body.

When, in Israel's spiritual education, God led her to the wilderness, a bleak desert, she met with the overwhelming conditions of hopeless desolation, devastating hunger, and painful thirst. But when God's *Kabode* Glory appeared, the overwhelming, hopeless conditions were changed into paradisiacal conditions, with manna from on high, with water out of the Rock, and with fruitful pastures. God's greatness and goodness miraculously changed the dry, desolate wilderness into a gloriously fruit-laden garden. God's eternal *Kabode* Glory left a deep, profound imprint upon the minds and the hearts of the Israelites, which left them with a true impression of God's infinite ability to change all unpleasant things, when His people are walking in His appointed way.

It is God's *Kabode* Glory that makes an eternal imprint of Christ's stature on the spirit, soul, and body of the believer who has grown up unto the measure of the fullness of Christ.

God desires that our spiritual man, our new man who has been created in righteousness and true holiness (Ephesians 4:24), be changed by growing up unto the measure of Christ's stature (Ephesians 4:13). God desires that our old man be changed by being regenerated and by being converted so that God, by His *Kabode* Glory, can make an eternal imprint of Christ upon our spirit and soul.

Our spirit, in our new man, does not need to be regenerated because it was created in righteousness and true holiness. But our old spirit needs to be regenerated. There are many Scriptures that reveal our need for a regenerated spirit in our old man. Let us take a few for examples.

And Jesus said unto them, Verily I say unto you, That ye **which have followed me, in the regeneration** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19: 28).

Jesus told His disciples that those who follow Him in regeneration would rule and reign with Him. The Hebrew word for **regeneration** is *khaw-dash*, meaning to rebuild, repair, renew, and restore. Our new man was brought into existence by a new birth, a new creation by the incorruptible Word of God (I Peter 1:23)—not by repairing our old man. However God does want to regenerate our old man—repairing, renewing, restoring, and rebuilding him into the image of Christ. He wants to work a change in him through the Crucified Christ and the Resurrected Christ so God, by His *Kabode* Glory, can stamp an eternal imprint of His holy character and nature upon him.

Through the Apostle Peter, God revealed that we are called to take on this stamp of God's Glory. Hence, God wants to regenerate our spirit. He also wants to convert our soul in our old man so that God's stamp of eternal Glory can be placed there, too, as a witness of the eternal change that has taken place in our old man. After Peter had believed, had followed Christ, had preached the Gospel, and had done many great, powerful miracles, Jesus told him he needed to be converted or changed in his soul in his old man.

But I have prayed for thee, that thy faith fail not: and **when thou art converted**, strengthen thy brethren (Luke 22:32).

The threads of change are seen in God's beautiful scriptural tapestry throughout the Bible. Although Peter had been a believer in Jesus Christ and an Apostle-servant for Him, Jesus informed Simon that the proud ambition in his old man needed to be changed into humble submission to God's Purposive Will. At this point in the Apostles' spiritual education and moral development, they were still full of proud, fleshly ambition and competition as to who was to be the greatest among them. Simon also proudly boasted in his fleshly man that he loved Jesus more than any of the others did and that he would never forsake Him. Simon Peter needed a lot of conversion and transformation of his unChrist-like pride. He needed a change in his proud opinion, course, and actions.

Paul also revealed the need for a change in our fleshly man.

And be not conformed to this world: **but be ye transformed** by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Romans 12:2).

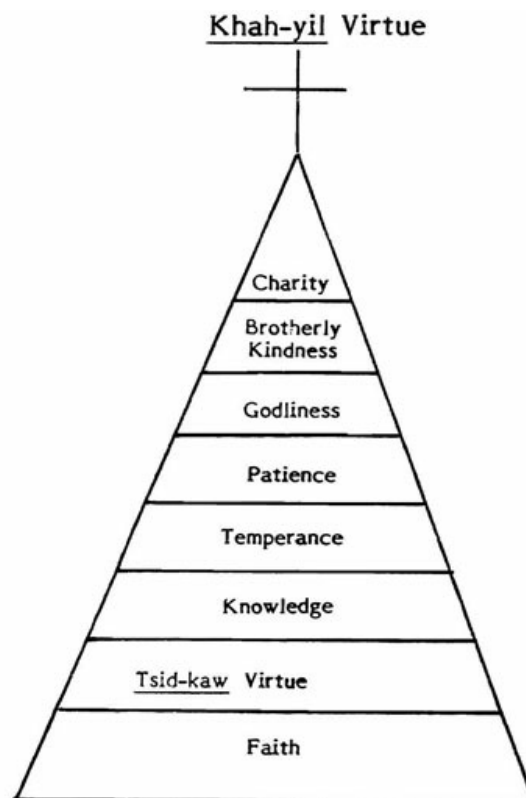
God does not want us to be conformed to the world, which are the acts of taking on a similar form of the world. God does not want us to be in harmony, agreement, or in accord with the opinions, notions, and customs of the world. But He desires that we be changed through Christ's transformation of our proud flesh. Jesus wants to transform or change our proud inner nature and our external appearance so that we are pleasing to our heavenly Father, both within and without. Christ desires to change our personalities and characters into His own likeness and image.

2. Purposive Will - Moral Development - Crowned With Virtue

Let us continue in our study of the Epistle of Second Peter and note the changes that come through growth in our spiritual new man as a result of our spiritual education and the changes that come through crucifixion and transformation in our old man as a result of our moral development.

We are called to grow up in God's Master Plan or in Christ's spiritual Truths until we reach the measure of the fullness of Christ's stature and take on His *Kabode* Glory that will make an eternal imprint of God's holy nature upon our crucified, transformed old man. Our old man is also called to the virtue of God's Purposive Will.

Our new, spiritual man is called to the *Kabode* Glory of God's Master Plan, and our transformed old man is called to the *khah-yil* virtue of God's Purposive Will. God's Purposive Will consists of the tower of His moral development for our transformed old man. The crown of the tower of God's Purposive Will, as moral development, is *khah-yil* virtue.



The virtue that crowns the tower of God's Will or moral development is different from the virtue within the tower. The Hebrew word for the *virtue* that crowns the tower in the Cross of Jesus is *khah-yil*, meaning a force, an army, wealth, valour, virtue, strength, might, power, virtuous, war and worthy.

After Jesus Christ had grown up in His humanity, His moral development or the tower of God's will was crowned with this class of virtue. *Khah-yil* virtue can help us perform any deed of love, according to God's Purposive Will. *Khah-yil* virtue empowered the mighty men of valour to possess Canaan's Land (Joshua 1:14).

Khah-yil virtue gives us strength to battle and to subdue our enemies that have risen up against us (II Samuel 22:40). David had *khah-yil* virtue. He was a mighty, valiant man. He had power to war in the natural, and he had power to war in the Spirit, as he cunningly played the evil spirits off Saul (II Samuel 16:18,23).

When the LORD Jesus Christ comes to earth the second time and brings His Bridal army, it will be an army crowned with *khah-yil* virtue. They will execute the wrath of God's Purposive Will upon the wicked.

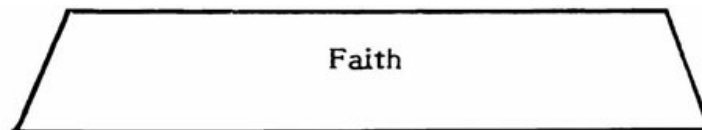
And the **LORD shall utter his voice before his army**: for his camp is very great: for **he is strong that executeth his word**: for the day of the LORD is great and very terrible; and who can abide it? (Joel 2: 11).

Now that we have studied a little about the *khah-yil* virtue that crowns the tower of God's Purposive Will, let us look at the change that must come if we are going to build the tower of God's Purposive Will (the tower of our moral development) so we will be counted worthy to be in Christ's Bridal army when He returns to earth.

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (II Peter 1:5-8).

Peter exhorts us to give all diligence to accumulate and assimilate the necessary blocks or Godly traits in our nature that we might build the tower of our moral development according to God's divine plan. Anytime we add something to anything, we change its quantity, number, and size. We cannot change the shape of our tower of moral development without hard work, without taking speedy, earnest heed to our goal of finishing the tower.

The following Truths describe building the tower of our moral development. The foundation of the tower is faith.



Faith is the fruit from the tree of confidence in God. The **roots** of the tree of confidence in God are **believing in God**. Belief in God consists of humility confidence in God's Truth and in His promises. The **trunk** and the **branches** of the tree of confidence in God consists of **trust** in God. The nature of trust consists of firm confidence in God's Name or nature. Trust assures the soul of God's honesty, integrity, reliability, and justice in keeping His Word, in making all things work together for our highest good and for His eternal Glory, and in meting out balanced chastening and punishment according to our iniquities, trespasses, sins, and transgression.

Trust in the heart assures the spirit of having confident expectation and hope that God will continue performing, today, and in the future the good Work which He has begun in us.

Faith is the mature fruit of confidence. Faith is unquestioning confidence in God; it is complete dependence and reliance upon God to govern and to guide us in all that we do according to His Purposive Will. Faith is loyalty and allegiance to God's headship in all things. It causes our heart to adhere to God's government, God's cause, and to our duty to God in all things. Faith causes our being to perform our duty devotedly to the LORD God as our Owner and Master; and it causes the heart to be steadfast in devotion, maintaining an unquestionable confidence in all God allows to come across life's pathway.

Faith is the divine seed that begets Godly works which are according to God's Purposive Will and, therefore, pleasing to God. Faith is the foundation in the tower of God's Will or in our moral development. The faith mentioned, here in Second Peter, is *em-oo-naw*, meaning firmness, fidelity, security, stability, truth, verily, and steady.

The precious power of faith in God's Word expands the capacity of our intelligence while it purifies our heart of doubts and unbeliefs and multiplies the light of illumination in our understanding.

Faith is confidently following Christ Jesus as our Captain, Who marches at the head of our spiritual progress, helping us to stride forward in our spiritual education and in our moral development. Faith in Christ produces holy works and deeds, according to God's Purposive Will. Faith is a fruitful parent that produces legitimate children of good works, according to God's holy Will. True faith purifies our emotions, producing Christ's holiness in our

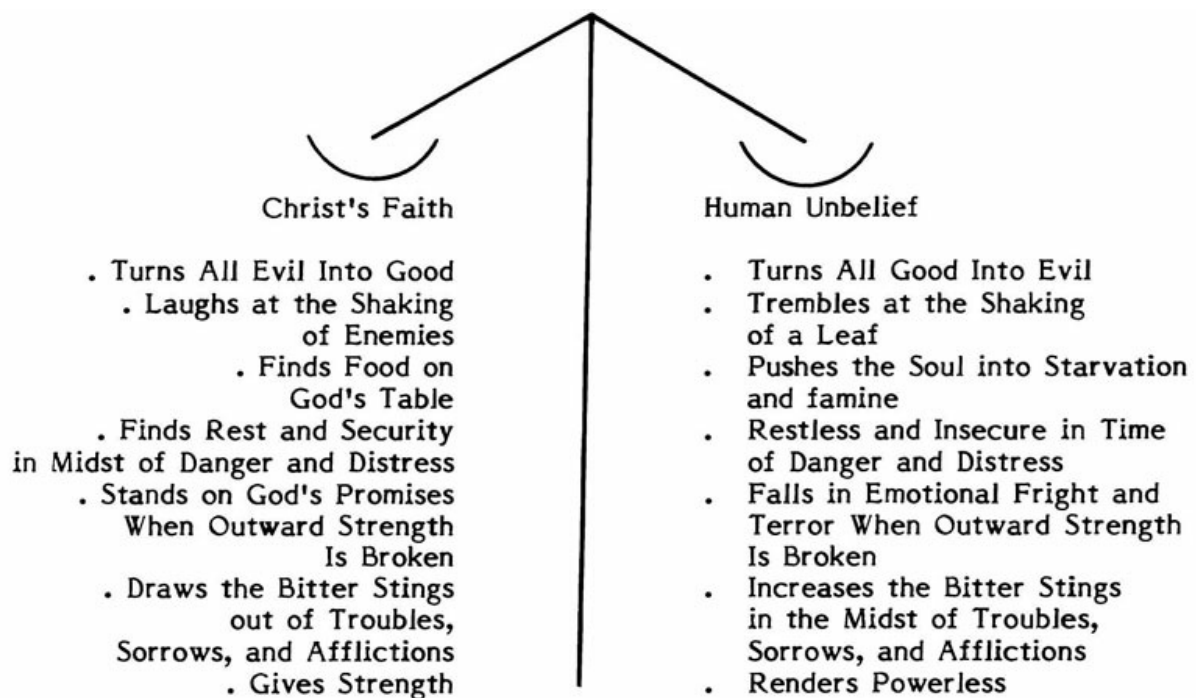
thoughts, intentions, feelings, and actions. True faith allows us to see God's divine rays of Light shining in His Word, which reveal a harmony of unspeakable splendours

Faith is an act of obedience to God's divine Truth; it is submission of our understanding to God. Faith is sacrificing our idolized reasoning and imagination to God. God requires, indispensably, the sacrifice of our whole mind, will, and affection to Him by faith.

God's Word is not to be pried into by reason, but it is to be searched out by faith. God did not create us to question Him but to have confidence in Him and to adore Him. The carnal flesh would rather spin webs of opinions and doctrines out of its own carnal mind, creating its own faith, which is congruous with its fleshly delights and carnal commodities, than to take Christ's faith that leads to crucifixion, self-denial, and separation.

Christ's faith empowers us to perform sacrificial deeds of love for God and His people. Faith has power to turn the discords of present situations into a new harmonious relationship with Christ Jesus. The "eye" of faith always sees a new expanded form of Christ's spiritual stature in every adverse situation.

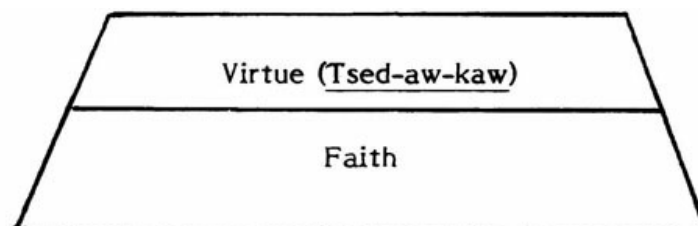
Faith always sees God's highest good in the midst of all evil. Faith always searches out God's banqueting table in the wilderness of famine. Faith is God's strongest holy force, and unbelief is the Devil's strongest evil force.



Asked to choose on the basis of this comparative analysis, any wise person would choose Christ's faith with all its riches. Faith is the seed from Christ's tree of confidence that He plants as the first living block in our tower of moral development.

Peter was writing to saved, born again Christians, encouraging them to change by adding the necessary blocks in their moral development, according to God's Purposive Will.

Peter encouraged the Christians to add virtue to their faith. The LORD builds the stature of Jesus Christ in our new man, but He expects us to do the building of the tower of moral development according to His Purposive Will.



We are to build the tower of our moral development by adding the block of *tsed-aw-kaw* virtue to our faith. *Tsed-*

aw-kaw virtue means rightness, recitude, justice, prosperity, and righteous acts. God expects us to add right conduct in accordance with the Truth of His Word.

There is a difference between innocence and virtue. To be innocent is not to be guilty. But to be virtuous is to overcome evil thoughts, evil intentions, evil feelings, and evil deeds.

Virtue is its own reward since it brings the truest and highest delight and pleasure to the heart and soul. *Tsed-aw-kaw* virtue helps us build the tower that leads to the highest goal in moral development, which is *khah-yil* virtue. *Tsed-aw-kaw* virtue helps us to hold up our head with confidence and honour, without shame before the world. We should lay hold of virtue which shames the world, while not allowing the world to put shame on us. *Tsed-aw-kaw* virtue helps us practice soberness, generosity, sincerity, and kindness.

Christ's *tsed-aw-kaw* virtue is strong and firm; it does not allow our tower of moral development to be shaken in tempests, trials, and tribulations. When *tsed-aw-kaw* virtue accompanies us in every situation of life, it empowers us to find Christ's best for us in the midst of all things. Our *tsed-aw-kaw* virtue is measured by our Christ-like conduct. All virtuous deeds must be laid deep in the foundation of the Redeemer's Cross and in the power of His resurrection.

Virtue consists of doing righteous deeds in our duty to God, to ourselves, and to our neighbour, according to God's Purposive Will. Christ's virtue helps us overcome our childish emotions that, in reality, cannot bear to hear one word spoken against the commitments we have made to Christ, although our diseased perception of reality imagines we could even be a martyr for Christ.

True virtue is Christ's divine Light that shines forth to illuminate our pathway, leading us to perform beneficent and beneficial deeds for each other, according to God's Holy Will. The protective strength of Christ's virtue preserves our spirit and soul from the worldly taint of selfishness.

Christ's highest *tsed-aw-kaw* virtue is obedience to His Father's Will. Christ died and rose again so we might have the necessary substance to form this precious block in the tower of our moral development. True virtue looks for recognition and reward only from Christ. God's blessing and prosperity help us discover our proud vices; but adversity helps us discover Christ's true virtue.



Christ's virtue keeps us in a constant state of war, fighting and combating the selfishness and self-centeredness of our human heart. True virtue is ever in a conflict with evil. True virtue has a sense of right and the courage to stand up for it. True virtue is filled with the highest consciousness of right and the highest sympathy for right. Our tower of moral development cannot stand without the strong blocks of *tsed-aw-kaw* virtue being laid in it.

God expects us to reason right, according to the spiritual principles of Truth in God's Word. God expects us to set right standards of holiness in our dress and in our appearance. *Tsed-aw-kaw* virtue causes us to justify the LORD's Holy Name in all things by thinking, feeling, and saying that God is giving us His **highest best**, even in the midst of pain. Without the *tsed-aw-kaw* virtue, we cannot continue to build the tower of God's Will or our tower of moral development.

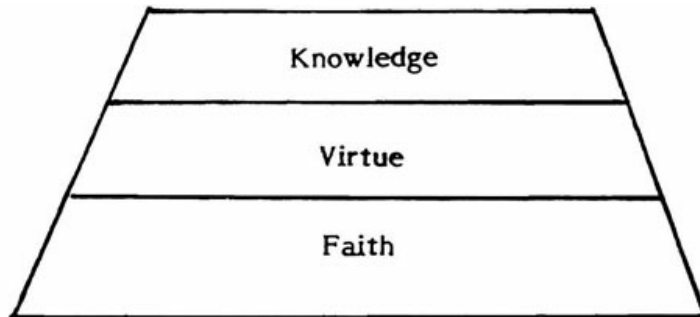
Jesus said we should first consider and see if we have sufficient substance to build this tower.

For **which of you, intending to build a tower**, sitteth not down first, and **counteth the cost, whether he have sufficient to finish it?** Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him. Saying, This man began to build, and was not able to finish (Luke 14:28-30).

We cannot be Christ's disciple and build a tower of moral development unless we love Him more than we do any creature. If we are going to build a tower, we first must consider the expense. We must compare the charge with the contents of our purse. The rebelers at the tower of Babel built their tower in obstinate opposition to God's Will;

therefore, they were not permitted to finish their tower of disobedience. However, if we build a tower of good works according to God's Purposive Will, we can finish our tower of obedience. We do not have the sufficiency within ourself to build the tower. But Almighty God, the All-Sufficient One, has the divine substance to help us not only to start but to finish our tower.

Next, we are exhorted to change the shape of our tower by adding Knowledge.



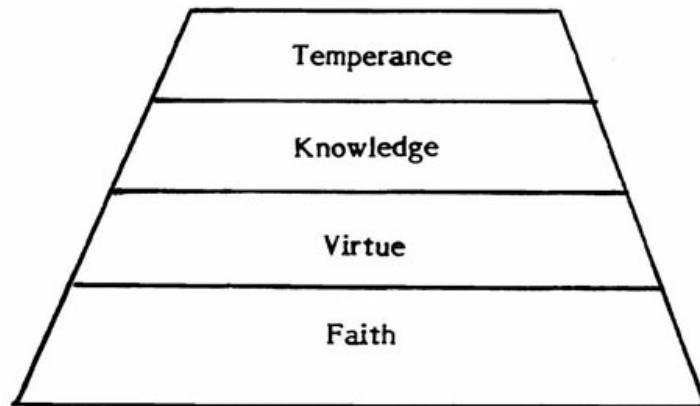
The Hebrew word for *knowledge* is *dah-ath*, meaning to be cunning, to be wittingly aware, knowing, perception. Remember, we are studying the sixty-first principle, a fig flower of Knowledge on the LORD's Candlestick of Light, which is the Changing Principle. So, the chief lesson in the Second Epistle of Peter is change. The Apostle desired that the Christians change by growing in Grace and Knowledge. We need to change from ingratitude to gratitude or grace. We need to change from ignorance and unawareness of the Truth to Knowledge of the Truth, and to awareness of the Truth. New Knowledge of the Truth excites us and encourages us to stride forward into new heights of God's moral high calling in His holiness and causes us to advance in His grace and goodness. God desires that we learn how to implement the spiritual principles in our moral development that we have learned in our spiritual education. It is one thing, for example, to learn in our spiritual education that we are to give thanks in everything, but it is another thing to practice it in our moral development!

Christ's enlightening Knowledge is of supreme importance in our tower. The first step of real Knowledge is to learn we are ignorant and in need of enlightenment in our spirit and soul. The end of all learning is to know Christ the Bridegroom and to know how to perform the kind of works that please Him and not ourself. The more we practice the Knowledge of Christ, the more Knowledge we will receive from Christ. The greatest of all Knowledge is to know Jesus Christ crucified and to know the value of His crucifixion. True Knowledge is not for the purpose of providing a chair for us to sit in while we rest; nor is it a garden in which we are to wander aimlessly up and down; nor is it a tower for us to proudly stand upon, exalting self; nor is it a classroom for contention, strife and debate. But Knowledge is for knowing Christ Jesus and for making Him known.

True Knowledge is not to be used for seeing the deficiencies of others, but it is for insight into Truth that will reflect our own deficiencies. If we would stride forward in Grace and Knowledge, we must dedicate our life, time, and energies to the altar of Truth. Those who have sought and acquired Christ's Knowledge always strengthen others with food from the fruitful boughs of their experience in Knowledge. However, we cannot expect another soul to comprehend our Knowledge until we have allowed our LORD to illuminate our minds concerning the other one's ignorance. Christ's Knowledge teaches us to know ourself; and in knowing ourself, we know others. True Knowledge is gained through the pleasant words of Christ's Truth and the painful application of it in life's adverse circumstances. Knowledge gives us the revelation of right and wrong, both in theoretical decisions and practical decisions. God imparted Knowledge to Bezaleel, who, with his helpers, made the Mosaic Tabernacle. God helped them to keep the Christ-like blueprint present in their minds and intentions, as He guided their thoughts in every symbolic piece of the Tabernacle.

Likewise, if we keep, in our mind, Christ's blueprint for building the tower of moral development and allow Christ's Knowledge to guide our thoughts and intents, we can build a tower according to His Purposive Will. Christ's Knowledge gives our soul spiritual insight so we can appreciate the moral worth of His Father's commandments. Since God's Word emanates from Himself, it is of infinite worth, and it is divinely right. Christ's Knowledge helps us avoid the pitfalls of discouragement and despondency, while we are building our tower. Christ's Knowledge teaches us to fear the LORD with reverential awe, which is expressed in our submission to His Holy Will. Knowledge joined to Christ becomes a constructive force; otherwise, it becomes a destructive force. Hence it is impossible to construct a tower of God's Will in our life without Christ's Knowledge.

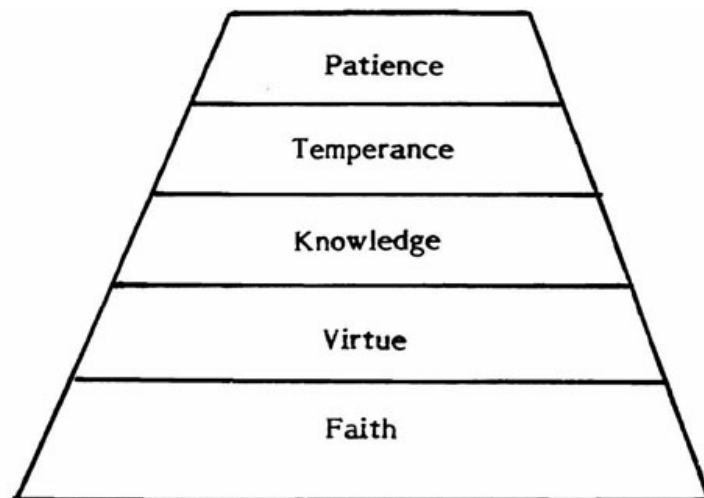
The next block the Apostle Peter instructs us to gain in our tower of moral development is the block of *temperance*, which means self-control or continence.



It is necessary to lay Christ's temperance in our flesh in order for us to exercise self-restraint in conduct, in thoughts, in feelings, and in appetites. Christ's temperance gives us strict discrimination between our desires and Christ's Will. Christ's temperance keeps us within El Shaddai's fence of gentleness and calmness. Christ's temperance restrains us from violence. We must be temperate and moderate in all the performances of our Christian duties.

Temperance gives strength and vigor to the body; and it gives tranquility to the mind. If temperance prevails, the tower of moral development progresses in growth. Every cup of intemperance is spiced by the Devil's desires. Temperance is the *universal* medicine of life. Temperance is both a girdle and a bridle for the mind and the reason. The mind and the reason need to be controlled and restrained by the girdle of Christ's Word and the bridle of Christ's Spirit.

Next in the tower of moral development the Apostle Peter said we need to acquire Christ's *patience*.



The Hebrew root word for *patience*, in this instance, is *saw-bal*, meaning to carry, to bear, be burdensome, strong to labour, a load, a charge. God and His Word are the source of *saw-bal* patience.

For whatsoever things were written aforetime were written for our learning, **that we through patience and comfort of the scriptures might have hope**. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: (Romans 15:4,5).

The Scriptures that were written of Christ's humiliations and sufferings were written so that we might learn learn patience and self-denial out of gratitude to Christ for all He has done for us.

God is the Author of patience and comfort, through His Word, because He knows the burdens and sufferings He

has appointed for us to carry and bear. Jesus Christ is our example of perfect patience. *Saw-bal* patience is translated as “carry” and “bear,” when used prophetically by Isaiah to describe Christ’s sufferings.

Surely he hath borne our griefs, and **carried our sorrows**: yet we did esteem him stricken, smitten of God, and afflicted.... He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall **bear their iniquities** (Isaiah 53:4,11).

Jesus Christ carried (*saw-bal* patience) our sorrows, anguishes, afflictions, griefs and pains. Jesus endured all these things with patience because He had this block, this precious stone of Truth in His moral development. The innocent, guiltless One did *bear* (*saw-bal* patience) our iniquities, sins, diseases, sicknesses, sorrows, and griefs. Our sins are the wounds of our soul which put grief and sorrow in our conscience unless our conscience already is seared and senseless.

Our LORD Jesus patiently carried our sinful, heavy diseases to His Cross so He could make our souls light and easy by removing sin from our penitent heart. He *patiently bore* our iniquities, our perverseness, and our crimes so we could go free. We cannot stride forward to the goal of the *khah-yil* virtue that crowns the tower of our moral development, which helps us possess the heavenly Canaan’s Land, unless we have this precious stone of *saw-bal* patience in our tower. Christ is able to impart His patience to us so we will have help to bear, with calmness, confidence, and self-control, the suffering, provocation, and delays we encounter as we work in His kingdom. Christ’s patience helps us endure suffering, hardship, and afflictions without complaining and making a disturbance as we walk in the crucified Way.

Christ’s patience helps us calmly tolerate delays, confusion, and inefficiencies while we are building our tower of moral development and bearing heavy loads as we work in God’s kingdom.

The next priceless stone to lay in our tower of moral development is godliness. The Hebrew word for godliness is *kheh-sed*, meaning kindness, piety, favour, goodness, deeds of love, loving kindness, mercy, and pity. *Kheh-sed* godliness is complete devotion to another, expressed through good deeds which have been done with complete surrender. *Kheh-sed* godliness is deeds of love that further the efforts of those who are striving toward God, desiring the right direction. *Kheh-sed* godliness is devoting one’s life and love to bringing satisfaction and happiness to God’s creatures. God is so infinitely inexhaustible in His variety that He can give each one of us our own particular satisfaction and happiness. God’s *kheh-sed* love is a seed of blessing and happiness, now, which will become a great, infinite tree of blessing and happiness in eternity-future.

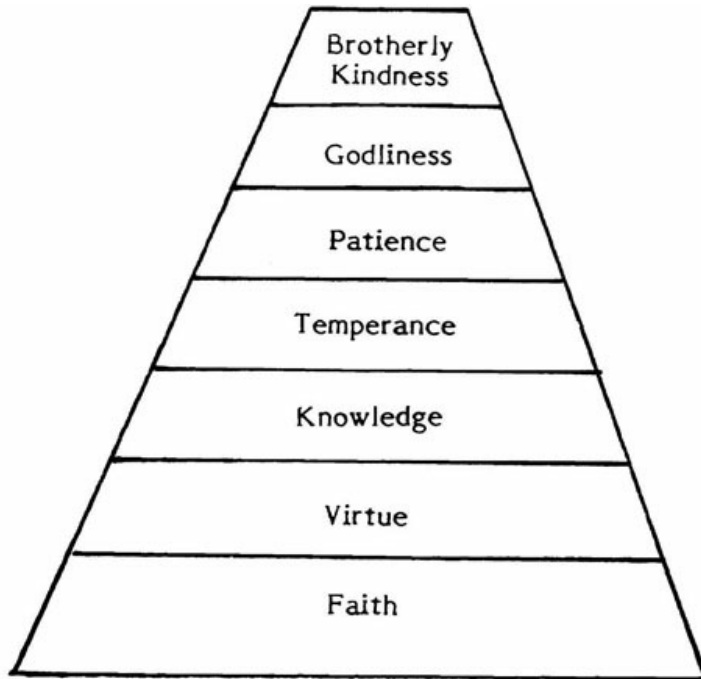
The Psalmist assured those who have the LORD for their Shepherd that His “*kheh-sed* goodness” would follow them all the days of their life (Psalm 23:6).

God’s *kheh-sed* mercy redeems. The LORD’s attribute of *kheh-sed* love is the only hope for our redemption from our desperate, painful conditions (Psalm 44:26).

God’s faithful deeds of *kheh-sed* love in the past assures us of His deeds of love in the present and in the future (Psalm 109:26). God always exercises His love by doing deeds of kindness and goodness to His people (Psalm 89:1).

Our tower of moral development cannot continue to grow to full maturity until Christ lays the precious stone of His *kheh-sed* godliness or deeds of love in place. Then, we can show forth the same deeds of love, goodness, and mercy to others that He has shown to us.

The next precious stone to be laid in our tower of moral development is *brotherly kindness*. With the addition of these living stones, our tower changes its shape and size.



The Hebrew word for *brotherly kindness* is *akh-av-aw*, meaning brotherhood, or a bond between brothers; an association or fellowship of brothers united in a spiritual interest, work, and belief in God's Word. Brotherly kindness means to have Christ's sharing nature that changes us so we do not live for ourselves alone. Brotherly kindness says, "Let us help one another." Jesus taught us to pray, "**Our** Father," which is an acknowledgement of the brotherhood. The Fatherhood of God declares the brotherhood of the brethren. All believers are members of Christ's body; therefore, they are planted in mutual love and for the good of the whole body of Christ. We cannot exist without the mutual help of each other. God did not pronounce His creation "very good" until He had created each thing separately and then had united them together with His "Fatherhood breath," saying, "Very good."



The crest and crown of all good is God's binding all things together in Christ Jesus, the Bright and Morning Star (Ephesians 1:10).

So our tower of moral development must have the precious stone of humility acknowledgement which says we cannot be "very good" as long as we stand alone, outside the brotherhood, without the Father's encompassing, uniting breath. The further we grow in our moral development and the higher our tower rises toward heaven, the keener our vision becomes, enabling us to see our need for the brotherhood in order to be ultimately perfect. With this expanded vision, it is easy to love and serve all God's precious creatures, regardless of race, color, or creed.

The last and final stone to be laid in our tower of moral development is *charity*. The Hebrew feminine word for

charity is *a-hab-aw*, meaning love and affection.

A-hab-aw love is the crest and the crown of the tower of our moral development. It is this kind of love that makes servitude for the one you love seem like a small thing. Jacob had this class of love for Rachel.

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her (Genesis 29:20).

Jacob's profound "*a-hab-aw* love" for Rachel caused him to consider the seven long years he worked to gain her as if they were only a few days. *A-hab-aw* love changes the rule of normal conduct. Jacob's *a-hab-aw* love for Rachel exceeded his love for himself. Jacob's seven-year servitude seemed but a few days because he thought he should have given an even bigger dowry for his beautiful Rachel.

So it is with us, when we love our LORD's Bridal Truth, and our tower of moral development has been crowned with *a-hab-aw* love, we will feel we should do more for our LORD, so we do not complain about the few things we do. Servitude without *a-hab-aw* love or charity always makes the task seem harder and the time longer.

God's *a-hab-aw* love for His Bride causes Him to keep Working until He redeems her from bondage.

But **because the LORD loved you**, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt (Deuteronomy 7:8).

God is a debtor to His own *a-hab-aw* love and to His own promises; therefore, He demonstrates His love and performs His promises to His people in spite of their un worthiness.

This *a-hab-aw* love or charity is seen in Jonathan's tower of moral development as he ministered to David.

And it came to pass, when he had made an end of speaking unto Saul, that **the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul**.... Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle (I Samuel 18:1,3,4).

Jonathan's noble *a-hab-aw* love for David displayed his selflessness, a disinterestedness in exalting himself over David. Jonathan's *a-hab-aw* love for David, his friend, caused a conflict in his loyalties to his father and to his friend. However, in the strains and conflicts, Jonathan proved his *a-hab-aw* love for David by his works. Jonathan willingly surrendered his royal stand in his father's kingdom to David. He willingly stripped his military dress or armour and gave it to David as a mark of his *a-hab-aw* love and as a sign of the bond of his covenant of brotherhood with David.

Jonathan's friend, David, was to stand in Jonathan's royal place; but Jonathan did not envy David. Rather, he displayed unenvying recognition of David's greater brilliance and public popularity, which proves the power of *a-hab-aw* love has to change the inimical carnal nature of the human heart. According to the human nature, Jonathan should have envied and hated David more than King Saul did. But Jonathan's *a-hab-aw* love caused him to love David more than himself. This kind of love always causes one to leave an enduring fragrance behind him that continually touches the lives of those who follow, which works a change in the followers' lives

Likewise, when Christ Jesus lays in the stone of *a-hab-aw* love in the tower of our moral development, we, too, willingly surrender our fleshly kingdom and turn it over to Jesus Christ and His divinely appointed kingdom. We, too, willingly strip off the military armour of our pride of redemption and give it to Jesus at Calvary's Cross.

There is no way we can perform acceptable works to God without the crest and crown of *a-hab-aw* love in our tower.

The espoused Bride in the Song of Solomon revealed that her tower of moral development was crowned with *a-hab-aw* love.

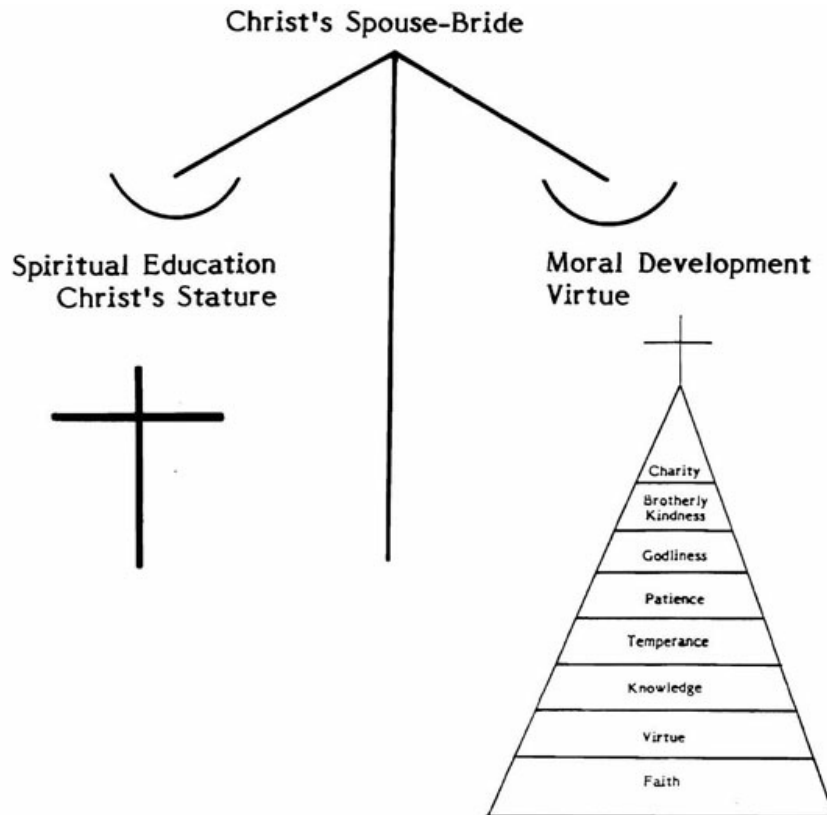
He brought me to the banqueting house, and **his banner over me was love** (Song of Solomon 2:4).

The Bridegroom, Jesus Christ, brings us to the banqueting house of His *Torah*-Truth, after we have allowed Him to give us His *a-hab-aw* love in our moral development and in our service to Him.

In chapter one of the Song of Solomon, the espoused Bride willingly served her Bridegroom as a tent of Kedar, as it were, out on the hillside under the sun's scorching heat and under the wind's chilling blast. She had served as a curtain in Solomon's Temple, as it were, in the place of beauty and exaltation. The espoused Bride had kept the vineyards. She had diligently sought to find the secret resting place of the Bridegroom at noon. She had worked to anoint the feet of her Bridegroom, the King of humility. The presence of the banner of *a-hab-aw* love over her head,

as she was led to His banqueting table, proved she had served Him with *a-hab-aw* love.

The espoused Bride charged the daughters of Jerusalem not to stir up or awaken her *a-hab-aw* love, her serving love, until it pleased her Bridegroom to do so. Likewise, we should wait for Jesus Christ to awaken us to perform deeds of love since He is the Awaker. When the Bridegroom saw the *change* that had been wrought in His Spouse-Bride, both in the stature of her spiritual education and in the tower of her moral development, He exclaimed with great delight, “How fair and how pleasant art thou, O love (*a-hab-aw*) for delights!” (Song of Solomon 7:6),

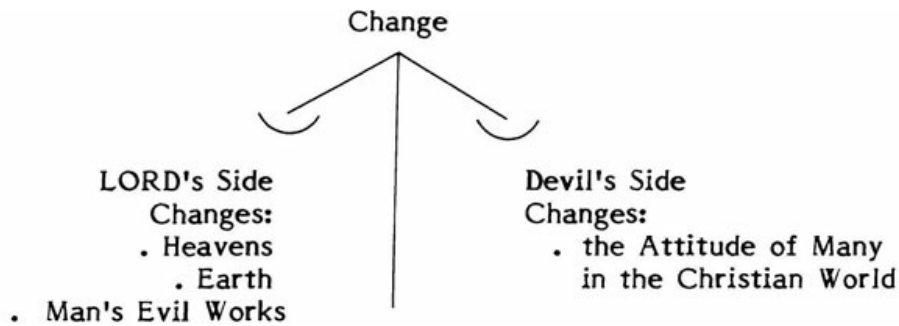


When the Bridegroom saw His Spouse-Bride crowned with *a-hab-aw* love, it produced a pleasant, agreeable effect upon His mind. It gave Him gratifying joy because she had fulfilled His hopes, wishes, and desires for her. The Bridegroom was delightfully pleased that His Bride had received His Light of Truth and had been influenced in her works for Him by that Light of Truth.

What a change was wrought in the Bride and in her service for the Bridegroom after *a-hab-aw* love had been completed in the tower of her moral development. She willingly served her Bridegroom's friends, the daughters of Jerusalem, although she previously had refused to arise and serve them.

Without *a-hab-aw* love in the tower of our moral development, service for Christ and His kingdom appears hard and long. But when Christ's *a-hab-aw* love works a change in our heart and in our tower, it makes our service for Him seem soft and short. And we, like Jacob, feel that we, as His Bride, should give a greater dowry of work for the precious treasures of Truth.

The Second Epistle of Peter is concerned with *change*. He names the “blocks” in the tower of moral development which we must work to acquire in order to add to our tower's construction. He stirs up the minds of the saints with the remembrance of Truth so they will be warned about the change that will take place in the last days, both on the Devil's side and on the LORD's side.



Peter warned that a change would come within the church. He said there will be scoffers who will make a mock of sin and Christ's salvation. We are living in the fulfillment of Peter's prophecy. We are seeing, in our generation, people's ridiculing of the subject of sin and their reproach of Christ's salvation. Scoffers are more numerous and more bold than ever before, even in Christ's very own visible church, although Christ's enemies always have reviled, reproached, and persecuted those who walk after God's Spirit. However, there has been a greater change in these last days in the scoffers, within the church, who impudently attack the Truth of separation from the world, self-denial, and serious godliness. We should not be shockingly surprised at this change because Peter told us that it would come. He said the Devil would increase his warfare against the Truth in the last days.

However the LORD Jesus Christ assuredly will come to earth the second time, working a complete change as He descends. The first time He descended from heaven, He came to work an inward change in the creatures who would believe and receive Him. The second time He comes to earth, He will work an outward change in all things.

When Christ comes in the Father's unbegotten, divine Glory-fire, the visible heavens will undergo a mighty change. The LORD's tempestuous Glory shall cause the elements of heaven to melt with fervent heat. The earth and all of man's works must pass through God's consuming fire. All man's pleasurable and desirable works shall be burned up.

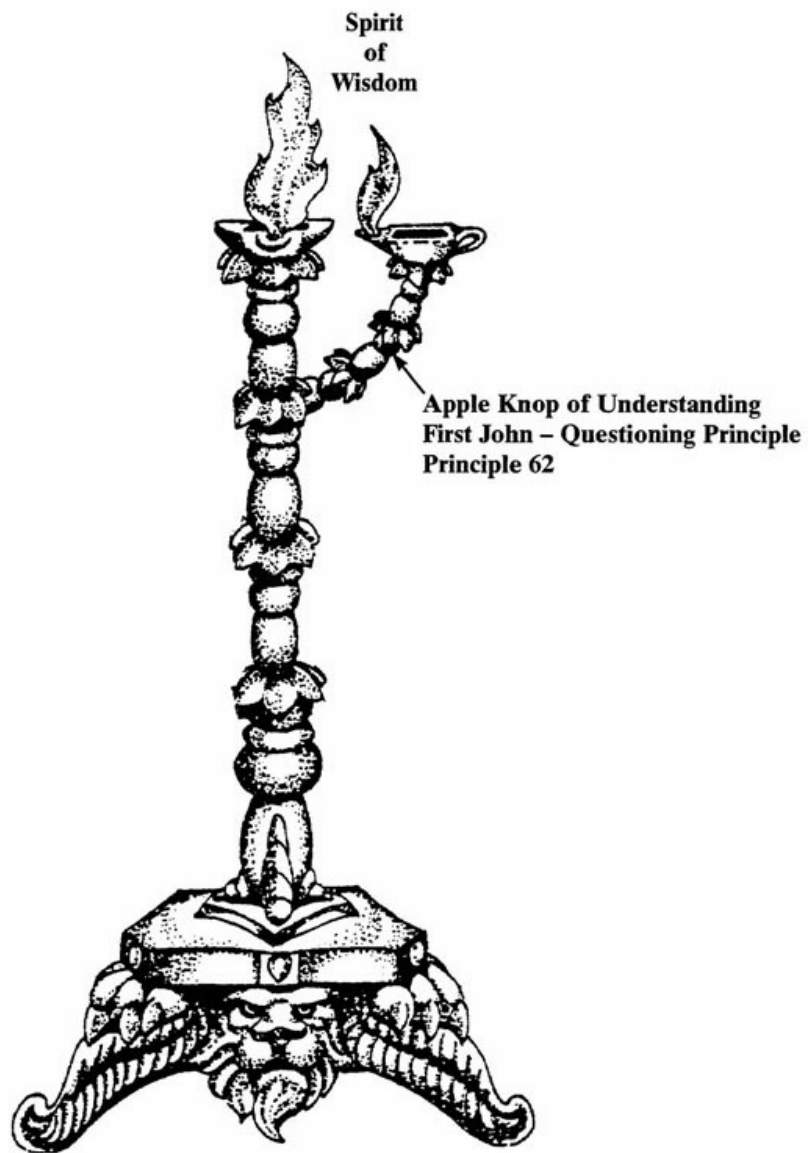
Change always is painful. But when God works inward change, He works slowly, substituting His precious Truth and Holy Nature in the place of our fleshly falsehoods and unholy human nature. Nevertheless, when God works outward change, He does it quickly and suddenly. The LORD will not cease using His Changing Principle until the heavens and the earth have been purified and sanctified from the effects of sinful man and his works.

Peter concluded his Second Epistle with an exhortation to change by growing in Grace and Knowledge of the LORD and Saviour Jesus Christ.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen (II Peter 3:18).

In the beginning of his Second Epistle, Peter encouraged us to change by working to add to all the necessary stones in our tower of moral development. But He concludes by encouraging us to continue changing by continuing to grow in Christ's Grace or gratitude and in Knowledge. The more we change from ignorance to Christ's Knowledge, the more grateful we will become for His Light, Life, and Truth. Amen!

The Epistle of First John
A Book of Understanding
Principle 62
Questioning Principle

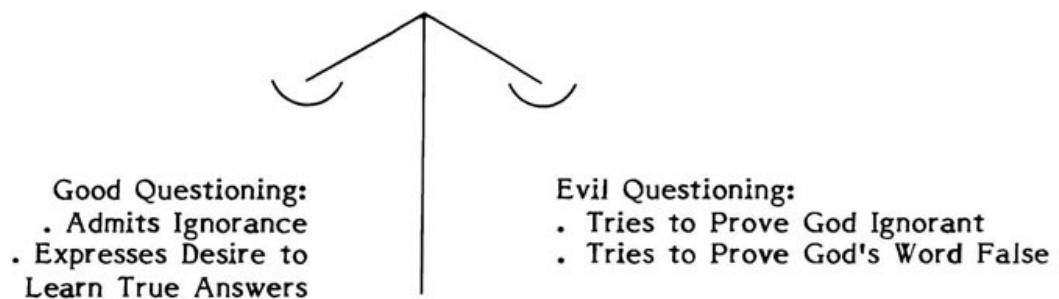


The sixty-second spiritual principle, represented by the second knop or apple of Understanding on the third branch on the left-hand side of the Candlestick, which supports the Lamp of the Light of the Spirit of Wisdom of the LORD God, is found in the Book of First John. This apple of Understanding reveals the **Questioning Principle**.

All sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick also are found in the Book of Genesis, the Book of the beginnings. Therefore, the **Questioning Principle** on the LORD's Candlestick of Truth also is the sixty-second spiritual principle in the Book of Genesis.

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, **After I am waxed old shall I have pleasure, my lord being old also?** And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? **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. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, **Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?** (Genesis 18:9-18).

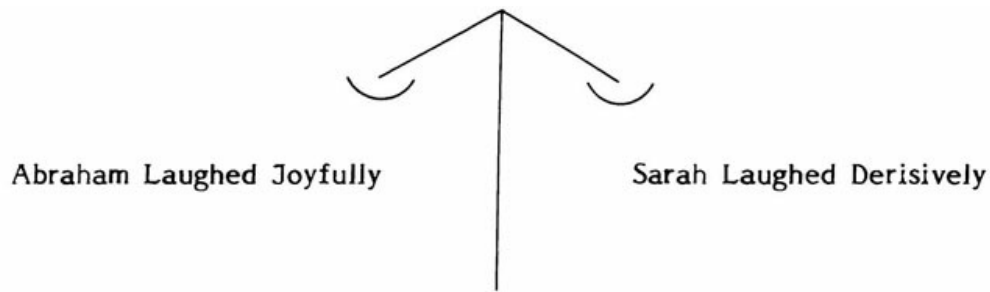
There are two sides to questioning – the good side and the evil side. The good side of questioning causes us to ask and inquire because of our ignorance of a subject about which we desire to learn more. The evil side of questioning causes us to ask questions which express doubt and uncertainty so we can dispute, challenge, and argue.



Good questioning inquires, talks, and converses out of a sincere motive for wanting to understand and learn. Evil questioning is motivated by a suspicion that tries to prove that another person is ignorant and their word is unreliable. Therefore, an insincere heart can write an epistle a half-yard long, with all the rabid questioning of a barbarous inquisitor. But a sincere heart is innocent of this kind of evil inquiry. The evil questioner tries to prove that God displays ignorance in His Master Plan; and he tries to prove God's Word is false when God promises to fulfill His Purposive Will.

Abram had circumcised himself and his household because he was devotedly obedient to Almighty God's command; but in spite of his painful condition, he sat in the door of his tent watching for an opportunity to perform some righteous deed. Then the LORD, the Master, accompanied by two angels, appeared to Abraham.

Abraham performed a righteous act, not sluggishly but zealously, hastening to serve his heavenly guests food and drink. One of his guests was none other than the LORD Jesus Christ in angelic form, Whom Abraham recognized and addressed as Adonai, my LORD or Master. It was the LORD Who questioned Abraham about Sarah's whereabouts. Sarah was out of sight but not out of range of hearing. The LORD's question expressed His knowledge of Abraham and Sarah. The LORD promised to return Abraham to the procreative time of his life so he and Sarah could have a son. Abraham laughed joyfully at the promise of a son in his old age, but Sarah laughed derisively.

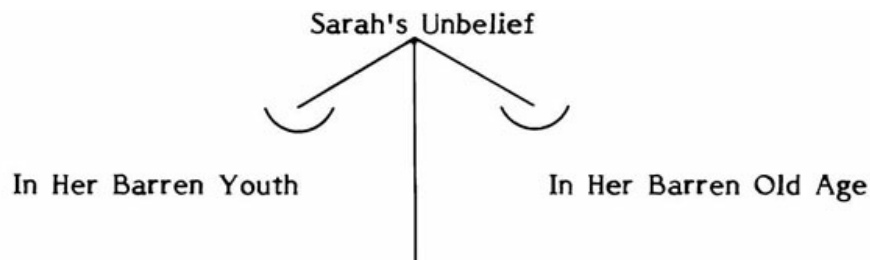


Sarah laughed disbelievingly within her heart when the LORD promised a son in her old age. She questioned disbelievingly, which proved she thought the LORD was ignorant about the real truth of hers and Abraham's old age. In her disbelief, she tried to prove that God's promise was false. Sarah thought the idea of their having a son was a total impossibility.

With incredulity and unbelief, Sarah questioned the LORD's promise. She asked, "After age has withered my flesh and destroyed my procreating power, shall my life be renewed and shall the pleasures of a rejuvenated youth be restored to me?" The LORD heard Sarah's incredulous laughter and her doubting, mistrusting questioning within her heart, so He reproved and rebuked her with His question, "Is anything too hard for the LORD?"

Since Almighty God is the Author of all life: created life, begotten life, and unbegotten, resurrection Life, all life is under His Sovereign control. Consequently, the LORD promised Abraham, again, that He would return his procreative power, and Sarah would have a son, which meant that Sarah, by faith, was to receive new resurrected Life when she became joined to Abraham's resurrected body.

In the beginning, Sarah's unbelief was great toward the LORD's Word that gave a promise of a seed. She could not believe the LORD in her barren youth, so she gave her husband to her Egyptian servant in a proud, vain effort to obtain a son of promise. She could not believe the LORD's Word that promised a seed in her barren old age, so she laughed derisively at the entire, impossible picture.



The LORD's question, "Is anything too hard for the LORD?" became quickened to Sarah. Therefore, her faith from the LORD's "quickening" question gave her strength to conceive seed when Abraham's resurrected seed and procreating power touched her "dead" body. Sarah denied laughing when the LORD reproved her because she was afraid, but the LORD said, "Nay; but thou didst laugh."

Fear of reproof and rebuke is never a justifiable reason for lying about what we have done that is wrong.

Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised (Hebrews 11:11).

God pardoned and forgot Sarah's unbelief; nevertheless, He recorded her despicable unbelief **and** her prevailing faith as instructive examples to us of what not to do and what to do. After Sarah had been cleansed from her "questioning" unbelief, she received God's promise in faith, judging Him faithful to fulfill His promise regardless of how impossible it appeared to her human reasoning. Sarah's faith convinced her that God could and would fulfill His promise. She was convinced that God's faithfulness to His promise would not permit Him to forget nor forsake His promise.

Sarah's prevailing faith caused her to receive supernatural strength and grace in her old age to conceive seed. God kept His promise, making her barren womb become fruitful. Thus, she was delivered of the child of promise, Isaac, who became the comfort of his aged parents and the hope of future generations by becoming the progenitor of the Messiah, the Christ, according to the flesh. What a difference Sarah's prevailing faith, versus her unbelief, made in

her life. Then the LORD questioned whether He should hide His plan to destroy Sodom and Gomorrah from Abraham. Because Abraham, in his painful condition, brought in his heavenly guests and extended his hospitality to them as they were on their way to Sodom and Gomorrah, the LORD brought Abraham into a more intimate and close relationship with Himself. The LORD's question was only for the purpose of revealing His righteous reasoning in the matter.

Since God, by covenant, had given Canaan's Land to Abraham, He would not destroy these two cities in Canaan's Land without apprising Abraham of His intentions. Abraham's intercession for these wicked Gentiles proves his great humility and selflessness. Although Abraham owned the land by a God-given grant, he had no desire to have the false occupants destroyed out of season. God shared His plan with Abraham so that, through Abraham's intercession for these cities, he would discover how just God's judgmental destruction was upon these Sodomites.

Hence, good questions are a means of learning because one can obtain more information by asking. The Virgin Mary questioned the angel Gabriel, not out of doubt and unbelief, but because she sought more knowledge about her becoming the mother of Jesus.

Then said Mary unto the angel, **How shall this be**, seeing know not a man? (Luke 1:34).

Gabriel informed Mary, in answer to her question, how the Holy Ghost would come upon her, and the power of the highest would overshadow her; therefore, the Son of God would be conceived within her. Mary's soul remained in a restful and happy state after she had received her answer from Gabriel.

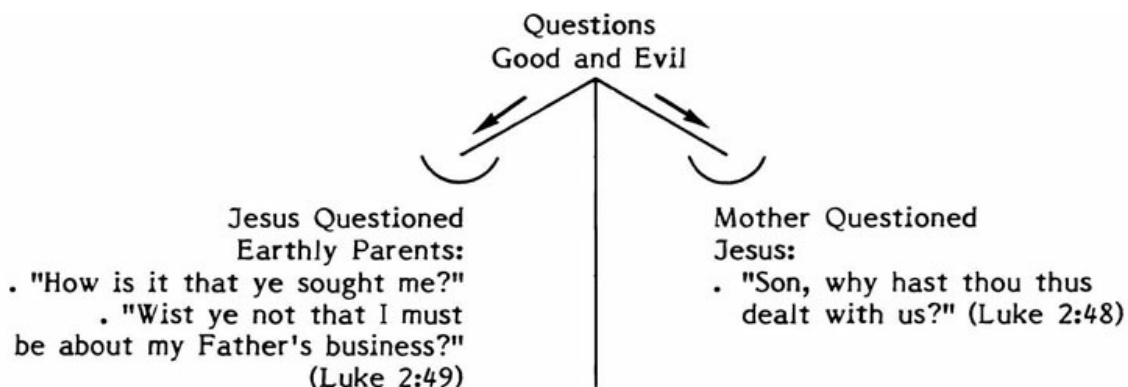
Elizabeth, Mary's cousin and John the Baptist's mother, asked a good question when the Virgin Mary visited her with her good news.

And whence is this to me, that the mother of my Lord should come to me? (Luke 1:43).

Elizabeth's humble question about why she was counted worthy of a visitation from her LORD's mother, caused the gift of prophecy to come upon her. Elizabeth prophesied that there would be a performance of the LORD's Word. Good questions, asked with a right intention, always bring precious and proper answers.

When Jesus was twelve years of age, He went up to Jerusalem with his earthly, legal parents to the feast of the Passover. Jesus tarried at Jerusalem after the Passover, unbeknownst to this parents who had left without Him. Jesus was in the Temple hearing the doctors of the law and **asking them questions**. Three days later, when Jesus' parents missed Him, they returned to Jerusalem to the Temple and found Him. This is an instructive example to us. If we have missed Jesus' presence in our life, let us return to His Temple, return to our first love, and there we shall find Him.

In this episode, we see examples of good and evil questions. Jesus' earthly parents questioned Him with evil, human questions, while Jesus questioned them with good, spiritual questions.



1. Good Questions

And he said unto them, **How is it that ye sought me? wist ye not that I must be about my Father's business?** (Luke 2:49).

Jesus' good questions revealed His divine Wisdom, Understanding, and Knowledge. He asked, "Why did you

seek me?” In other words, “My perfect submission and subjection to you that I already have displayed should have assured you that I would have followed you home when I finished my Father’s business.” Jesus’ second question said, in so many words, “Have I lived these twelve years with you, and you still do not know that I am the Son of my heavenly Father? Therefore I must be about my Father’s business.”

2. Evil Questions

And when they saw him, they were amazed: and his mother said unto him, **Son, why hast thou thus dealt with us?** behold, thy father and I have sought thee sorrowing (Luke 2:48).

Mary rebuked her Son for doing the will of His heavenly Father. Mary never questioned why they had so little concern for Jesus that it took them three days to discover He was not with them. Evil questioning also is a way of projecting our blame onto others.

Mary called Joseph “Jesus’ father” when she knew perfectly well that Joseph had nothing to do with Jesus’ conception and birth. However, Mary did not understand Jesus’ good, instructive questions, which revealed that the heavenly Father’s Will should be placed before the will of earthly parents. Consequently, Jesus willingly and humbly submitted Himself to their authority for a season, returning home to be buried in obscurity in Nazareth; and there he remained, unknown, until the Father’s appointed time for Him to be brought forth.

When John the Baptist came preaching the baptism of repentance for the remission of sins, a multitude came forth to hear him and to be baptized by him. But John’s good, poignant question to them revealed they had not repented inwardly; therefore, they were not worthy to take on the sign of repentance in the water.

Then said he to the multitude that came forth to be baptized of him, **O generation of vipers, who hath warned you to flee from the wrath to come?** (Luke 3:7).

John’s question revealed the spiteful, malicious nature in their hearts for which they had not repented. Their venomous, treacherous nature still was ruling in their hearts; therefore, John called them a generation of vipers. Their untrustworthy, unreliable, and disloyal hearts were disobedient the Love and to the charitable deeds commanded in God’s *Torah*. Therefore, because they had no inward repentance, they were unworthy to take on the sign of repentance in the water.

The good question from the Jews, in response to John’s question, gave them the instructive information they needed to receive the inward baptism of repentance, which prepared them for the outward sign of water baptism.

And the people asked him, saying, **What shall we do then?** He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise (Luke 3:10,11).

Jesus answered the people’s question about what they should do to prove they had sincerely repented of the serpentine greed in their heart. The answer was: let them willingly share their clothing, providing for the outward need of their brethren; and let them share their food, providing for the inward need of their brethren.

Food and raiment are the two supports of life; therefore, Christ’s mercy toward His living creatures and His love for their life, demand that all must share in order to protect and support the life of His creatures.

The publicans’ good question, in response to John’s question, helped them obtain the proper answer which would serve to prove their sincere inner repentance.

Then came also the publicans to be baptized, and said unto him, **Master, what shall we do?** And he said unto them, Exact no more than that which is appointed you (Luke 3:12,13).

John commanded the publicans to practice justice between the government and the merchants. The publicans were not to oppress the merchants by levying more taxes than the law required, which would make their tax-burdens heavier than necessary. neither were they to defraud the government by exacting bribes from the merchants for reducing their tax bills. They were not to abuse their powerful privilege.

Then came the soldiers to present their good questions to John about what they should do to prove their inner sincerity and inner repentance so they could be counted worthy to take on the sign of repentance in the water.

And the soldiers likewise demanded of him, saying, **And what shall we do?** And he said unto them, Do violence to no man, neither accuse any

falsely; and be content with your wages (Luke 3:14).

The soldiers also received a good response from John in answer to their question about what to do. John did not bid the soldiers to lay down their arms nor desert their post of duty and service to their country. Instead, he warned them about the sins soldiers are commonly guilty of: violence, false accusation, and discontentment with wages.

Soldiers were to serve their country for the purpose of keeping peace, not for the purpose of stirring up violence. They were also to prevent men from doing violence to one another. They were not to accuse an innocent person falsely in order to obtain a bribe. They were not to accuse their fellow-soldiers falsely in order to receive a higher position and rank. Neither were they to accuse another person falsely in order to gain revenge. As examples of good conduct, they were not to contend with their superiors about their pay, nor murmur about their wages because discontentment makes men oppressive and injurious. Discontentment makes men resort to defrauding others, stooping to all kinds of irregular practices for worldly gain.

Although God's spiritual principles follow the same order in the Book of Genesis as in the sixty-six books of the Bible, the beautiful, colourful threads of **all** God's spiritual principles are seen everywhere in God's Word.

Let us look at a few more good questions and evil questions that are recorded in the Book of Luke, before we study God's Questioning Principle in the First Epistle of John.

The Pharisees were always presenting their evil questions, trying to prove Christ was ignorant of the Law and that His Words were false.

And certain of the Pharisees said unto them, **Why do ye that which is not lawful to do on the sabbath days?** (Luke 6-2).

Jesus' answer revealed the whole purpose of God's Law which is to love Life and to have a love for maintaining Life. Jesus revealed how God's Love and Mercy permitted David to eat the shewbread, which under the ceremonial law, was reserved for only the Priest. God's Love and Mercy superseded His ceremonial law in order to maintain David's life. With this explanation, Jesus informed the Pharisees that He was LORD of the Sabbath; therefore, He would give life and maintain life on the Sabbath, thereby fulfilling the Law.

In the beginning, Jesus' Disciples-James and John-had not learned God's Principle of Love that gives and maintains Life. Consequently, when a village of Samaritans refused to receive Jesus, James and John asked an evil, destructive question.

And when his disciples James and John saw this, they said, Lord, **wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?** (Luke 9:54).

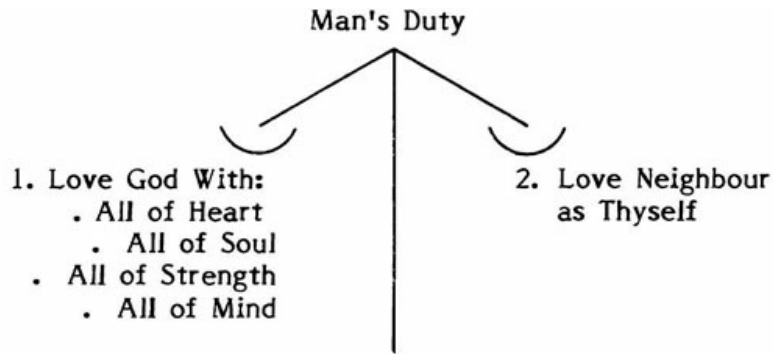
Jesus rebuked James and John, telling them they were ignorant of the spirit of hate, darkness, and death that was abiding in them. Jesus told them that He had not come to destroy life, but to save it.

A certain lawyer also asked Jesus some questions about eternal Life.

And, behold, a certain lawyer stood up, and tempted him, saying, **Master, what shall I do to inherit eternal life?** He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour? (Luke 10:25-29).

The lawyer's first question was good, but he asked it with an ill, malicious design. He thought he would expose Jesus' doctrine as needless since it would give him no more revelation than what he already had. Although Jesus knew the thoughts and intents of the lawyer's heart, He answered his questions by asking His own questions-What is written in the Law? How readest thou? Jesus' questions led the lawyer to God's written *Torah*-Law, and bade him follow its commands. The lawyer quoted the written Law perfectly.



The lawyer understood the theoretical principles of Truth in God's written Law. So he answered Jesus appropriately, which was that man's duty was to love God with all his heart, soul, strength, and mind, and his neighbour as himself.

1. Man's First Duty Is to Love God

God's Law demands that His creatures give Him the deepest of their love. All man's deepest emotions, feelings, and affections of the heart must be given to God. Man's love must be complete, entire, and whole; he must love with all his soul. Man's love to God must be strong and fervent, even unto death; he must love with all his strength. Man's love to God must be intelligent; he must love with all his mind. He must be able to give a sound reason for his love of God.

2. Man's Second Duty Is to Love His Neighbour as Himself

If we love God as we should, we will do well to our neighbour, and we will wish well to our neighbour. The lawyer proved himself knowledgeable of the truthful theories of the Law. Jesus commended his answer, saying that deeds of love to God and to one's neighbour produce life.

However, the lawyer, willing to justify himself in his failure to love God with all his heart, soul, strength, and mind, turned his inquiries to his neighbour. He would rather have confessed his ignorance of who his neighbour was than to confess his failure in his personal love relationship to the LORD. He was more willing to justify himself than to inform himself. He felt if he could talk about who his neighbour was, then he could show himself blameless, just and right. He was afraid if Jesus continued on his love relationship to the LORD, he would become informed about his personal guilt toward the LORD.

Let us not be guilty of asking proud questions to try to show what is good in us, but rather let us meekly inquire in order humbly to see what is faulty, defective, worthless, harmful, immoral, and offensive to God in our personal love relationship with Him.

Remember, good questions are based on what our intent or motive is. The only proper motive is to question in order to confess our ignorance. Evil questions are based on the evil intent of trying to prove that God's ignorance is shown by the way He governs our life and that His Word is false. Our complainings, murmurings, doubts, and fears are witnesses against us that these evil questions are abiding in the subconscious part of our heart.

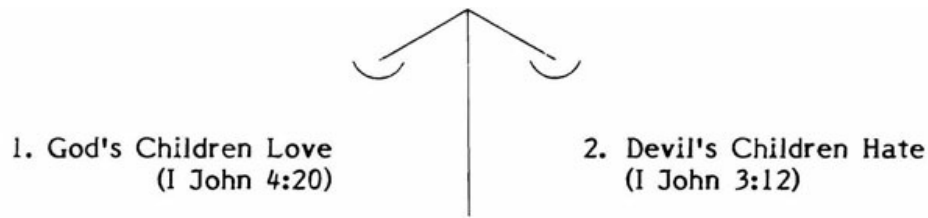
All good and evil questions have their origin in either love for the Truth or hatred for the Truth and also for either concern for saving life or a desire to destroy life.

Let us look at the Questioning Principle in the First Epistle of John, which is an "apple" book of Understanding on the LORD's Candlestick of Truth. In this book, the LORD sets forth His sixty-second spiritual principle of Truth. The questions dealt with in First John are also about **love** and **hate**.

The Epistle of First John was written to show the practical application of love that Christ described in the Gospels. Its revelations of love and its warnings against hate aim at nourishing Christ's Life in believers. John's purpose for his Epistle was to deliver the believers from all errors of hate and darkness and to lead them into the mysteries of Christ's redeeming Love and the principles and duties which Christ's Love enjoins. The Apostle John gave them certain signs by which to determine the genuineness of their love and faith.

John showed that keeping God's commandments is the fruitful obedience of love. John contrasted the sum of love, which is obedience to God's Word, with the sum of hatred, which is disobedience to God's Word. In contrast

to God's children who love, the Devil's children hate.



1. God's Children Love

John made a poignant inquiry about how one can profess to love God, Whom he has not seen, yet can hate his brethren whom he has seen.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, **how can he love God whom he hath not seen?** (I John 4:20).

If we profess to love God as the root of our personal experience with God, yet we hate those who also are living for God, John said we are a liar. Our natural love and affection has the habit of loving what is seen rather than what is unseen. Therefore, what we see affects our heart and our mind. How can we hate our brother, then, who is the visible image of the unseen, invisible God? Moreover, any believer who has Christ within has received a portion of Christ's grace, image, and nature. So, how can we pretend to love the unseen, original, invisible Christ, yet hate His visible image in our brother? Hence, John commanded us to love our brethren who have received redemption and reception from Christ Jesus.

We have no excuse for not loving our brother since love comes from God's Word.

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

Those who study, learn, and keep God's Word in their hearts will find God perfecting the Love He has placed within them. To keep God's Word means to take care of it by guarding it, by watching it, and by defending it, and by observing it with duly prescribed acts of obedience. Keeping God's Word means to maintain it in our memory so we can use it in service for the LORD. We must hold God's Word in custody, preventing it from escaping from our memory so we can have it for present and future use. This keeping of God's Word increases and multiplies love within our heart so we can have more love for the invisible, unseen, and incomprehensible God and for His visible, seen, and comprehensible children. When we walk in the Light of Truth, we have love for our brother.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him (I John 2:10).

The Light of Truth and Love helps us see the foundational reason for Christ's Love which is to save and maintain life. Eyes that are illuminated with the Light of Truth and hearts that are quickened with Christ's Love are able to discern a portion of the weight and value of Christ's redeeming Love. We are able to see how important it is to love those whom Christ loved so much that He died for them in order to save and maintain their life.

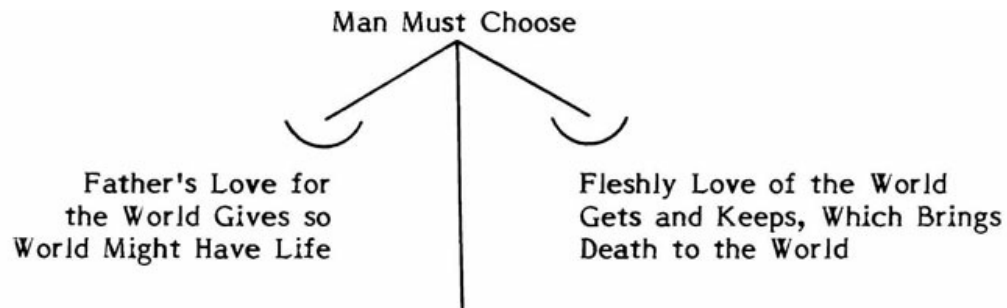
The glorious effect of Christ's efficacious Love is there will be no occasion of stumbling for the heart that possesses Christ's Love. The possessor of Christ's Love will neither trip over the stones of hate in his moral development, nor will he cause his brother to stumble over the stones of hate in his moral development. Love for Christ's Light of Truth never induces one to lead another person away from his spiritual education and moral development.

The love **of** the world is inconsistent with the Father's Love **for** the world.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever (I John 2:15-17).

The heart of man was created for God's Love alone; therefore, man's heart has no room for both his fleshly **love of the world** and the Father's **Love for the world**.

The Father's Love **gives** so the world might **have** Life. But the world **gets** and **keeps**, which brings death to the world.



The Father's unselfish Love for the world caused Him to give His most priceless treasure, His only begotten Son, to redeem the world from sin. The world's love is selfish; it lusts to get and to keep for its own selfish satisfaction, which brings death to the heart and draws it away from God.

When God's Love prevails in the heart, the love of the world dwindles and decays. However, when the world's love prevails in the heart, the Love of the Father decreases and departs. Attached to our human weaknesses and frailties, the love of the world usurps our affections by inciting us to some new action of sin. It inflames us with new lustful desire and increases the intensity of our violent anger when our wills are contraried.

Worldly love puts the possessions of earthly fame and fortune above God's eternal treasures of Truth in His Word. We do well to confess our ignorance to God and to question Him with good questions about the condition of our love for the Father.

In order to rightly compare God's Love for us with our love for Him, let us behold what manner of Love the Father has bestowed upon us.

Behold, what manner of love the Father hath bestowed upon us, **that we should be called the sons of God**: therefore the world knoweth us not, because it knew him not (I John 3:1).

The Father has bestowed His Love upon us through Christ Jesus, that we **should be** called a **son** of God, which we never before were called. The Father sent His Son Who saves us and trains us up in His likeness unto full spiritual stature; then He presents us to God the Father Who **adopts** us and calls us His son. Because Jesus Christ gave His Life to save souls and make them His brethren, the Father accepts them, adopts them, and confers power and dignity upon them as sons of God.

This is sufficient spiritual reason to love the brethren, the sons of God, because Christ has saved them, and the Father has adopted them. Look at the manner of God's eternal Love that has laboured sacrificially from eternity-past to the present to save life, maintain it, and to bring it to a mature state where it can be called a "son of God."

If we consider the Father's eternal, condescending Love to us, who were heirs of sin and guilt, and the penalty of death and hell, and, furthermore, if we consider He has made us what we were not-that is to say-a son of God, we will be so filled with such grateful love to the Father that we will go forth to give sacrificially and to share selflessly, helping make others what they were not-a son of God.

The diametrically different natures of love and hate definitely declare who God's children are and who the Devil's children are. Love and hate declare who our father is! The distinct deeds of love or hate manifest those who are obedient or disobedient.

Christ's message from the beginning was one of unselfish Love and sacrificial deeds. He was slain before the foundation of the world. He made a demonstration of His sacrificial redeeming Love in the Garden by offering a sacrifice, with which He clothed Adam male and female. He continued these shadows and types of His sacrificial Love throughout the Old Testament dispensation; He fulfilled them all, through His death on the Cross.

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another (I John 3:10,11).

Because God's children love for God and Christ's sake, they love to be obedient; therefore, they give justice, honour, and righteousness to God. But those who have the Devil's serpentine nature abiding in them despise, hate,

and persecute God's children. They have no regard for their duty and responsibility either to God, their Creator, or to Christ, their Redeemer.

We need to question God with the right motive-that of obtaining informative Truth as to the condition of our love for the Son, the Father, and the brethren. We also need to inquire about the uncrucified, fleshly hate in our pride of redemption so we might conscientiously be a doer of righteousness by loving Jesus Christ, God the Father, and the brethren.

We can tell by our experiences in life and death as to whether we are abiding in Love.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (I John 3: 14).

The **presence of death** in our thoughts, feelings, and actions toward the brethren **bears witness** of our lack of love for the brethren. **Sincere repentance** of the Devil's serpentine hate in our fleshly nature **causes us to pass from death to Life**.

The instructive example of the LORD Jesus Christ's great Love for us is demonstrated by His act of laying down His Life in our behalf. We can perceive true Love by learning what His Love constrained Him to do for us. So ought we to love our brethren as Christ Loved us.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren (I John 3: 16).

Christ's miraculous condescension and His great sacrifice at Calvary reveal the mystery of God's infinite, divine Love. He gave His own blood, laying down His Life unto death, to save our life and maintain it. Surely Christ's example should constrain us to love those whom He has loved so much. Our sacrificial deeds of love for the brethren are witnesses as to when we are laying down our life for them.

Another good question is this-if we shut up our bowels of compassion from doing deeds of Love and Truth, how can the Love of God be dwelling in us?

But whoso hath this world's good, and seeth his brother have need, and **shutteth up his bowels of compassion from him, how dwelleth the love of God in him?** My little children, let us not love in word, neither in tongue; but in deed and in truth (I John 3:17,18).

At times, God allows us to be poor so others can exercise their deeds of Love and Truth toward us. However, at other times, God allows us to be rich in different kinds of substances so we can exercise our love by sharing our good deeds with the poor. True Love causes us to love with sincere expressions of sacred, holy affections and to labour for Christ by doing deeds of love. To believe on the Name of the LORD Jesus Christ is to love one another.

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment (I John 3:23).

We must have confidence in Christ as our Owner and Master and believe that He will govern and guide our life by sending the exact "brethren" across our pathway to whom we should minister with Love and Truth. It is easy to love, even in the flesh, those who have a more lovable personality. But Christ's commandment to "love one another" includes the brethren who have obnoxious, opposing personalities to our own. Consequently, it takes more crucifixion of our flesh and more of God's Love to obey His commandment when we have to love the less lovable.

This entire First Epistle of John consists mainly of John's exhortation to love and his poignant questions concerning love.

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us (I John 4:7-12).

It is the Love of the Father and the Son that unites our heart to them, and it is the Love of the Father and Son that unites our hearts to each other.

The Wisdom and harmony of God's Love in our heart prove our appreciation and affection toward God and toward each other. If God and His Son could Love us and die for us while we were yet ungrateful sinners and sinful rebels full of vanity, vileness, and vexatious dust, surely we can love one another since Christ abides within us

God's loving example is the divine image we should imitate and follow. We should be admirers and followers of the Father's Love and the Son's Love. God takes up His divine dwelling in the temples of those who are the lovers of the brethren. God's Love **is not** perfected in us until we love the brethren or until we love one another. Therefore, remember, you cannot be perfect until you are united to your Christian brother or to one another in love.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, **how can he love God whom he hath not seen?** And this commandment have we from him, That he who loveth God love his brother also (I John 4: 16-20).

Christ's perfect Love that binds us to God and to one another will give us boldness in the day of judgment because it worked in us in this world, causing us to lay down our life to support the life of the brethren. This is the Father's Master Plan for us-to lay down our life for the brethren as Christ did. Christ taught us by His exemplary Life and Death to love God and the brethren, to suffer **for** Christ and **with** Christ by laying down our life for the brethren, according to God's Purposive Will. When perfect Love reigns, fear ceases because perfect Love casts out fear.

This brings us to the great question again, "He that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?"

The Law is fulfilled entirely by loving God and one's neighbour as God loved us. Sarah laughed in scornful disbelief when the LORD Christ revealed she was to have a son in her old age. She also was afraid when the LORD reproved her for laughing, which revealed she was not perfect in Love at that point in her spiritual growth.

Let us not laugh as Sarah did; neither let us question, as the lawyer questioned, in order to display our proud, so-called spiritual achievements and to justify our failures and faults. Instead, let us question, properly, in order to obtain the mirror of Truth which will reveal the deceit of our heart, our fears, and our failures; then we can repent and grow more in Christ's Love.

2. The Devil's Children of Hate

Cain is a classic example of one who hated his brother.

Not as **Cain**, who was of that wicked one, and **slew his brother**. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him (I John 3:12-15).

As an example, Cain's evil, malignant and malicious envy should be sufficient to provoke us to crucify our own evil passions of the flesh. Cain left his ill will unrestrained; therefore, he slew his brother.

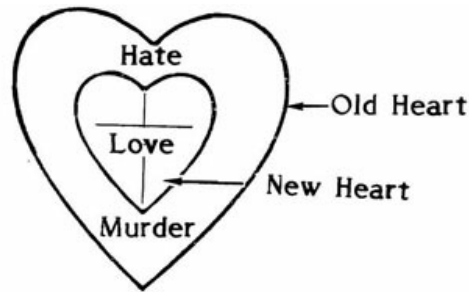
Hatred for a brother is a sign of the deadly state of our mind and heart. Prevailing hatred despises the very life that Christ died to save and to maintain. Prevailing hatred is diametrically opposed to God's Law and His Master Plan that provide for saving and maintaining life. When man tears the bond of love asunder that binds him to God, he tears asunder his bond to man.

Cain's proud ego wanted to offer an offering to God according to His own evil plan instead of according to God's Purposive Will. Therefore, he hated, persecuted, and slew his brother who had given an offering according to God's Holy Will.

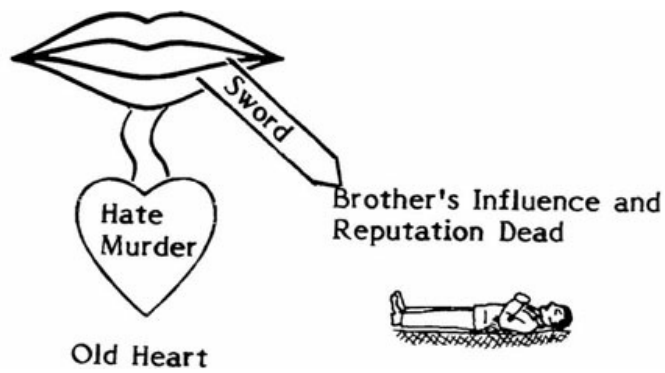
Cain allowed his unrestrained feelings of irritation and anger to break his bond of love with God. So Cain's downcast, dejected, and depressed state became fertile soil in which his envy and hate grew to the awful degree of murder. God's rejection of Cain's offering annoyed Cain and depressed him. Consequently, he allowed his rebellion to produce a feeling of total hopelessness. Instead of Cain repenting because of his disobedience, which had broken the bond of God's Love, he continued on in his aberrations from the way of right, slaying his brother, destroying life instead of saving life.

Cain's feelings of dislike and aversion for God's Master Plan and Redemptive Purposive Will, caused him to develop a vehement dislike for his brother, which led Cain to slay him because Abel had obeyed God's Holy Will.

Jesus taught us that heart murder and tongue murder also abide in our old heart.



When the old heart harbours strong, brutal feelings of dislike or ill will against a brother, It plots and schemes and invents destructive things to do against the hated brother. Our closest brother is Jesus Christ Who abides in our new heart. The old heart is constantly plotting and planning how it can entice a person to walk contrary to God and His Will. The old heart also controls the tongue, causing it to speak destructive things about Its brother; therefore, it murders its brother's influence or reputation.

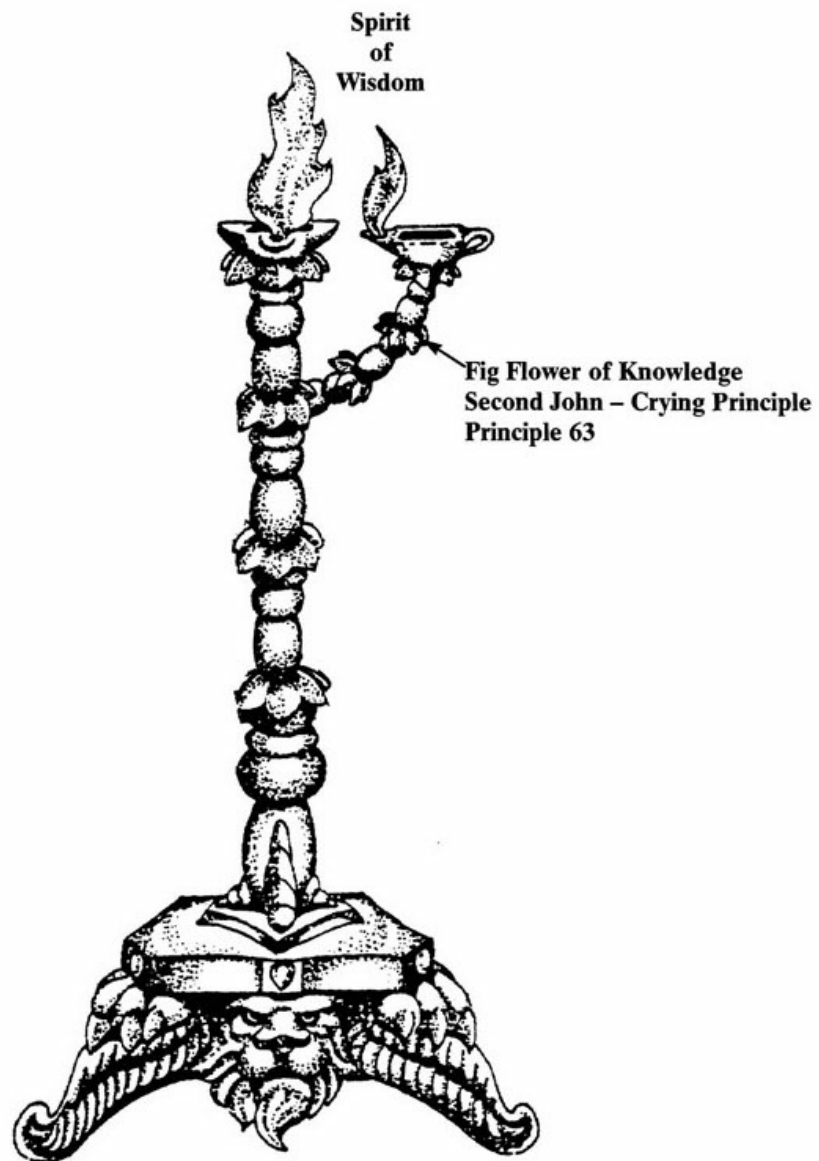


God's Law or *Torah*-Truth is either fulfilled in Love or disobeyed and destroyed by hate. Let us, therefore, learn to ask proper questions of Christ Jesus so we can receive revealing answers which will mirror either Christ's Love in our new heart or, conversely, the hate in our old heart. We will grow and increase in Christ's Love in our new heart if we will crucify, by Christ's Grace, the hate in our old heart.

Thus, through the Apostle John's First Epistle to the believers, God instructed us how to use His spiritual Questioning Principle to help us grow in our spiritual education and moral development.

John's First Epistle is a book of Understanding on the LORD's Candlestick of Truth. The same Questioning Principle appears in the Book of Genesis as the sixty-second Principle of Truth. Abraham and Sarah's lives are examples of this principle in action, as are Mary's, the mother of Jesus, and the many classes of people who questioned Jesus during His lifetime.

The Epistle of Second John
A Book of Knowledge
Principle 63
Crying Principle



The sixty-third spiritual principle, represented by the fig flower of Knowledge on the third branch on the left hand-side of the Candlestick, which supports the Lamp of the Light of Wisdom of the LORD God, is found in the Epistle of Second John. This fig flower of Knowledge reveals the **Crying Principle** of God's *Torah*-Truth or God's Word.

All sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick also are found in the Book of Genesis, the book of the beginnings. Therefore, the **Crying Principle** of the *Torah*-Truth on the LORD's Candlestick of Truth also is the sixty-third spiritual principle in the Book of Genesis.

And the LORD said, **Because the cry of Sodom and Gomorrah is great**, and because their sin is very grievous; (Genesis 18:20).

The Hebrew word for *cry* in this verse is *zah-ak*, meaning to shriek an outcry; it comes from the Hebrew root *zaw-ak* meaning to shriek from anguish or danger, as a herald to announce, or to convene publicly.

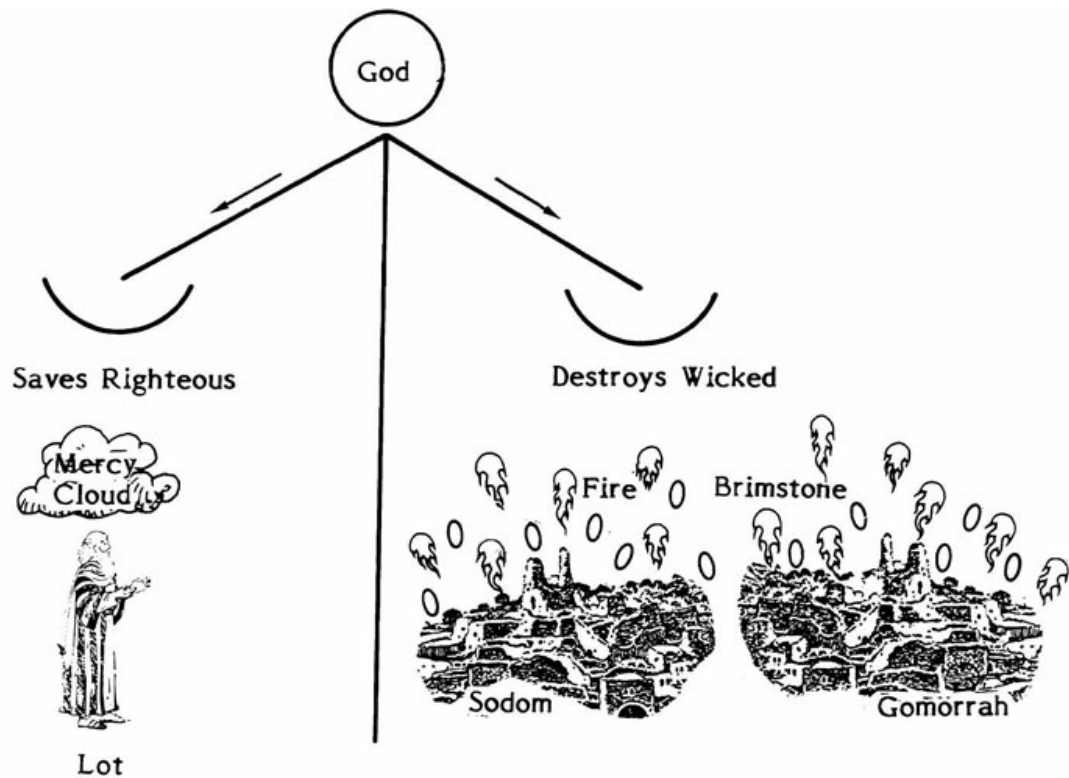
God had revealed His plan to destroy Sodom and Gomorrah to Abraham. Although the people of these cities were proud of their strength and success, they were completely lost in moral degeneracy. The history of how God's judgment and justice were heaped upon these awful sinners is an eternal warning of God's terrible punishment upon such great wickedness. If we desire to escape God's great vengeance, we must not follow in the footsteps of the wicked inhabitants of Sodom and Gomorrah. God is faithful to inflict punishment on the wicked. How terrible it would be to live in a city or a country where no punishment was inflicted upon the guilty. Although the grounds of Sodom and Gomorrah were luxuriant, blooming fields, the soil of the minds of the people was completely barren and morally dead.

The cry of God's *Torah*-Truth was great in these cities as it witnessed against their social sins, against their harsh inhuman treatment of their fellowman, and against their perverted sexual excesses. These sinners had achieved their own destruction through their gross sins and immorality. Who was the person God used to shriek and to make an outcry against the sin and wickedness of these cities? It was just Lot. Thus, when God sent judgment and destruction upon Sodom and Gomorrah, He delivered righteous Lot.

And **delivered just Lot**, vexed with the filthy conversation of the wicked: (II Peter 2:7).

The Hebrew word that is used to describe Lot as *just* is *tsad-deek*, meaning to be lawful and righteous. *Tsad-deek* has its roots in moral purity. Lot, like Noah, was a just man. He paid no attention to the scornful jeers of his sinful contemporaries but held fast to God. A *tsad-deek* man is one who is declared innocent by God. God's Law always justifies the righteous. God justified righteous Lot by removing him from these cities because they had been condemned to receive God's overthrowing vengeance.

God rained fire and destruction upon these cities, but He covered Lot's head with a cloud of His mercy because the *Torah*-Truth in Lot had cried out against the wicked deeds of Sodom and Gomorrah.



Although the perverted, profligated generation of Sodom and Gomorrah took pleasure in their sins, righteous Lot's soul was vexed and grieved; so he cried out to God against the sins of these cities. Lot's outcry of grief was not a spasmodic cry; it rang from day to day! Seeing their wickedness from day to day neither reconciled Lot to their sin, nor abated his horror of it. Lot did not cease his *zah-ak* cry against these cities from day to day. God heard the cry of the *Torah-Truth* in Lot and came down to personally investigate the condition. All of Abraham's powerful intercession could not stay God's judgment that wrought desolation upon these cities, although God's cloud of mercy powerfully preserved righteous Lot.

Let us look at some other examples of the cry of Truth which reached the heavens and sounded loud in God's ears. God does not hear the cry of lies, but He always hears the cry of Truth.

God heard the cry of Truth coming from the Jewish people when they were in severe, painful bondage in Egypt being cruelly mistreated by their oppressors.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, **and they cried, and their cry came up unto God by reason of the bondage.** And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them (Exodus 2:23-25).

The Truth cried through God's people over their oppressors' inhuman injustice. God heard the cry of Truth from His people, which cried out against the devilish violence that their tyrannical taskmasters committed against them. The Truth cried, through God's people, for help and deliverance from the harsh, cruel, and rigorous impositions they endured as a result of their slavery.

God heard the cry of Truth about Israel's threatened, moral future; therefore, He punished the offenders and delivered His people. God preserved His people from being irrevocably degenerated, and He kept His covenant with them by bringing them out of Egypt into Canaan's Land.

During the time of the Judges, when the Israelites were rendered weak, helpless, and impoverished from the effect of the raids by the Midianites, God again heard the cry of His *Torah-Truth* in His people.

And Israel was greatly impoverished because of the Midianites; **and the children of Israel cried unto the LORD.** And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, (Judges 6:6,7).

When God's people returned to Him in sincere penitence, He heard the *zah-ak* cry of Truth in them. On this occasion, God had compassion upon their plight and intervened in their behalf, raising up Gideon, the mighty man of valour who delivered them

Likewise, in the days of Samuel the Prophet, the *Torah*-Truth in Samuel gave a *zah-ak* shriek or cry unto the LORD, and the LORD heard and delivered His people by punishing the attacking Philistines.

And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, **Cease not to cry unto the LORD our God for us**, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: **and Samuel cried unto the LORD for Israel; and the LORD heard him**. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel (I Samuel 7:7-10).

Israel had sinned against her God; therefore, He had allowed Israel to be taken captive by the Philistines. The Philistines had tried to crush a threatened revolt in captive Israel before it had gained strength and success. However when Israel returned to the LORD and besought Samuel to let the *Torah*-Truth in Him give a *zah-ak* cry unto the LORD, the LORD answered by thundering with a great thunder, which threw the Philistines into a great panic. Hence, the Philistines were discomfited and supernaturally defeated.

Samuel also cried again unto the LORD in the days of Saul the king. When Saul's character and conduct changed as a result of his pride, God repented or changed His mind about having made him king.

It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; **and he cried unto the LORD all night** (I Samuel 15:11).

The *Torah*-Truth in Samuel cried all night unto the LORD over Saul's sinful disobedience in not destroying the Amalekites and their possessions as he had been commanded by the LORD. When man changes his attitude toward God's plans and purpose for him, then God also changes His attitude toward His plans and purposes for man. Saul's failure as king caused the *Torah*-Truth in Samuel to weep and cry all night in mercy and love unto the LORD. However, God could not answer Samuel's *Torah*-cry of mercy because of **Saul's unrepentant heart**.

When Ahasuerus or Xerxes reigned over the kingdom of the Medes and Persians, he was noted for his caprices and cruelty. When the wicked Hamon besought to exterminate the Jewish people, clearing them out of the land, he influenced King Ahasuerus to write a royal decree which would put his plans into effect. When Mordecai, a righteous Jewish man, heard of this evil, destructive verdict against God's people, he gave a *zah-ak* shriek or cry to the LORD.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and **cried with a loud and a bitter cry**; (Esther 4: 1).

By rending his clothes and putting on sackcloth and ashes, Mordecai manifested his grief over the king's royal decree to destroy the lives of the Jewish people. These were outward signs, not only of mourning, but they were also outward signs of inner repentance and contrition of heart (Jonah 3:6). Mordecai bewailed the public calamity by crying (*zah-ak*) to the LORD.

Because God is the Creator of life, He loves the life of His creation, and He maintains the life of His creation, especially the life of His people. Therefore, God always judges and removes those who oppress and those who destroy His created life. Through God's miraculous governance and guidance, the wicked Hamon ultimately was hanged; the royal decree was revoked; and the lives of the Jewish people were saved through Mordecai's "*Torah*-Truth" crying for God's people.

To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had en joined them, and as they had decreed for themselves and for their seed, **the matters of the fastings and their cry** (Esther 9:31).

God always hears the *zah-ak* cry of Truth from His people, and He miraculously works to save their lives and to maintain their lives. The Jewish people instituted the feast of Purim to celebrate the LORD's triumph over wicked Hamon who had determinedly designed to destroy the life of God's people. But God, in His divine determination purposed to save and to maintain the lives of His chosen ones.

When Nehemiah returned to Jerusalem from his captivity in Babylon, he had a purpose and a plan to rebuild the city's walls and gates and restore proper worship and service to the LORD God in the Temple. However, he found many social sins among the Jewish people. The livelihood of the working class had been so adversely affected by the great taxes levied by the Persian king that they were forced to sell their lands, their children, and their fellow countrymen into bondage. This was a direct breaking of God's *Torah*-Truth, which was given for the purpose of saving life and protecting life (Exodus 21:7).

And I was very angry when **I heard their cry** and these words (Nehemiah 5:6).

When Nehemiah heard the *Torah*-Truth crying through these poor people, his emotions were excited to angry indignation because of the degree of the social and moral degeneration of the brotherhood of Israel. The sale of fellow countrymen to satisfy debts and the alienation of a poor man from his God-given inheritance were some of the deepest sins of social and moral degeneracy. Therefore, Nehemiah publicly administered verbal chastisement and castigation to the offenders for their wicked practices against their brethren. Afterward Nehemiah also reminded the children of Israel how God had heard their truthful *zah-ak* cry at the Red Sea and how God had magnified His great Name by delivering them.

And didst see the affliction of our fathers in Egypt, and **heardest their cry by the Red sea**; (Nehemiah 9:9).

God saved the lives of the Israelites by miraculously opening a way through the Red Sea because they cried unto Him. And He destroyed the Egyptian offenders, the oppressors, because they had destroyed some of the Jives of His people.

The entire principle of God's *Torah* is revealed in love and respect for life. This is why we are commanded to love the LORD God with all our heart, soul, mind, and strength. He is the eternal Source of all life; and He is the eternal Giver of all life; and He is the eternal Maintainer of all life. Therefore, He has a right to demand that we love Him. In loving Him, we love life. If we love Him Who is the Giver of life, we will love those who are the recipients of His life. In Psalm 107 the Psalmist revealed four great circumstances of distress in which God ministers His protection of life and His merciful loving kindness to His people when they cry unto Him. He ministers: His care for lost travelers; His care for those who are taken captive; His healing for those who have been smitten for their sinful deeds; and His care for sea voyagers.

First, we will take an example of God's care for captives when they cry to Him.

Then they cried unto the LORD in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder (Psalm 107:13,14).

Imprisonment of any kind always comes as a result of deliberate disobedience to God's Will and as a result of obstinate refusal to allow one's thoughts, feelings, and actions to be guided by God's divine governance and counsel.

God's governance and counsel of His Will is communicated to us through His divine Truth and through the voice of our conscience. It is man's carnal, conceited pride that makes him think he can ignore God and choose his own way and still abide in the freedom and liberty of God's Holy Life. Therefore, God in His faithfulness sends calamity, death, and imprisonment to retrieve man from his evil way. Yet, in man's conceited mentality and diseased perception of reality, he always imagines his own way will lead upward to life; but, sooner or later, he discovers it leads downward to death and imprisonment.

The suffering of the captured Israelites in Babylon was a penalty for their transgressions against the Purposive Will of God's *Torah*. God allowed them to stumble and fall captive to the Babylonians. They had to discover that they had scorned God's guiding hand in the day of their prosperity. Therefore, God humbled their spirits by giving them adversities and calamities. We cannot ignore God's guiding hand without reaping chastisement from His correcting hand. God's hand is going to guide us to blessing in His Purposive Will, or His hand will guide us to corrective judgment in His permissive will. The choice is ours! However, when the captives humbled their hearts before the LORD, and cried (*zah-ak*) unto Him, He brought them out of their distresses by breaking the Babylonian fetters in which they were bound.

God always has heard the tearful cries of His people. Tears are precious to the LORD. He puts them in His bottle and writes them in His book.

Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? **When I cry unto thee, then shall mine enemies turn back:** this I know; for God is for me (Psalm 56:8,9).

The spiritual substance of the tears God's people shed in times of anguish and distress, experienced in the process of gaining their spiritual education and moral development, do not evaporate because they are preserved in God's bottle and in His book. Tears are sacred to God; therefore He places them in His bottle and writes them in His book as a memorial to His peoples' crying unto the LORD in the midst of their sufferings.

True spiritual tears are not marks of weakness but of power because they reveal the owner's unspeakable love for Christ. Prayers that are filled with true tears speak more eloquently to God than ten thousand words. Hence, God embalms our tears, preserving them in His fragrant bottle for future use.

Prayerful *zah-ak* crying, mingled with tears, bends the ear of God. Crying true tears prevents sadness and sorrow from turning into bitterness, despair, and madness. True tears produced by praying to God place a radiant rainbow in all the troubles and trials of life.

God created tears for His holy purposes so we can cry penitent tears when we commit iniquity, trespasses, sin, and transgression against Christ's Word and God's Spirit. Tears are for the purpose of crying sympathetically with those who are in the midst of their afflictions and for crying joyfully out of love and gratitude for God's infinite, divine, revealed Word.

Prayerful tears are God's divine telescope that allows us to see the hidden Truth in His Word. Prayerful, grateful tears over God's Word help form the precious pearls of Truth in our heart. Prayerful tears of the righteous are God's heavenly showers which cause His seeds of Truth to take root in the soil of the mind and the heart. Pride dries the tears of anger which cause anger to turn into solidified bitterness. But Christ's humility increases our tears of gratitude, causing us to remember that God's mercy has driven back what we deserve and that His grace has given us what we do not deserve.

Therefore, we need to pray for God to fill our spiritual sky with penitential clouds; and, then, let them send down their drops of cleansing virtue to our heart.

Remember, one rain shower will not suffice to cause the flowers to bloom and the trees to bear fruit; neither will one penitential, spiritual shower of tears cause our spiritual garden to grow to fruitful maturity.

The Scriptures are filled with records of all kinds of loud cries, mournings, and weepings. But it is the spiritual tears, the prayerful *zah-ak* cries of God's people, that move the strong muscles of the LORD's right arm in the protection of their life and in the deliverance of their life from death. God's *Torah*-Truth always has cried out in some form. Some classic examples of crying out are found in the Book of Proverbs.

Wisdom crieth without; she uttereth her voice in the streets: **She crieth in the chief place of concourse,** in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you (Proverbs 1:20-23).

Wisdom cries publicly, without, in the streets or in the broad places, not privately to a restricted circle of disciples. She cried in the chief places of concourse and in the gates, pleading with souls to turn from their foolish ignorance to God's intelligent Knowledge.

Wisdom also cries in the top of high places, pleading with the foolish to turn from a misunderstanding heart to an understanding heart.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. **She crieth at the gates,** at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart (Proverbs 8: 1-5).

Wisdom cries to all classes of men to turn from their thoughtless, foolish, misunderstanding heart to the beauty and happiness of a thoughtful, intelligent heart that understands LORD's *Torah*-Truth.

She hath sent forth her maidens: **she crieth upon the highest places of the city,** (Proverbs 9:3).

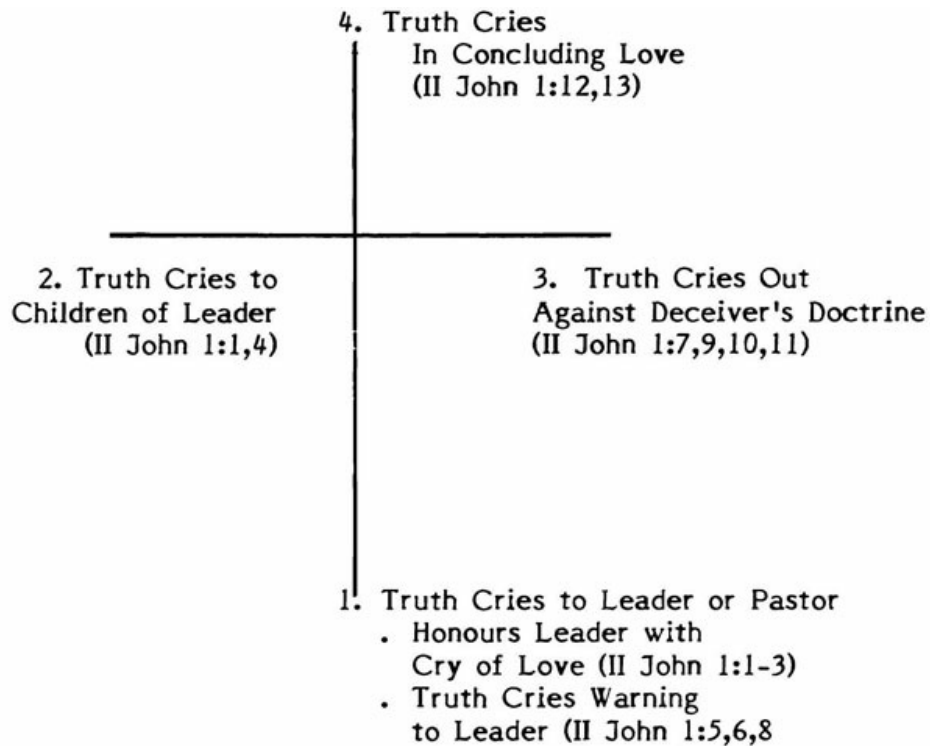
Wisdom sends her servants to gather the sons of men to listen to her cries and discourses in the highest places of the city. She pleads with them to turn from the lying vanities of this world and its deceit to the illuminating Light of her *Torah*-Truth.

Likewise, in the Epistle of Second John, we see the Truth crying out against deceivers, especially against a new

form of error, which declared that Christ was a man in appearance only, but not in reality. The deceivers said He had not come in real flesh; therefore, His sufferings and His death were not real. In other words, this erroneous falsehood denied that Christ, the Word, had been made flesh and that He went in flesh to Calvary's Cross to shed His precious blood for the redemption of sinful man.

The theme of Second John is the cry of the Voice of Truth. It is a book of Knowledge on the LORD's Candlestick of Truth, and it is God's sixty-third spiritual principle of Truth.

The Truth in Second John is laid out in the form of a cross.



Second John was written to a female leader or pastor. In the Gospel, in redemption, in privilege, and in honour, there is neither male nor female. God always has used female leaders, both in the Old Testament and in the New Testament. Jesus appeared, first, to Mary and commissioned her to be the first messenger to herald His resurrection.

1. Truth Cries to the Leader or Pastor: It Honours the Leader-Pastor with a Cry of Love (II John 1:1-3) and Cries Warning to Leader (II John 1:1-3,5,6,8)

The elder unto **the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;** For the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love (II John 1:1-3).

The elect lady in Second John was honoured by God's divine guidance, distinguished by His divine Grace, and dignified by an Epistle from the Apostle John.

The cry of Truth is the entire Voice of Second John; it is his whole message to believers.

The Apostle John was now old, an old Disciple and an old leader in Christ's kingdom. He was old in experiences in his spiritual education and moral development, as well as being old in years. John had been personally acquainted with Christ's Truth and Love. He was noted for sharing Christ's Truth and Love, both in the Gospel of John and in the Epistles that bear his name.

What a mark of encouragement and inspiration for this elect lady-pastor to receive such words of Truth and love from the elderly Apostle John. The Voice of Truth and Love had cried so loud through this elect lady-pastor that her testimony was well-known in many places. The elect lady's goodness and virtue shone so brightly that her radiating influence reached to faraway places.

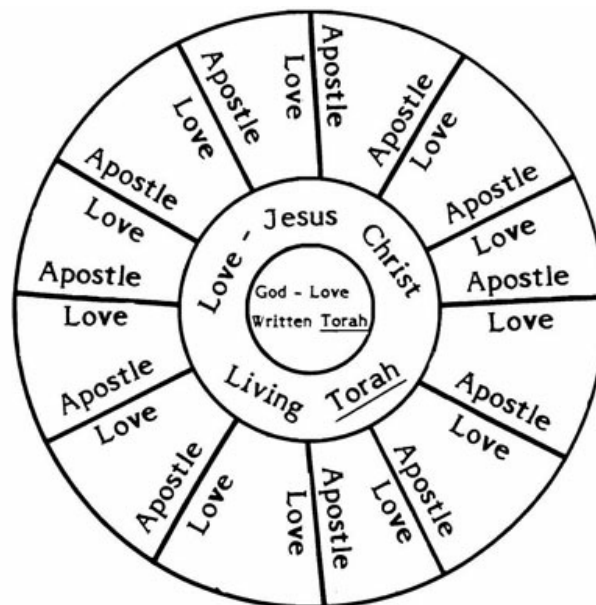
The cry of the Voice of Truth rejoices because of the opportunity to express love and gratitude to others who also love the Truth and hold it in great esteem. Those who love the Truth always especially love others who are possessors of the Truth. Grace, mercy, and peace come from the Father's Truth and Love through the LORD Jesus Christ. The Father is the Fountainhead for these sacred blessings of Truth and Love, and He communicates them to us through His Son.

God's Grace, the spring of all good things, brings the heavenly blessings we do not deserve because we are sinful, mortal creatures. God's mercy drives back all the heavenly judgment we deserve, leaving us the Father's free pardon and forgiveness. God, through Christ, gives us peace, tranquillity of spirit, serenity of soul, and quietness of conscience, assuring us of our reconciliation with the Father.

Besides honouring the leader-pastor, Truth also cries a warning to the elect leader and her children.

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.... **Look to yourselves, that we lose not those things which we have wrought**, but that we receive a full reward (II John 1:5-6,8).

The Voice of Truth cried through John with apostolical meekness, beseeching the elect lady to remember the old Commandment of Love for one another. Because of the antiquity of the Commandment of Love that had its origin in God, we should give serious heed to our duty and responsibility to so great and so old a commandment. It was God Who gave the written *Torah* and confirmed it by His Son, the Living *Torah*, the LORD Jesus Christ; then He reaffirmed it through the Apostles. The beginning of God's Wheel of Love was presented theoretically in the written *Torah*; then it was demonstrated experientially by the Living *Torah*, Jesus Christ, and reaffirmed by His Apostles.



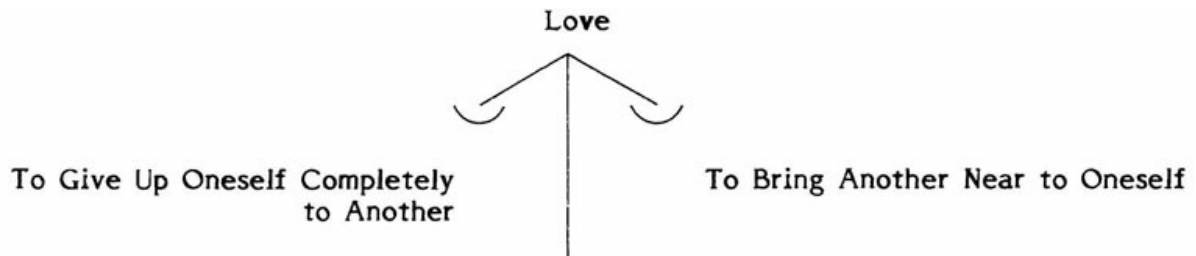
The Crying Principle is the Voice of Love and Truth in action. Love and Truth in action always cry for the salvation of life and for the maintaining of life. God in His written *Torah* commanded us to **love Him and our neighbour**. God commanded our love for Himself and for our neighbour.

And **thou shalt love the LORD thy God** with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: (Deuteronomy 6:5,6).

God wants our whole heart and soul filled with His Love. When our whole heart and soul are filled with the feelings of God's Love, we are willing to sacrifice the whole of our existence, our desires, our body, and our fortune to God's Master Plan and Purposive Will. For the sake of God's Master Plan and Purposive Will, the heart and soul cry to be enlightened and illuminated concerning how to give themselves more completely to the LORD's Holy Will. A love that is unprepared to sacrifice the dearest treasure of the heart or even the smallest desire is a vain, pretending love that whines and complains with evil crying over God's smallest demands of sacrificial giving.

However, **true** Love feels a necessity to cry unto God for a revelation of new ways to prove itself, by making a sacrifice of its dearest desires in order to bring the heart into closer proximity to the heavenly Bridegroom, the LORD Jesus Christ.

True love toward God brings the human will into complete surrender and resignation to God; thus, it causes our entire being to be joined harmoniously to God's Holy Will in all situations of life. The Hebrew word for *love* actually means to give up oneself completely to another and to bring another near to oneself.



God loved His creation so greatly that He gave Himself completely for it by giving His only begotten Son so that His creation could be brought near to Himself. We, too, are to give ourselves completely to God in everything so that He will be brought near to us. We are to give Him the thoughts, the intents, and the feelings of our heart, completely, for the purpose of bringing Him near to our heart. We are to give the LORD the thoughts, the feelings, and the tears of our soul, completely, for the purpose of bringing Him near to ourselves. We are to use our might and our strength to praise and thank the LORD; and we are to strive to possess things of this world according to God's Purposive Will, only, so we can use our possessions to further His kingdom and to draw nearer to God and bring Him nearer to us. This should be our purpose in acquiring material possessions.

For example, in the church I attended as a new Christian, we constantly had many well-known ministers and missionaries from around the world. Because I wanted to get nearer to God and have Him come nearer to me, I helped entertain God's servants, and through fellowship with them, I learned a Jot of good foundational Truths.

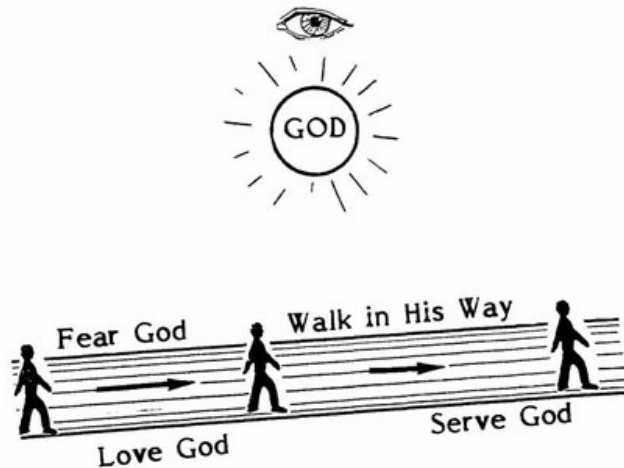
However, in the beginning of our marriage, we had a very small apartment, which was insufficient for properly entertaining God's servants. I prayed for many months, asking God to give me a large apartment with a formal dining room so I could use it for His Kingdom and His Glory. God answered my prayers, and I laboured diligently to use my new possession for His Honour and Glory by serving His servants. Finally, God allowed us to buy the entire apartment house. It was in that house the LORD came **so near** to me, giving me this precious message of the Bridegroom, the LORD Jesus Christ, and His Bride. In that house, God gave the Truth and Love from which I wrote the books *Precious Gem in the Tabernacle*, *Powerful Voltage of Humility*, *The Song of Love*, *from the Song of Solomon*, *The Threefold Nature of Man*.

We are not to desire to obtain things to keep them selfishly for ourselves, and to consume them upon our own selfish personal use, but we are to pour out our possessions in loving service to our LORD in order to get nearer to Him and to bring Him nearer to us. Nearness to God is the sum of all Truth, Love, and Goodness. Therefore, true Love sacrifices its dearest desires and possessions for the LORD's sake.

And now, Israel, what doth the LORD thy God require of thee, **but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul**, (Deuteronomy 10:12).

Our happiness always depends on our being faithful to carry out God's demands for us. God's Fear, Ways, Love, and service are not separate paths, but they are the same Way that ever brings us into a nearer and dearer relationship with God.

God's Unified Way



The Fear of God respects and reverences God's Life which leads upward to God's Way of Truth, which in turn leads onward and upward to God's Love of Truth, which in turn leads onward and upward to serving God in Truth and Love.

These are God's pleasant goals He has set before us, which bring us true happiness as we follow on to love Him, to know Him, and to serve Him. The secure feeling of living under God's watchful eye and achieving what He has purposed for us to achieve gives us the peaceful happiness and the satisfying joy that our heart desires. Remember, the treading of the LORD's Way, with His Holy Fear, begets His Love within us, which in turn generates the highest divine delight in us that causes us to give ourself entirely to God, bringing Him near to us. Thereafter, we are able, out of His Truth and Love, to allow all the thoughts of our heart, all the feelings of our soul, and all the physical forces and material forces of our life rise up to the LORD's service, thereby accomplishing His divine purpose for us on earth.

This is the reason Jesus Christ would not tolerate the church of Ephesus placing their works for God above and before their love for God. As we travel on our spiritual pathway, God wants all works to be performed out of a burning love for Him; otherwise, our works are bastard works which are not born out of a love relationship with the LORD; instead, they come from a proud desire to make ourself known. Remember, it is God's Fear or reverence for life that opens God's pathway to His Ways of Truth, Wisdom, Knowledge, Love, and true service to God.

Everyone who has the Knowledge of this message of Truth but who lacks God's fear is like a man who has been given the inner key to his master's treasure house, yet he cannot because he lacks the outer key. We cannot use the inner key of Knowledge without first unlocking the outer gate. Blessed are those who not only have the inner key of Knowledge but who also have the outer key of the LORD's Fear.



What folly to have the key of Knowledge to the LORD's treasure house of Love and service and not have the key of God's Fear to unlock the outer-court gate.

Therefore **thou shalt love the LORD thy God**, and keep his charge, and his statutes, and his judgments, and his commandments, always (Deuteronomy 11:1).

God's written *Torah* instructs us to love God and to guard that which He has entrusted to us. God's *Torah*-Truth is a treasure that He has entrusted to us. God's Laws of moral Truth and social regulations are all for the purpose of giving life and for maintaining life. God has performed great deeds in the giving of His *Torah*-Truth to save life, to protect life, and to bring happiness to man. He desires our **heart** to become a **depository** for His *Torah*-Truth and our **soul** to be a **worker** for His *Torah*-Truth. In being a **receptor** of *Torah*-Truth and being a **doer** of *Torah*-Truth, we prove our salvation in Christ Jesus and our love for God.

The blooming and prospering of our spiritual land and our natural land depend upon our behaviour toward God.

And it shall come to pass, if ye shall **hearken diligently** unto my commandments which I command you this day, **to love** the LORD your God, and to **serve him** with all your heart and with all your soul, (Deuteronomy 11:13).

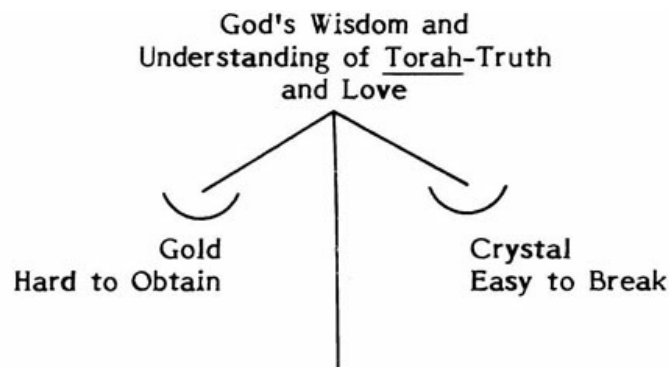
God's blessing, or indeed even His blight, in our life is granted and is dependant solely upon our attitude toward the LORD. The fundamental root of all man's evil behaviour has its origin in his ignorance and his insufficient knowledge of God's *Torah*-Truth and Love. Everyday of our life God desires to bring His *Torah*-Truth and Love afresh and anew to our heart. God's Truth and Love should never grow stale in our heart. But we should guard His Truth and Love so that our enthusiasm and zeal for His Truth and Love remain eternally fresh and new. The surrender of ourself, our mind, and our will to God begets complete, loving devotion to God. This helps us to actively further God's purposes on earth. The sacrifice of our innermost thoughts and feelings to God empowers us actively to carry out God's Holy Will on earth and to keep the fires of godliness burning brightly on earth. When we give God all our spiritual and material gifts and possessions for the purifying, sanctifying, and stimulating fire of God's *Torah*-Truth and Love, we will turn every earthly situation into something that brings satisfying Glory to the LORD's Holy Name.

For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; (Deuteronomy 11:22).

God's treasures of His *Torah*-Truth and Love have been transmitted to us from Himself; therefore, He expects us to guard them and keep them, lest they perish out of our heart and soul.

Job compared God's Wisdom and Understanding to gold and crystal.

The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold (Job 28: 17).



Gold is hard to obtain, and crystal is easy to break. Gold must be dug out by expending much effort if we obtain it from the heart of the earth. Likewise, Wisdom is hard to obtain. We must give up our time, energies, and strength to dig it out of the heart of God's *Torah*-Truth. The Understanding of God's *Torah*-Truth is fragile like crystal, easy to break, therefore, easy to lose.

If we will strive to obtain Wisdom and endeavour to guard Understanding, we will grow to be like our LORD in

love, patience, benevolence, and forgiveness, which will make us worthy to be bearers of His Holy Name.

And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live (Deuteronomy 30:6).

In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it (Deuteronomy 30: 16).

That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them (Deuteronomy 30:20).

God promised to circumcise or to cut off every obstinate and intractable thing so that our whole heart and soul may be filled with living Love, making it possible for us to be completely absorbed in loving God. As a result, our desires, intents, aims, and goals will be those which God has pointed out for us in His *Torah*-Truth. Moreover, when we are walking upward and onward on God's pathway of Fear, Truth, Love, and service to Him, we will draw nearer and nearer to Him. This is the sole aim of Love: to be **near** the object of one's affection.

Moses summarized the life that is spent in loving God: true godly Love desires nothing else but to love the LORD, to be intimately near to Him, and to obey Him in life and death, and in joy and sorrow. Love's only ministry is in **loving**, through spiritual and practical manifestations of itself.

The Truths we have just rehearsed are a few examples of God's commands from the beginning that are contained in the written *Torah*.

God also commanded His people, in His written *Torah*-Truth, to love their neighbour.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself**: I am the LORD (Leviticus 19:18).

True love of our neighbour displays the same sacrificial giving of ourself for our neighbour and bringing our neighbour near to us, as is displayed in our love for God. If your neighbour commits an offense against you, you sacrificially give yourself to go to them, as Jesus Christ sacrificially gave Himself to come to us who were offenders of God's Word. If our neighbour refuses to see or admit his offense, we are not to take up a spirit of revenge and hate against him. This would destroy our spiritual life. As a consequence, we would be unable to maintain our spiritual life or help our neighbour retrieve his spiritual life. We will have defeated all the aims and goals of love, which are: to give up our life to God and bring Him near to us; to give up our life for our neighbour and bring him near to us.

God is the Owner and the Master of our rights, our passions, our justice, and our **feelings**. The greatest of all sacrifices is to sacrifice our feelings by submitting them entirely to the dictates of the Owner and Master's Will so that they might be purged of all revenge and grudges we hold against our neighbour who has offended us.

The most noble and the deepest fundamental feeling toward God and our neighbour is Love. The highest sacrifice we can make is to give ourself completely **to** God and **for** others in order to bring God intimately near to our heart and to bring our neighbour near to our heart.

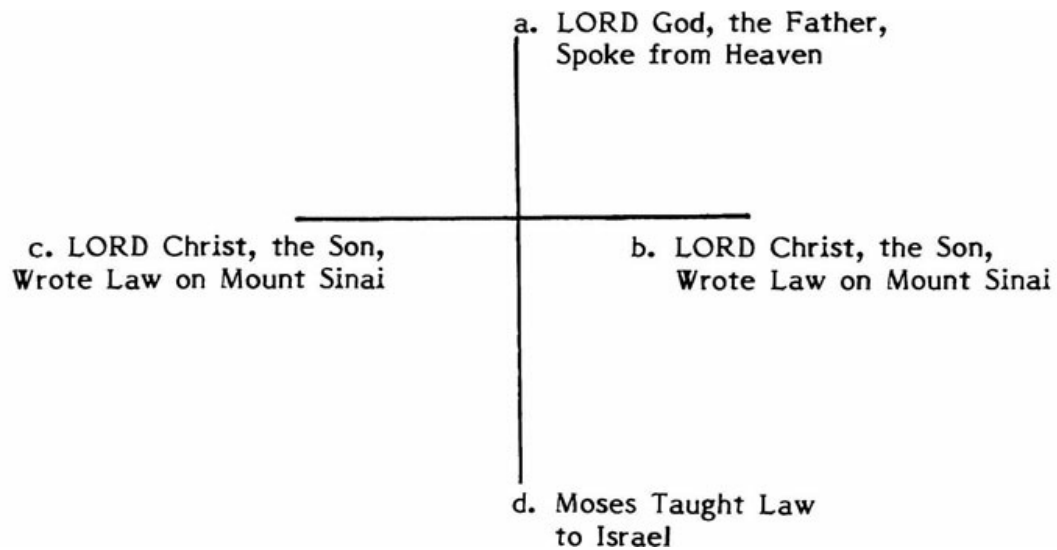
The service of Godly Love to our neighbour is **not** based on **his** personality, **his** qualities, or **his** talents, since God's Love is far beyond this human sphere. God's command to Love comes from His *Torah*-Truth; and the power to obey His command comes from the Love in the LORD's Truth and from His Holy Name. Our happiness and well-being depend on our love for being willing to give ourself for the protection of our neighbour's life.

The following is an example of God's Command to Love through the LORD Jesus Christ, the Living *Torah*. This is the command:

And **thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength**: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these (Mark 12:30,31).

Israel received the *Torah*-Truth and its Love in four different ways in the days of Moses. First, the LORD God, the Father, spoke out of heaven to Israel. Second and third, the LORD Christ came down on Mount Sinai and wrote

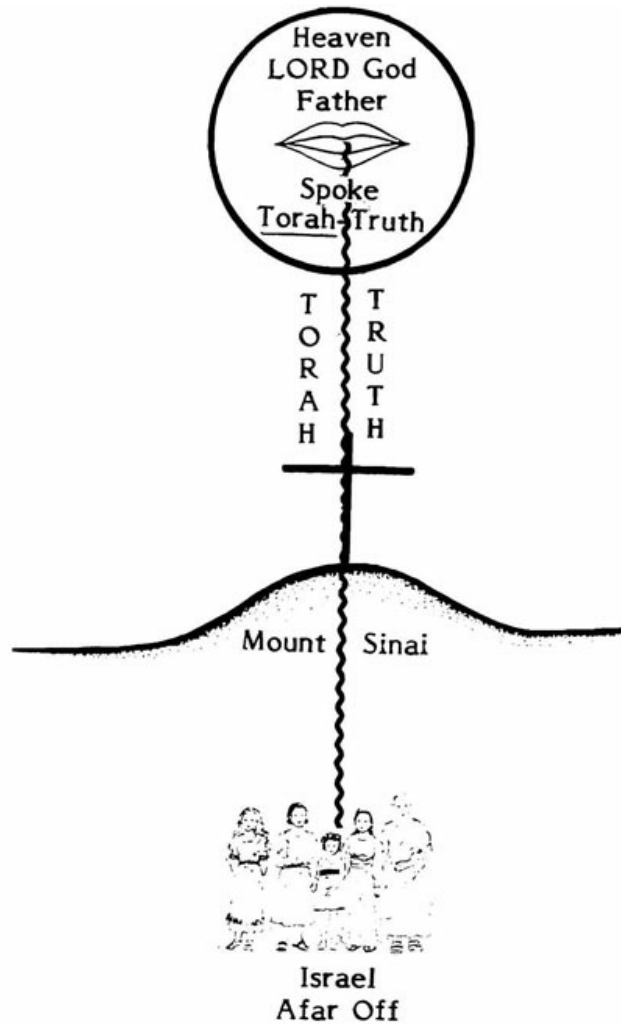
the *Torah*-Truth **twice** in stone. Fourth, Moses taught the *Torah*-Truth to Israel. Thus, Israel **heard** the *Torah*-Truth or Law **twice**, and they received the written *Torah*-Truth or Law **twice**.



a. From Heaven, God Spoke the Oral Law or *Torah*-Truth to Israel

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, **Ye have seen that I have talked with you from heaven** (Exodus 20:22).

From heaven, God the Father spoke His *Torah*-Truth directly to every single individual heart and mind in Israel. When the Holy Father spoke His *Torah*-Truth with the fire and Glory from heaven, Israel was so frightened she removed and stood afar off.

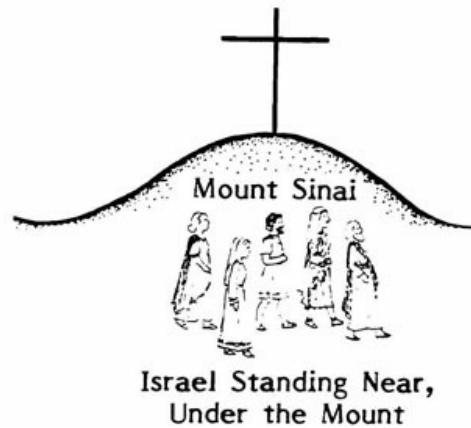


b. & c. On Mount Sinai, the LORD Christ, the Son, Wrote the *Torah*, Twice

Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. **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: 10,11).

First, Israel stood afar off when the Father spoke, and fire, lightnings, and thunder accompanied His great *Torah*-Truth. But when the LORD Christ, the great Mediator, came down on Mount Sinai, speaking **and** writing the *Torah*-Truth, His mediatorial presence brought Israel near to the *Torah*-Truth by **standing them under** Mount Sinai.

LORD Christ Speaking
and Writing Torah from
Mount Sinai on Earth



God miraculously raised Mount Sinai with its *Torah*-Truth so the people could come near and stand under the mount as a demonstration of their being willing to be spiritually clothed with God's *Torah*-Truth.

d. Moses Taught the *Torah*-Truth

Now these are the judgments which thou shalt set before them (Exodus 21:1).

God commanded Moses to set His *Torah*-Truth before Israel in small details that they might learn how to love life, how to protect life, and how to maintain life. Later on, when the LORD Jesus Christ came to earth in flesh, He spoke the same message of *Torah*-Truth and Love that His Father already had given from heaven and that He Himself, already had given on Mount Sinai. It is no great wonder, then, in His earthly days that He could astound the doctors of the Law with His Knowledge and Wisdom of the *Torah*-Truth, since He was the One Who had received it from His Father and Who had spoken it and written it on Mount Sinai. Then, Jesus Christ passed His *Torah*-Truth and Love on to His Apostles, commanding them to go forth to the whole world, teaching and preaching the Truth in Love.

For this reason, the Apostle John emphasized the antiquity of God's Commandment of Love. It was the elect lady's responsibility and duty to be faithful to perform loving deeds from her position on the rim of God's Wheel of Love, by saving life and by maintaining life in fulfillment of the truthful command that came down from God the Father, God the Son, and through His faithful Apostles. It also is **our** duty to be faithful in obediently fulfilling this Law of great antiquity – God's Command to Love.

The aged Apostle warned the elect lady and her children to "look to themselves" because deceits and deceivers abounded. Deceivers, with their delusions, can endanger the very elect unless the elect "look to themselves."

We must "look" in order not to lose the Truth and Love we have gained and the works we have accomplished. It is painfully sad to see a person begin well and, then, like the rich young ruler, lose all because he has more love for earthly things and less love for Christ. John was zealous that the elect lady lose none of the Truth she had gained or the labours of love she had given to Christ or her final, eternal reward. We must hold fast to our crown, lest we lose it or even one of its precious jewels.

2. Truth Cries to the Children of the Elect Lady

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; (II John 1:1).

I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father (II John 1:4).

The elect lady had trained up her spiritual children in the way of Truth and Love. Therefore, their testimony had

traveled far in the then-known Christian world; and their testimony is **still** traveling far, through this Epistle of the beloved Apostle. John's heart was full of joy and rejoicing to see the children of the elect lady traveling in her footsteps of Truth and Love. Hence, John's Voice of Truth cried out in great congratulations to the children of the elect lady.

3. Truth Cries Against Deceivers' Doctrines

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist (II John 1:7).

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds (II John 1:10,11).

John cried out, revealing the many seducers and deceivers that were entering Christ's church to subvert the faith of God's people and to destroy their love. John was not endeavouring to make the elect lady sad, but to forewarn her so she could be forearmed against the enemy's onslaught.

The deceivers were saying that Christ had not come in the flesh but that He had only appeared in some spiritual form. If any accepts this deceitful lie, he denies that Jesus is the Christ and says that He is not the Messiah of Israel; therefore, He is not the Redeemer and Saviour of Israel and the whole world. This lie renders Jesus' death, burial, and resurrection of none effect. If we believe this lie, we are still unsaved and in sin; and we are under God's curse of death and hell.

These deceivers and imposters were opposing Jesus Christ's Truth and Love that were manifested in His great sacrifice for mankind at Calvary's Cross. These deceivers were trying to undermine Christ's glorious kingdom. But John's powerful Voice of Truth cried out for God's deliverance of His people and for God's punishment of His enemies. John warned the elect lady to receive no such person into her house.

Deniers of the faith are destroyers of the soul, so do not accept them into your house, neither bid them Godspeed by sharing your substance with them. Do not give them your prayers and best wishes for "journeying mercies" from God. Satan's evil work must not be consecrated by divine blessings and prayers. We must bid Godspeed to God's servants and the Truth they bear, but the blessing of fatal errors, falsehoods, and delusions we **must not bless**. Otherwise, we join our soul to their sins, transgressions, and iniquities; and, therefore, we incur their guilt and punishment.

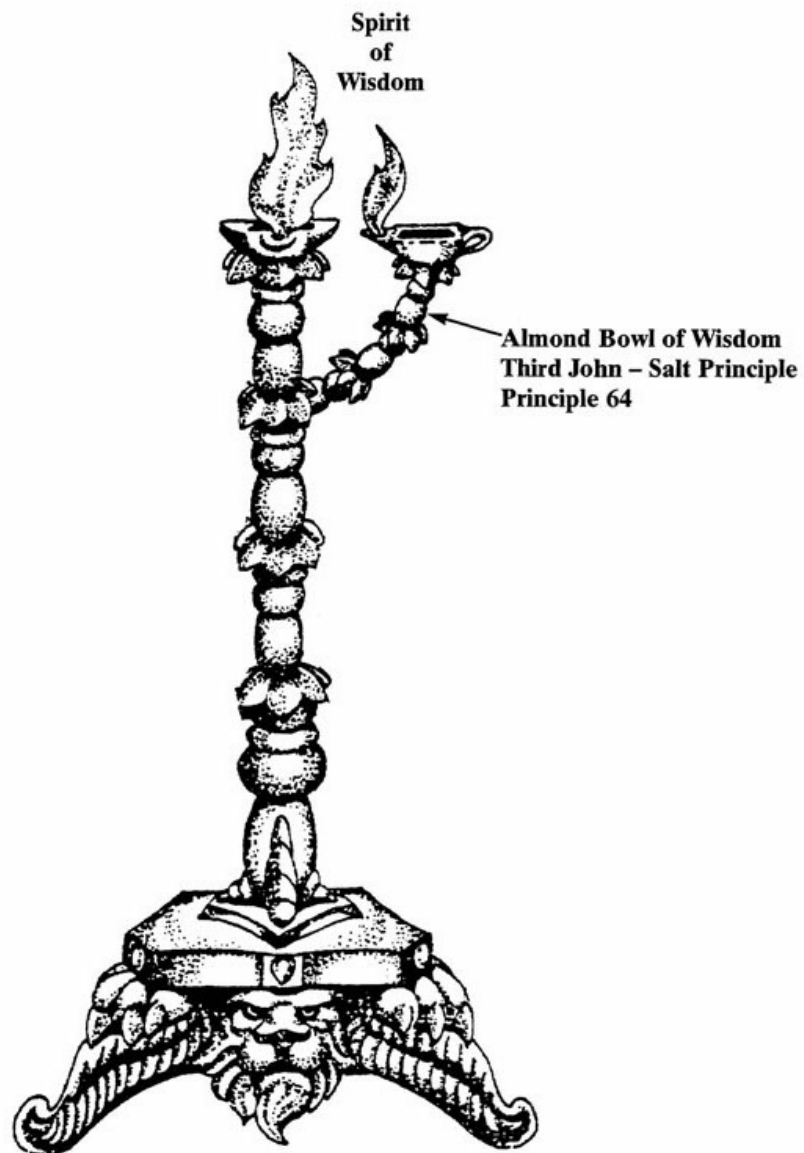
4. Truth Cries in Concluding Love

Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen (II John 1:12,13).

The aged Apostle, who some say was a hundred years old at this time, was still writing, traveling, and speaking for Christ's sake. He preferred to come in person and share the Truth and Love of Christ rather than write it. He sent greetings from the children of the elect lady's sister. What love and humility are heard through John's voice to the elect lady and her children.

The Crying Principle is a great and precious principle. It is the sound of the *Torah*-Truth through the voice, the tears, and the deeds of the righteous.

**The Epistle of Third John
A Book of Wisdom
Principle 64
Salt Principle**

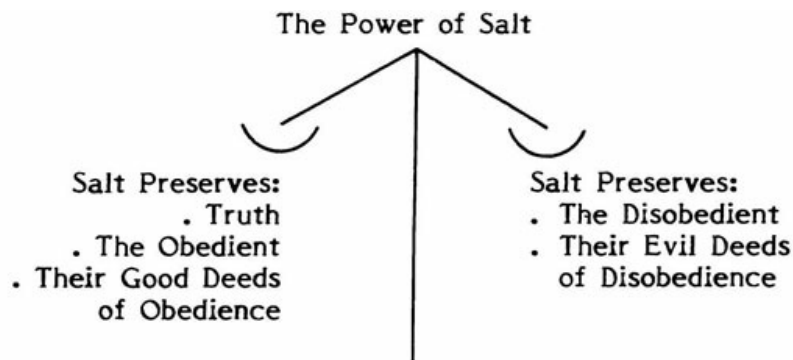


The sixty-fourth spiritual principle, represented by the third almond bowl of Wisdom on the third branch on the left-hand side of the Candlestick, which supports the Lamp of the Light of the Spirit of Wisdom of the LORD God, is found in the Book of the Epistle of Third John. This almond bowl of Wisdom reveals the **Salt Principle**.

All sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick also are found in the Book of Genesis, the book of the beginnings. Therefore, the **Salt Principle** on the LORD's Candlestick of Truth also is the sixty-fourth spiritual principle in the Book of Genesis.

But his wife looked back from behind him, and she became a **pillar of salt** (Genesis 19:26).

Salt in the natural realm is a white, crystalline substance used for seasoning and preserving food. God uses spiritual salt to preserve His good Truth, to preserve His obedient children, and to preserve their good deeds. God also uses spiritual salt to preserve the disobedient ones and their evil deeds.



When God was ready to destroy Sodom and Gomorrah for their great wickedness, He sent two angels to warn Lot, his wife, his sons-in-law, his sons, and his daughters to flee from these cities. Because of the cry of Truth against the evil deeds of these wicked sinners and because their guilt had waxed great before the LORD, the LORD commanded their immediate destruction. After leading Lot, his wife, and two unmarried daughters out of the city, the angel commanded Lot and his family **not to look back**.

Lot represents the carnal Christian who, although he knows the LORD and witnesses for Him, still places the material advantages and luxuries of the world above spiritual growth and personal relationship with the LORD and His saintly servants.

Lot sinned by putting material prosperity above spiritual prosperity. Consequently, Lot received his punishment by being separated from all his worldly possessions. He had to leave in Sodom the comfort and luxury of all he possessed. Moreover, he had to leave his sons-in-law, his married daughters, and his sons because they evidently did not believe God's prophetic message about the destruction of the city.

God forbade Lot and his family to look back to the possessions they had acquired in the city in which they never should have been. The fact that God prohibited Lot from carrying forth his possessions proves how defiled and corrupted they had become. Therefore, God purposed that Lot barely escape with his life. He was to leave **everything** else behind.

In defiant disobedience to the LORD's command, Lot's wife looked back. Consequently, she was miraculously transformed into a solid column of salt. She was made an everlasting monument to God's punishment upon the disobedient. Salt also is an emblem of the perpetuity of God's covenants because He preserves them with His eternal preserving Power.

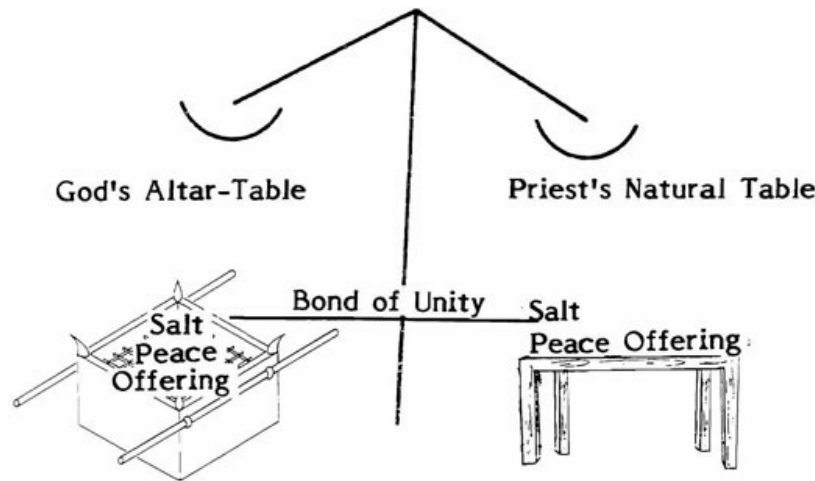
God commanded that salt was to accompany the Old Testament sacrifices as a symbol of His invisible Power and His imperishable Love for His people. The durability, fidelity, and purity of God's Love guarantees the fulfillment of His covenants.

And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer **the salt of the covenant of thy God** to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt (Leviticus 2:13).

The salt, which was added to the covenant sacrifices offered to God, also was a picture of making the food more tasty upon His Altar-table. Salt is an indispensable substance used to enhance the taste of food (Job 6:6).

All sacrifices in the Old Testament were seasoned with salt. The peace offerings were divided between God's

Altar-table and the table of the Priests.



God was the Host, and the Priests were His guests-; therefore, they were bound to each other in a unity of Love and Loyalty through the covenant of salt.

When the Host and His guests ate salt together, an inviolable bond was established. Through the covenant of salt, the Host assumed the responsibility to guard and protect His guests. The guests assumed the responsibility to submit willingly to the protective care of their Host.

Natural salt also has the power to preserve from decay; therefore, it represents unchangeableness. Because of the spiritual salt of Christ's immutable, changeless nature of Love and Loyalty to His Father, God's covenant in Christ is unchangeable. Decay causes a change in the composition of organic material, entering into it and taking over the original form so that it becomes a different structure. In some cases, when salt permeates all parts of organic matter, it preserves the nature of the substance, making it insusceptible to exterior, changing influences of decay. Hence, salt is separated, independent, and unaffected by the enemy of decay without.

Salt also is a symbol of the perpetual immutability of God's *Torah*-Truth. The salting of all sacrifices symbolized the permeating of the sacrifices with the Spirit of God's eternal, unalterable *Torah*-Truth and Love. It is by the spiritual salt of Christ's Spirit of unalterable *Torah*-Truth, Love, and Loyalty that God can use our efforts, deeds, and labours to keep the fires of Godliness burning brightly upon Earth. So, we never must allow the salt of Christ's unchangeable Love, Loyalty, and Fidelity to be missing in our sacrifices of worship to the LORD and our services for Him.

In the Old Testament covenant, it was a "must" for salt to accompany the sacrifices that were given over to God's fire upon His Altar-table. Therefore, when the fire converted the sacrifices into a sweet-smelling savour that arose upward to the nostrils of God, all the sweet-smelling savour was permeated with the salt of His Love, Loyalty, and Fidelity of the covenant. When Christ died on the Cross, as a whole burnt offering and as a peace offering, His sacrifice was a sweet-smelling savour unto the LORD because it was permeated with the salt of His Love, Loyalty, and Fidelity to His Father's Master Plan and Purposive Will. This teaches us that when we present ourselves as a living sacrifice to God we, too, must have Christ's salt of perpetual Love, Loyalty, and Fidelity, and the Holy Ghost fire to convert our time, energy, and strength into a sweet-smelling savour in the nostrils of God.

The salt of the covenant preserved God's sacrificial covenant, making it an immutable covenant.

All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: **it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee** (Numbers 18:19).

All the heave offerings that the children of Israel offered to the LORD were given to the priesthood by a covenant of salt as a mark of its permanence and perpetuity.

The LORD gave the kingdom to King David and his sons forever by a covenant of salt.

Ought ye not to know that the LORD God of Israel gave the **kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?** (II Chronicles 13:5).

The covenant of salt is a sacred, indissoluble covenant. God did not give David the kingdom according to His common way of disposing of kingdoms, but He gave the kingdom by the covenant of salt which was a perpetual, eternal covenant. Therefore, David's kingdom is an everlasting kingdom because it was established by a lasting covenant—a covenant made by a sacrifice which always was salted.

When our “tables” and our “kingdoms” are joined to God by the covenant of salt, they are safely guarded and protected by God. God had entered into a covenant of salt with David concerning the kingdom; therefore, David's son, Absalom, could not steal the kingdom from David because God was protecting it.

Jesus Christ taught that His Disciples are the salt of the earth.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men (Matthew 5: 13).

The Old Testament Prophets, who had gone before Jesus, were the preserving “salt” of Canaan's Land, but Jesus gave His Disciples a new sacrifice, that of Himself, and a new salt, that of His Love and Loyalty to His Father. Then He commanded them to go forth and salt the whole world with the Gospel of Truth. For this reason, He called them the “salt of the earth.” They had Christ's Truth and Christ's Love and Loyalty within themselves. Therefore, they possessed the powerful, spiritual substance that would save souls and, thereby, prevent the moral decay of those who received Christ as their Saviour.

How powerful is Christ's “salty Love and Truth!” In the beginning of Christ's new covenant of Christianity, there were only a few, weak Disciples. But they possessed the strength of Christ's new covenant of the Gospel Truth which was salted with Christ's Love, Loyalty, and resurrected Power.

Natural salt is powerful. When a small portion of salt is placed in something, it works faithfully and silently, diffusing its savour until the whole thing is permeated with its preserving presence.

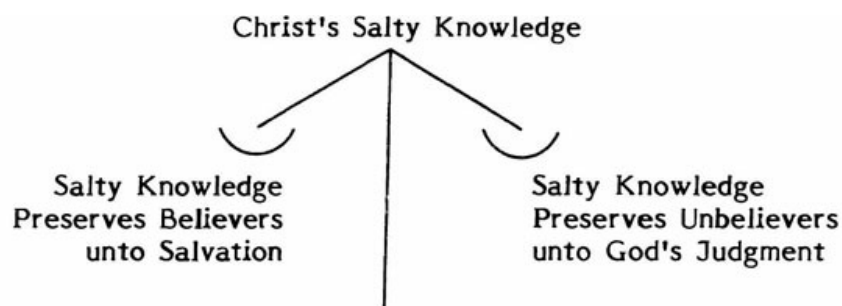
Likewise, Christ's “salty” Love and Truth are quick and powerful, faithfully diffusing their preserving Power until the salt reaches the heart and the will of those who receive it, preserving them from moral decay. Christ's salty Love and Truth cleanse the heart and preserve it from moral putrefaction.

Paul spoke of the “salty savour” found in the Knowledge of Christ.

Now thanks be unto God, which always causeth us to triumph in Christ, **and maketh manifest the savour of his knowledge by us in every place.** For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? (II Corinthians 2:14-16).

All learning and Knowledge are insipid outside of Christ's “salty Knowledge.” Christ's “salty Knowledge” is the only Knowledge that will preserve the heart from moral decay.

The “salty Knowledge” of the Gospel either preserves the believer unto salvation or preserves the unbeliever unto God's judgment.



The salty Knowledge of the Gospel is a savour of life unto life. But to those who are willingly ignorant and willfully obstinate, the salty Knowledge of Truth is a preserving savour of death unto death. Believers, because they have the preserving salt of Christ's Love and Loyalty to the Father, are the “salt of the earth.”

Christ's disciples are not called to attract people to themselves or to give Christ's Knowledge without personal possession of the salt of Christ's Love and Loyalty. But they are called to give Christ's “salty Knowledge” which will transform man's carnal taste into a spiritual desire for God's Word. Eating natural salt creates a thirst for water. Likewise, when we have been the recipient of the spiritual salt of Christ's Love and Loyalty, a thirst for the water of

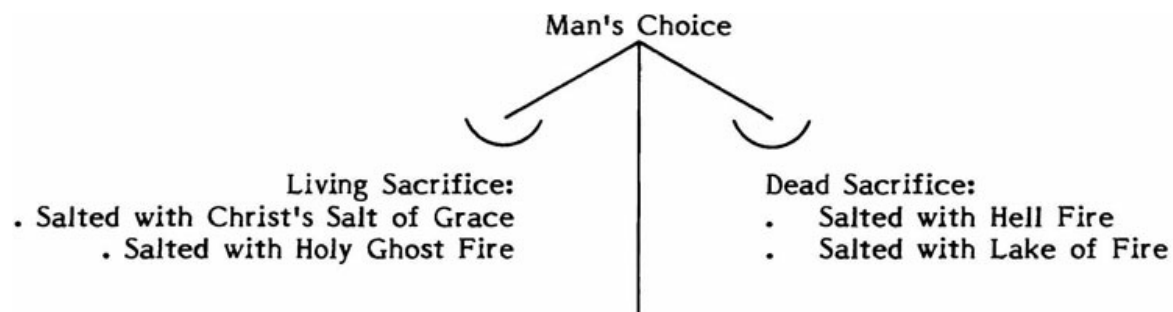
God's Word is created in our heart.

Christ's disciples are called to a world whose inhabitants are full of ignorance, darkness, misery, and woe, who are feeding on the unsavoury, moral decay of sensual, fleshly things. The only way we can penetrate their hearts is with Christ's "salty Knowledge" of the Gospel which, if they hear and receive it, will transform their taste by creating a thirst for the waters of Truth.

But if we, as Christ's disciples, have lost Christ's "salty" Love and Loyalty out of our personal relationship with Him, our message will be unsavoury. Without the salt of Christ's Love and Loyalty, we will find we are unprofitable in the furtherance of Christ's kingdom on earth.

For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another (Mark 9:49,50),

We **all** are going to be a sacrifice to God. We will be a living sacrifice salted with Christ's Grace of salvation and the purging fire of the Holy Ghost, or we will be a dead sacrifice, salted with Christ's Word of judgment and condemnation and the purging fire of hell and the lake of fire.



The salt of Christ's Love and Loyalty in His Grace preserves us unto salvation. The salt of the Holy Ghost fire purges the dross, the wood, hay, and stubble of our flesh, preserving us unto good, holy works for the LORD.

However, if we have lost our saltiness of Love and Loyalty to Christ, we are helpless within ourself to transform the carnal taste of human beings into a taste of delight and relish for Christ's *Torah*-Truth. That is why Jesus commands us to have salt in ourself.

When God cursed a piece of ground, He commanded it to be sowed with salt which would prevent any future growth of seeds on that particular piece of earth.

And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, **and sowed it with salt** (Judges 9:45).

The sowing of salt in a place was a means of ensuring its continual desolation. God warned Israel He would sow their land with salt and brimstone if they ceased to follow Him and if they turned to the idolatrous ways of the heathen.

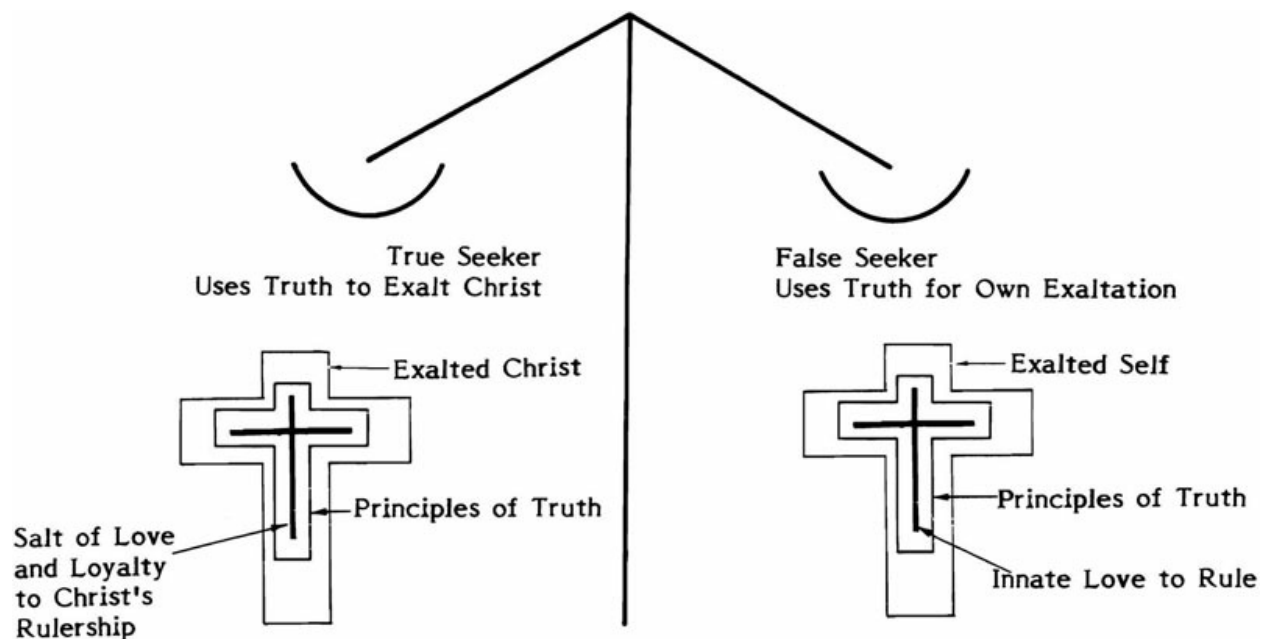
And that the whole land **thereof is brimstone, and salt**, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: (Deuteronomy 29:23).

God joined three things together in Israel, His natural bride: the books of Truth, the people, and the land. If Israel were to break this unity by failing to adhere to the salty Truth of God's blessing, God promised to sow her land with the salt of His judgment.

God's salty Love and Loyalty to His Truth make Him faithful to bless or punish according to man's choice to obey or disobey. Thus, we will receive God's salty Truth either in blessing or in judgment. The choice is ours. Jesus told us to have salt in ourself. Christ's salty Truth has Power to subdue and mortify our carnal flesh, rendering it fruitless. Our corrupt dispositions are rendered fruitless by Christ's salty Truth; and so is everything else within us that tends to moral putrefaction which is so offensive to God.

As God's servants, we can give others only the theoretical principles of spiritual Truth. If our listeners do not personally pray and seek Christ's salt of Love and Loyalty to the Truth, they will join the Knowledge of Truth to their own proud ambitions and usurp Christ's place as the Sovereign Governor and Guide of His Truth.

Consequently, they never will be led to empirical Knowledge of moral development. God's whole purpose in giving us Knowledge of the Truth is for us to learn to practice the moral principles of Truth and, thereby, become a doer of Truth.

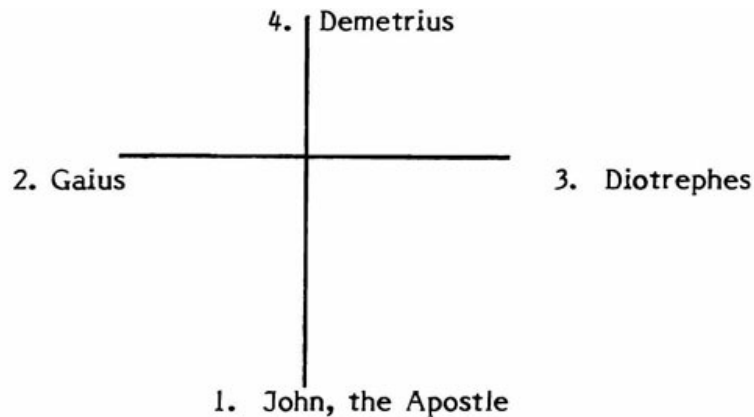


It is possible for another person to give us the theoretical Knowledge of Christ's divine principles of Truth. However, we must seek the salt of the Truth in order to join our will to Christ's Love and Loyalty that make us thirst to do the Father's Will. If we fail to lay hold of Christ's salt of Love and Loyalty to the Father's Will, we will want to rule over others instead of desiring to be ruled over by Christ Jesus.

Let your speech be always with grace, **seasoned with salt**, that ye may know how ye ought to answer every man (Colossians 4:6).

Paul admonished us to let our speech, which is an expression of our thoughts and feelings, be seasoned with the salt of Truth. If our conversation is flavoured and made savoury with the salt of our love, loyalty, zest, and zeal for Christ, it will give us the Wisdom we need to answer the other person in order to meet his spiritual needs. Those who taste Christ's salt in our conversation will be filled with thirst to hear more of Christ's Truth, or they will hate to hear anything of the Truth. Jesus always taught His Disciples that, when others were repulsed by their salt of Truth, they were to shake the dust off their feet, as a witness against them, and look for others who would receive the Truth. Hence, salt in our speech surely will govern and guide us in how to instruct others.

The word **salt** is not mentioned in the Third Epistle of John. Nevertheless, the Principle of "Salty Truth" can be seen working in the lives of four important persons noted in this Book. By their salt or loyalty to Christ, three of them serve as instructive examples to teach us what to be like; by his lack of salt or loyalty to Christ, the other person is an instructive example to teach us what **not** to be like. The Apostle John, Gaius, and Demetrius were filled with Christ's Truth and His "salty Love" and Loyalty to the Father; therefore, they instruct us, by their behaviour, what to be like. Diotrophes, who was completely lacking in Christ's salt of Love and Loyalty to the Father's Will, instructs us what **not** to be Like.



The Apostle John was noted for the Love and Truth he received from Jesus Christ. Gaius was noted for accepting, loving, and walking in the Truth he had received from the aged Apostle. Diotrephes was noted for his proud ambition to be a royal dictator over God's house. Demetrius was noted for his good testimony of Love and Loyalty to the Truth, both within the church and without the church.

Gaius and Diotrephes, both of whom were leaders in Christ's church, were diametrically different in character and nature. One had Christ's "salt of Love" and Loyalty, and one did not. Gaius and Diotrephes depict the contrasting characteristics found in Lot and his wife. Gaius was like Lot, who possessed the salt covenant of Christ's Love and Loyalty to the Father's Truth. Diotrephes was like Lot's wife, who possessed no love or loyalty to Christ's Truth. Therefore, they were not preserved from their decaying disobedience of the Truth. However, first let us consider the aged Apostle.

1. John, the Apostle

By calling himself the "Elder," John proclaimed that he exceeded others in the church by age, rank, authority, and position. In every way, John was superior to those in the church. As one of Christ's original Apostles, he had been instructed personally by Jesus Christ in God's principles of Truth in his spiritual education. John, who had lived long and suffered much for Christ's sake and the Truth's sake, was mature in his moral development.

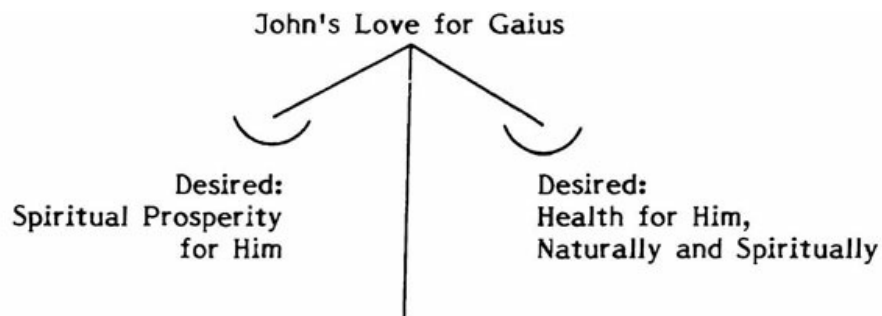
John's love for the Truth proves the depth and heights of both His theoretical Knowledge of the Truth and his empirical Knowledge of the Truth. And because of the love John had for the Truth, he had a special love for those who also loved the Truth and walked in the Truth.

The elder unto the wellbeloved Gaius, whom I love in the truth (III John 1:1).

Those who love the Truth will love others who love the Truth.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth (III John 1:2).

John's desires for Gaius' prosperity and health proved his great spiritual love for Gaius.



The Hebrew root word for *prosper* is *yaw-tab*, meaning to make well, sound, beautiful, happy, successful, right,

use aright, benefit, make better, be content, diligent, dress, goodness, show kindness, and make sweet.

The meaning of John's class of prosperity is a description of a spiritually mature Christian who is putting Christ first in his life. God would have us to be well, sound, and whole spiritually. God desires that we be happy, and the only way we can be happy is to be content with His Headship, His governance of our life, both in pleasure and pain. By benefiting from our experiences of pleasure and pain and by using them aright, we can become a better Christian. God would have us to be diligent about our spiritual dress, by putting on Christ, the new man, and by putting on the Bride's white linen dress which consists of the good, righteous deeds she does according to God's Purposive Will. Then, we will be good and sweet, showing forth the kindness of Christ. What wealth of Truth is contained in John's desire for Gaius to prosper. The Truth of John's spiritual prosperity is diametrically opposite to the philosophy of "material prosperity" now being taught by some Christian groups.

John's love for Gaius also desired that he be in health. The Hebrew root word for *health* is *khaw-zak*, meaning to fasten upon, to be strong, courageous, strengthen, cure, help, repair, fortify, obstinate, to bind, behave self, valiantly, and to withstand. The multiplicity of meanings of the Hebrew word for *health* describes a person's healthy state in both the natural and spiritual realms.

John's love for Gaius desired the highest good for him both spiritually and naturally. John's deepest joy was to know that his children were walking in the Truth he had taught them.

I have no greater joy than to hear that my children walk in truth (III John 1:4).

The greatest delight we can experience, next to knowing and loving the Truth for ourself, is to share the Truth with others and watch them grow in the Truth and in love for it. This was the Apostle John's experience with his spiritual children.

In John's conclusion of his Third Epistle, he showed his love and humility toward all those in Gaius' church.

I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face.

Peace be to thee. Our friends salute thee. Greet the friends by name (III John 1:13-14).

John esteemed that it was better to say some spiritual things face to face, instead of writing them. We will not know until eternity whether John had gentle reminders of the Truth or strong rebukes in mind concerning things they needed to crucify in their flesh. John's love and humility encompassed everyone in Gaius' church. He sent peace and salutations to all, desiring that each one be greeted by name in his stead.

This brings us to the second and third persons mentioned in the Third Epistle of John: Gaius and Diotrephes. These two men were diametrically different. Gaius possessed the "salt" of Christ's Love and Loyalty, but Diotrephes had replaced Christ's "salt" of Love and Loyalty to the Truth with a love for his own proud ambition to be the greatest in the church. Let us look, first, at what John said about Gaius.

2. Gaius

This short Epistle of Third John discloses a fivefold revelation about Gaius.

a. Gaius was Wellbeloved

The elder unto the **wellbeloved Gaius**, whom I love in the truth (III John 1:1).

Gaius was dearly loved by the LORD, by John, and by all those who loved the Truth.

b. Gaius Possessed the Truth Within

For I rejoiced greatly, when the brethren came and testified of **the truth that is in thee**, even as thou walkest in the truth (III John 1:3).

The precious Truth that was in Gaius shone with so much brightness and splendour that it was spiritually visible to the brethren who bore witness of it to the aged Apostle.

c. Gaius Walked in the Truth

For I rejoiced greatly, when the brethren came and testified of **the truth** that is in thee, **even as thou walkest** in the truth (III John 1:3).

Gaius walked in the Truth by practicing the Truth in his moral development. Gaius, in his sincerity and in his “salty” Love and Loyalty to God, showed forth his devotedness to God by his deeds of love to God’s creatures.

d. Gaius Worked Faithfully in Christ’s Kingdom

Beloved, **thou doest faithfully whatsoever thou doest to the brethren**, and to strangers; (III John 1:5).

Gaius worked faithfully, performing deeds of Truth, both to the brethren and to strangers. Gaius was hospitable to the brethren in his own church and to the brethren who were strangers from afar. Whatever work Gaius did, he did it faithfully as a servant of Christ Jesus. John’s commendation of Gaius’ good works were for the purpose of encouraging him to continue therein, not for the purpose of making him proud. A true servant of Christ who is filled with Christ’s “salty” Truth, within, always gives back to Christ whatever glorious commendations he receives.

e. Gaius’ Deeds of Love

Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name’s sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth (III John 1:6-8).

Gaius’ deeds of love were witnessed by his spiritual family, his brethren in his local church, and the brethren who were strangers from other churches. Gaius helped visiting brethren on their journey by giving them gifts of food, clothing, or money, or whatever their needs were, so they could continue carrying on their work for the blessed Gospel of Christ. These were true ministers who had gone forth for Christ’s Name’s sake, taking nothing from the Gentiles or the heathens whom they desired to convert to Christ.

God always has purposed that the Gospel should be supported by His own people. Christ’s people are to be fellow-helpers to the Truth. By his spiritual character within and his godly behaviour without, Gaius proved he possessed the perpetual, preserving, treasure of “salt” in Christ’s Truth.

This brings us to the third person mentioned in Third John, Diotrephes, who was diametrically opposite to Gaius.

3. Diotrephes

In Gaius, a New Testament believer, we see the same characteristics depicted in the Old Testament by Lot, who loyally obeyed the salt covenant of Truth. But in Diotrephes, we see the same carnal nature and characteristics present in Lot’s wife, who is a memorial in salt of all those who disobey the Truth. Just as God preserved Lot’s wife in a pillar of salt as a memorial of her disobedience, so also has He preserved Diotrephes in His “salty” Word as a memorial of his disobedience.

John rebuked Diotrephes for his love for preeminence, for his rejection of John’s written Epistles and his prating against John, for his refusal to receive the brethren, for rejecting Christ’s true brethren, and for his casting forth of those who received the brethren.

I wrote unto the church: but **Diotrephes**, who **loveth to have the preeminence** among them, **receiveth us not**. Wherefore, if I come, I will remember his deeds which he doeth, **prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church**. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God (III John 1:9-11).

Diotrephes had lost the savour of the “salt” of the Truth. It is possible to “heal” the unsavoury taste of food by putting salt in it. But if the salt itself becomes unsavoury, there is no cure for it. If a person has replaced the savouriness of Christ’s “salt” of Love and Loyalty in exalting the Truth with his own unsavoury, proud ambition to exalt himself, there is no cure for him. This is what Judas Iscariot did, what Cain did, and what Esau did. And because, according to God’s own Word, they never repented, they became “salt pillars” or memorials of disobedience.

a. Diotrephes Loved Preeminence

Diotrephes loved to excel and to surpass others in power and authority, including the aged Apostle John.

Diotrephes' unsavoury love caused him to strive to attain the unfavourable, fleeting fame of this world. He desired to be advanced to a position above that of the Apostle John, Jesus' own personally appointed Apostle. What unparalleled ignorance and blindness! Diotrephes' lofty striving reveals that he had lost the savoury "salt" of Christ's Love and Loyalty and had replaced it with his own self-love.

b. Diotrephes Rejected the Epistles of John

Diotrephes refused to believe and to use John's written Epistles as the divinely inspired Word of God; therefore, he cast them out and discarded them as worthless and useless. What unmatched and unequaled proud audacity! Diotrephes cast out the books of Understanding, Knowledge, and Wisdom from God's Candlestick that helped to support the Lamp of the Light of the Spirit of Wisdom of the LORD's Holy Name. Diotrephes did not receive the Truth from the one who had lived so close to the LORD Jesus Christ, the one who had leaned upon the LORD's bosom, and the one who had lived so long in sacrificial Love and Loyalty to Jesus Christ.

What a glorious privilege it would have been for anyone to converse with the Apostle John, asking and receiving many glorious personal facts about Jesus Christ that would have given him increased learning in his spiritual education and in his moral development. The Apostle John was especially loved by Jesus Christ, but he was especially hated by Diotrephes, who was an unsavoury, "salty" memorial pillar of disobedience.

c. Diotrephes Maliciously Prated Against John

In his deep-seated hatred against John, for the Truth's sake, Diotrephes idly chattered and foolishly talked against John. Diotrephes' hostile feelings toward John caused him to wish ill toward John and to delight in making him suffer by rejecting Christ's Words of Truth that had been given through him. Moreover, Diotrephes' proud discontent did not stop with John. He did not receive others of the ministerial brethren who had received more Truth than he.

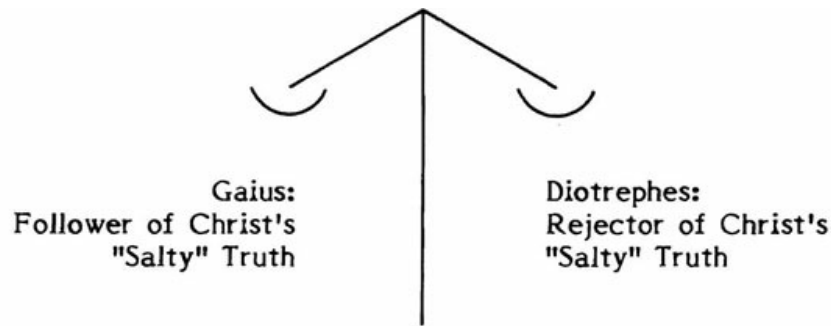
d. Diotrephes Rejected Christ's True Brethren

Diotrephes held a position of leadership in a particular early church. However, instead of using his position to exalt the Gospel of Christ, he used his superior fleshly power to tower over the church. Not only did he cease to grow spiritually himself, but he also caused the church to suffer by refusing to allow it to grow in Grace and Knowledge of Christ's "salty" Truth, given through His true servants.

e. Diotrephes Forbade the Church to Receive the Brethren

Those who did receive the true ministers of Christ were cast out from the church by Diotrephes. Diotrephes was totally disobedient to God's "salty" words of Truth. Through the Apostle John, God had said for the church to love the brethren and be fellow helpers of God's ministers. But Diotrephes, in flagrant rebellion, forbade the church to receive the true brethren, and he cast out those who fellowshiped the true brethren. Those who disobeyed his command by rendering hospitality to the brethren, were also cast out of the church by him. Although it was God's church, Diotrephes gave restraining, negative commands of hate which were contrary to God's unbridled, positive Commands of Love.

Thus, Diotrephes, the follower of evil, stood in direct opposition to Gaius who was a follower of Christ's good Truth with Christ's perpetual, salt covenant of Loyalty and Love.



We cannot remove God's salt from His eternal covenant in Christ. But we can choose either to be an obedient pillar of salt, as an eternal witness to the Truth, or to be a disobedient pillar of salt, as an eternal witness of our rebellion.

This brings us to the fourth person mentioned in the Book of Third John, Demetrius.

4. Demetrius had a Good Report of All Men

Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true (III John 1:12).

Demetrius, a disciple of Christ, had a high reputation within the church and outside the church. John bore record of Demetrius' conformity to the "salty" Truth by recording his Love and Loyalty to Christ through the good works he did. Demetrius was a transparently real follower of Christ's "salty" Truth.

It was obvious to the aged Apostle, to the believers in the church, and to the non-believers in the world that the "salt" of Truth had worked in the field of corruptions in Demetrius' old heart, rendering its fleshly corruptions fruitless. Yet, Christ's "salty" Truth made him fruitful in Christ's Love, Joy, and Peace.

Christ's "salty" Truth had worked within Demetrius, giving him an efficient and effective testimony to all men in general. Demetrius' testimony was strong and healthy in Christ's Love and Loyalty which produced favourable and beneficial results. Demetrius' testimony was fresh, unspoiled and uncontaminated by Diotrephes' pride which loved to rule and reign over God's house. Demetrius' testimony is of particular importance because it allows us to see that he had overcome Diotrephes' malicious prating against the blessed Apostle John. God's "salty" Truth within Demetrius had preserved him from Diotrephes' treachery against God's Truth and against John, the LORD's great servant of the Truth.

The "salty" Truth made Demetrius morally sound, virtuous, and of an excellent spirit. What a blessing it is for a true servant of God to see his spiritual children preserved by God's "salty" Truth from the treacherous falsehoods of those who walk in error and who rule in proud dominion over others.

Those who are bound to Christ Jesus, the eternal King by God's covenant of salt, are required to have love, fidelity, and peace toward God, and an imperishable savour toward one another. Therefore, we must let our conversation with one another abound in the fresh, spiritual Wisdom of Christ. Let all corrupt communication be sown with Christ's "salt" so our conversation might cease to produce hate and disharmony. Since all things that are offensive to God are going to be salted with fire by Him in eternity, let us beseech Christ Jesus to "salt" us now with His Truth so our fleshly corruptions might be mortified and crucified. Let us not be like the rich man who, because he ignored God's "salty" Truth, was salted with God's fire in hell, where he begged Abraham for one drop of spiritual water. Let us be salted with God's refining fire of the Holy Ghost, now, and let us beseech Christ for His great rivers of spiritual Truth.

When God called the nation of Israel, He salted her as a living sacrifice or as a Jiving Bride unto Himself. It was an ancient custom to rub children with salt at their birth as a demonstration of consecrating and dedicating them to God as Jiving sacrifices and to harden and to strengthen the muscles of their bodies. After salting the newborn child, the mother tightly swathed the child's body in clothes for seven days. These swaddling bands were replaced every seven days until the fortieth day, when the child was taken to the Temple and dedicated to the LORD.

And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee

when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live (Ezekiel 16:4-6).

When Israel was a newborn, infant nation in Egypt, neglected and deprived of all attentions necessary for its survival, God had compassion and ministered unto him. Israel's birth as a tiny, infant nation took place in a state of helpless slavery; therefore, Israel would have perished without God's interfering Mercy and Grace. God washed Israel in the blood of the Lamb; He used the death angel to cut Israel's navel cord. And on Israel's birth night, God salted the tiny nation with the salt of His covenant to Abraham, Isaac, and Jacob. God also washed Israel in water at the Red Sea.

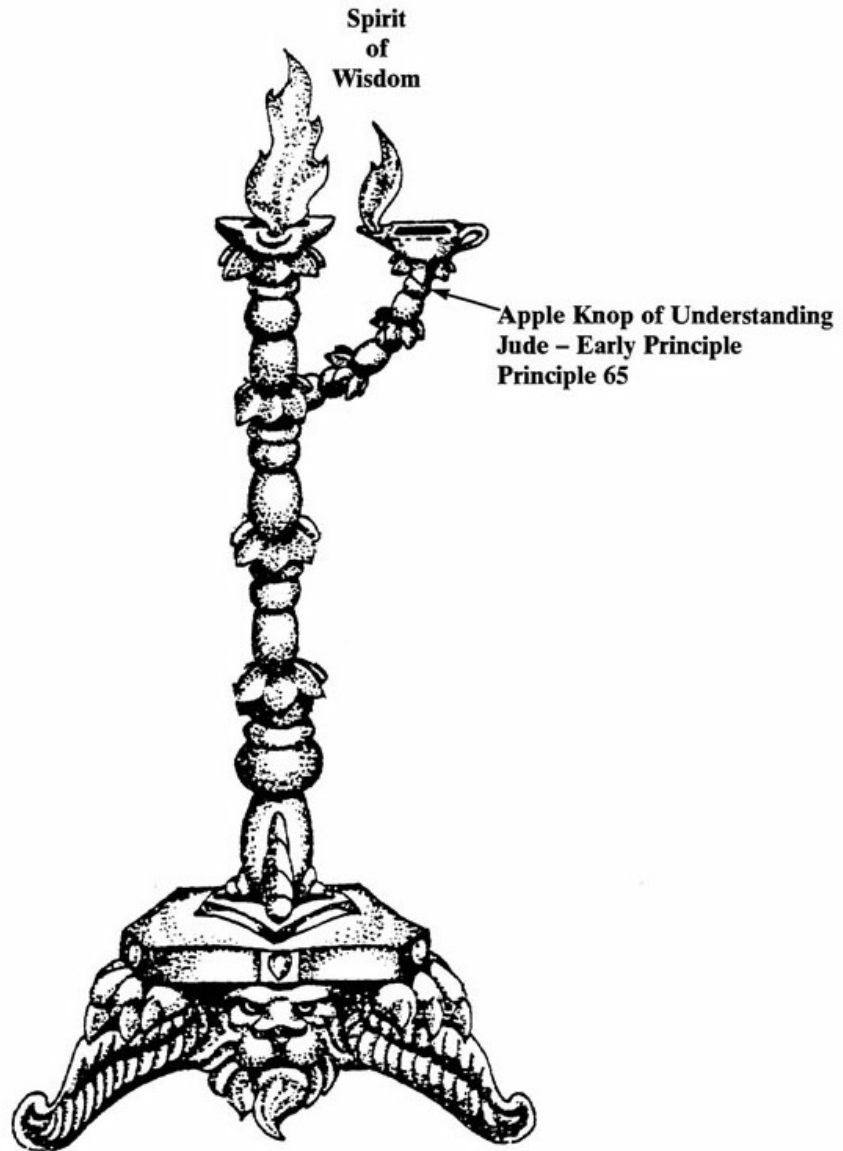
It was God's Mercy and Grace that designated life for Israel as a tiny, newborn nation when Israel was doomed to death in Egypt. All things live when God commands them to live. God looked upon Israel with kindness and tender affection, pitying them and setting His Love upon them. God spread over them His espousal skirt of the cloud and fire, protecting them from the heat of the day and the cold chill of the night until He had brought them to Canaan's Land.

God will do the same for us if we will allow Him to cut the navel cord that ties us to the "food" of our "Egypt," the world, and, if we allow Him to salt us with Christ's Love and Loyalty to His Master Plan and Purposive Will.

If we are truly wise, we will follow the examples of the "salty," righteous obedience depicted by the life of Lot in the Old Testament and by the lives of the Apostle John, Gaius, and Demetrius in the New Testament. All these men were living pillars of salt, for they were obedient witnesses of God's great Truth.

May none be so unwise as to become dead pillars of salt like Lot's wife and Diotrephes who are memorials of God's judgment upon the disobedient.

Jude
A Book of Understanding
Principle 65
Early Principle

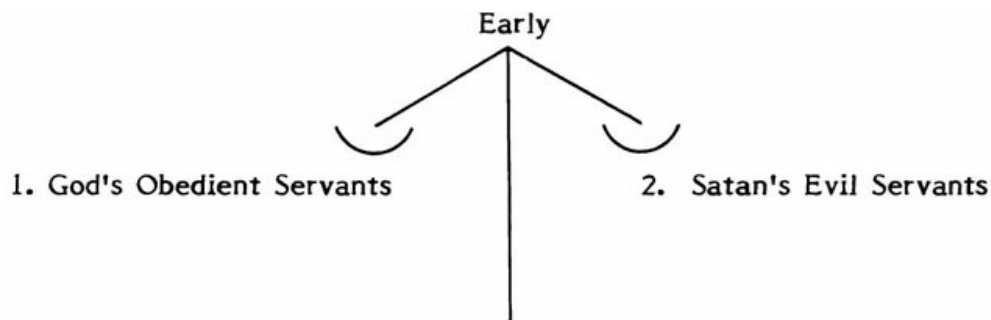


The sixty-fifth spiritual principle, represented by the third knop or apple of Understanding on the third branch on the left-hand side of the Candlestick, which supports the Lamp of the Light of the Spirit of Wisdom of the LORD God, is found in the Book of Jude. This knop of apple Understanding reveals the **Early Principle**.

All sixty-six principles portrayed by the bowls, knops and flowers on the Candlestick also are found in the Book of Genesis, the book of the beginnings. Therefore, the **Early Principle** on the LORD's Candlestick of Truth also is the sixty-fifth spiritual principle in the Book of Genesis.

And Abraham gat up early in the morning to the place where he stood before the LORD: (Genesis 19:27).

The Hebrew word for *early* is *shaw-kam*, meaning to incline the shoulder to a burden, to load up, to start early in the morning, arise, get oneself up, rise up early. God's good servants always have risen up early, literally or figuratively, to do God's will, and Satan's evil servants always have risen up early to hinder God's kingdom.



Let us study, first, about some of God's obedient servants in the Old Testament who practiced the Early Principle.

1. God's Obedient Servants Who Rose Up Early to Do God's Will

• Abraham Rose Up Early

Abraham is a classic example of an obedient, faithful servant of God.

And Abraham gat up early in the morning to the place where he stood before the LORD: (Genesis 19:27).

In chapter eighteen of Genesis, Abraham had interceded greatly for God to spare the cities of Sodom and Gomorrah, but to no avail, because God could not find even ten righteous souls in Sodom and Gomorrah. Therefore, He rained down destructive fire and brimstone upon these wicked cities.

The LORD departed from Abraham without revealing the outcome of Sodom and Gomorrah to him. So Abraham arose early in the morning and returned to the place in which the LORD had stood with him while he had prayed because he wanted to see what righteous verdict God had decreed upon Sodom and Gomorrah. In the place of Abraham's prayer and intercession, he beheld God's righteous judgment upon the disobedient sinners of Sodom and Gomorrah. It is also in the place we have prayed and interceded that we learn to bless the LORD, the true, just Judge, with praise and thanksgiving for His righteous verdicts in our own life and in the lives of others.

When Abraham returned to the place of his intercession, he viewed the disaster of Sodom and Gomorrah. At this point, Abraham was unknowledgeable of the fate of Lot and his family. Yet Abraham stood up early in the morning to thank God for the light of a new day and for the Light of the LORD's justice as a just Judge. The fusion of the sulphur and the scorching fire that God had rained down from heaven created a thick column of smoke, resembling the smoke of a furnace. With compassionate eyes, Abraham gazed upon the dismal disaster created by God's divine decree upon the wicked sinners, and he gave thanks and praise unto the LORD, the just Judge.

Likewise, at the end of the tribulation period, when the overcoming saints in heaven see the great smoke of God's judgment rising up from old Jerusalem, they will praise God's justice and righteousness for judging the spiritual harlot who had rejected her true Messiah, the LORD Jesus Christ, and had received the Antichrist as her messiah (Revelation 19:1-6).

It takes some degree of spiritual growth in our spiritual education and moral development to be able to praise and thank God from our heart for the smoke of judgment in our own life and in the lives of others.

Abraham was the “hub” of the wheel of righteous, early risers. In obedience to God’s command to him, Abraham also rose up early to cast out Hagar, his secondary wife, and Ishmael, his son.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba (Genesis 21:14).

After Abraham’s miracle-son, Isaac, grew and was weaned, God commanded Abraham to cast out the bondwoman and her son. God does not call Hagar Abraham’s “wife” because God never was a party to their marriage. Although it was a painful and grievous thing to Abraham, he rose up early to separate himself from his son Ishmael, who was persecuting and scorning Isaac, who was called and anointed to be the progenitor of the Messiah according to the flesh. It was impossible for Isaac, the spiritual one, to dwell with Ishmael, the persecutor and scorners. After Ishmael was cast out, it was clear that the whole future of Abraham’s house rested on the recently weaned little Isaac. And at this special time, Abraham, an old man, was depending completely on the newly weaned little Isaac for the future growth of his household.

Later, God came and said, “Offer up your only son to me,” which required a new surrender and a new dependence upon God. God did this to tempt or prove Abraham.

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And **Abraham rose up early in the morning**, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him (Genesis 22:1-3).

The Hebrew root word for *tempt* is *naw-saw*, which is related to a family of Hebrew words meaning moving on, flinging away, to raise up, all of them having the concept of bringing something to a further and higher position. So *naw-saw* means to test something by giving it something to do which, up to now, it has not proven it possesses the ability to accomplish what it has been asked to do. So every test from God is moving a step forward and higher in our moral development.

A test is the strengthening of the moral force that one already possesses, but which has not been proven in this further, higher realm. Thus, our moral and spiritual forces are strengthened and empowered with each test of life until God can bring us to the furthest and highest test which is the giving up of the one to whom our whole soul clings, the one to whom the meaning of our life is attached, in order that the Bridegroom, Jesus Christ, can be “all in all” to us.

Abraham’s desire to have a more intimate spiritual union with God caused him to rise up early in the morning in order to offer to God his only son to whom Abraham’s whole soul was joined and upon whom his whole future household seemed to depend.

So Abraham rose up early to give the world the greatest instructive example, next to Jesus Christ Himself, by offering his precious treasure to the LORD. Abraham was willing to sacrifice his son, and his son was willing to be sacrificed. Through this display of early obedience, they both were brought to the highest point of intimate spiritual relationship with the LORD. It is evident why God chose Abraham to be the Father of the Bride’s message. He always willingly rose up early to obey the LORD. When God saw Abraham’s willingness to offer Isaac, He stayed Abraham’s hand from slaying him because God’s command was only a test for Abraham in order to bring him further and higher in his spiritual education and moral development.

• **Jacob Rose Up Early**

Abraham had taught his grandson Jacob about the importance of practicing the Early Principle. Later, in Jacob’s life, when Isaac and Rebekah sent him to Padan-aram to take a wife from the blood relatives, Jacob tarried all night in a place he later called Bethel. While Jacob was asleep in Bethel, the LORD appeared to him, telling him He would bless his seed and multiply them. Eventually, Jacob’s seed would be the roots of the tree of the house of Israel.

House of Israel

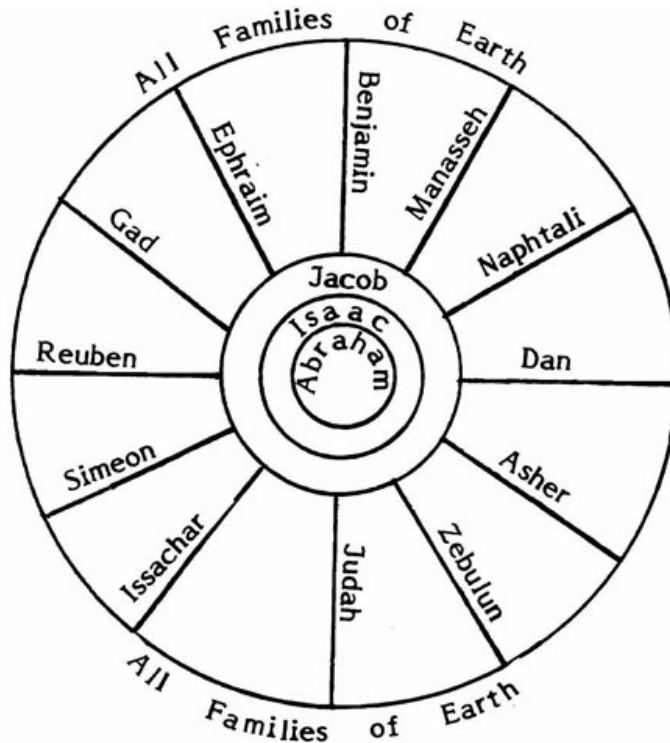


Twelve Tribes Roots of House of Israel

God promised to guard and protect Jacob in every place. Therefore, **Jacob rose up early** in the morning, took a memorial stone for an altar, poured oil upon it, and made a covenant with God. Previously, on two separate occasions, Abraham had risen up early, once to surrender his son Ishmael and once to surrender his son Isaac to the LORD. Now Abraham's **grandson**, Jacob, rose up early to surrender the care and keeping of **himself** unto the LORD.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it (Genesis 28:18).

Jacob poured out oil upon his rock-altar as a demonstration of committing to God his health and well-being in his continued existence. God promised to bless all the families of earth through Jacob's seed.



Jacob rose up early to worship the LORD and humbly to dedicate himself into God's care and keeping. The LORD is the only One with the omniscience and the omnipotence to perform that which He has promised.

- **Moses Rose Up Early**

Moses is another good example of one who rose up early to obey God.

And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; **and Moses rose up early in the morning**, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone (Exodus 34:1-4).

While Moses was up on Mount Sinai, receiving the first set of commandments from the LORD, Israel was down in the valley below, making an idolatrous golden calf. When the LORD informed Moses of Israel's aberration from the living God, Moses hastened down the mount and broke the first tables, making a demonstration of Israel's breaking of God's moral Law. Then, Moses dealt with the wicked offenders.

Before Israel could be restored, as a nation, to her direct, intimate relationship with the LORD, she had to meet the condition by again receiving God's moral Law again in her midst as her mediating, moral Governor and Guide. Since Israel had broken God's moral Law, it was up to her to present God with new, clean stones and to beg God to write the old Law afresh and anew upon the new stones.

God neither modifies nor reforms His moral Law to suit man's sinful weaknesses and failures. God waits for our repentance and reformation. Then He gives us His same undiminished and untarnished Law. When we allow Jesus Christ to cleanse and to purify our heart with His blood, fire, and water, the LORD writes His moral Law upon the fleshly tables of our heart.

Moses was so desirous to receive the LORD's moral revelation of His standard of holiness that he rose up early in the morning, with great expectancy and anticipation, and went up again to receive the Law. If we rise up early-in our youth and in the dark situations and circumstances of our life-God will be there to give His moral revelations of His precious Truth.

- **Joshua Rose Up Early**

Joshua conquered the enemies in Canaan's Land by rising up early, according to God's Purposive Will.

And **Joshua arose early in the morning**, and the priests took up the ark of the LORD (Joshua 6:12).

And it came to pass on the seventh day, **that they rose early about the dawning of the day**, and compassed the city after the same manner seven times: only on that day they compassed the city seven times (Joshua 6:15).

The miraculous manner in which Jericho was conquered was an instructive example to Israel to teach her that God was with her in a special way as her Husbandman-Bridegroom and that not by her own strength would she conquer the land. God commanded Israel to rise up early in the morning for six days and make a daily, silent circuit around the city of Jericho. God's purpose was to strike terror in the hearts of the inhabitants of Jericho, giving them an opportunity to repent and return to God.

On the dawning of the seventh day, Israel again rose up early. On the previous six days, they had marched around the city once each day; but on the seventh day they were to encompass the city seven times, making a total of thirteen times. Thirteen is the number of the Bride and the Bridegroom. Six is the number of the Bride, the incomplete one; seven is the number of the Bridegroom, the perfect, complete One, the LORD Jesus Christ. After making thirteen circuits of the city, the priests blew their horns, the people shouted, and the LORD sent an earthquake which caused the walls of the city of Jericho to fall down.

So Israel rose up early for seven days to give silent prayer and thanksgivings to God as they marched around the city of Jericho. Then at the end of their thirteenth circuit around the city, they shouted praises and thanksgivings which God heard and honoured by giving them the victory.

When there is an enemy to be overcome in our life, we need to rise up early with silent prayers of praise and thanksgiving and with noisy shouts of praise and thanksgiving. Then God performs the necessary miracle and gives us the victory.

Although Israel triumphed in the battle of Jericho, Achan "the troubler" committed a trespass in Israel. So God withdrew His miraculous help, and Israel was sadly smitten in her next battle, which was at Ai.

So **Joshua rose up early in the morning**, and brought Israel by their tribes; and the tribe of Judah was taken: (Joshua 7:16).

Because Jericho was the first battle in Canaan's Land, Joshua had dedicated all the spoil unto the LORD as the firstfruits of victory in the land. All Israel knew the firstfruits always belonged to the LORD. Yet greedy Achan stole a beautiful garment, a wedge of silver, and a wedge of gold from God's firstfruits. Because God withdrew His divine, miraculous help from Israel at Ai, Joshua rose up early in the morning to search out the thief who was responsible for their defeat. Achan had committed such a scandalous act of immorality in Israel's camp that he came under God's judgment of death. So Achan was removed to the Valley of Achor to be stoned. So many stones were used to kill Achan that he was buried under a great heap of them. The heap of stones was a monument to his disgraceful sin; and, his judgment of death was a deterrent to others who might be tempted to follow in his trespassing footsteps.

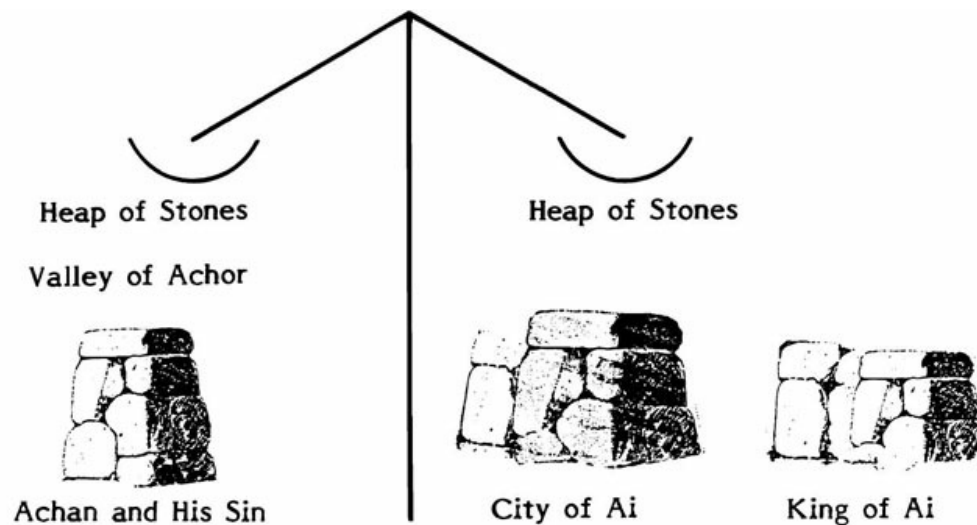
When sin was put away in Israel, God's miraculous Power returned to help them.

And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.... And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were Hethites in ambush against him behind the city.... And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it unto thine hand. And Joshua stretched out the spear that he had in his hand toward the city (Joshua 8:10,14, 18).

Joshua and his army could not accomplish the defeat of the enemy when there was sin in the camp; but they were able to accomplish their goal of gaining the victory over their enemies once sin had been abolished from the camp. Joshua and the people were halted in their possession of Canaan's Land as long as Achan's sin remained in the camp.

But, once Achan's sin was put away, Joshua took the city of Ai. In accordance with the LORD's divine direction and guidance, Joshua burned the city to the ground, making it a heap. He also slew the King of Ai and raised up a heap of stones over his grave as a witness that the city and its ruler had been taken after Achan and his sin had been

buried under a heap of stones.

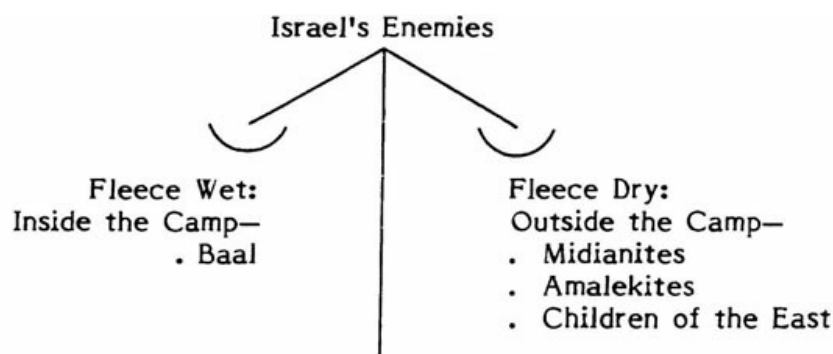


This also is an instructive example to us. If we put sin away from our heart and life, as we stride forward in our spiritual education and moral development, we will gain a double portion of victory over our personal “Ai” and its ruling king.

- **Gideon Rose Up Early in the Morning**

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou has said. And it was so: for **he rose up early on the morrow**, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground (Judges 6:36-40).

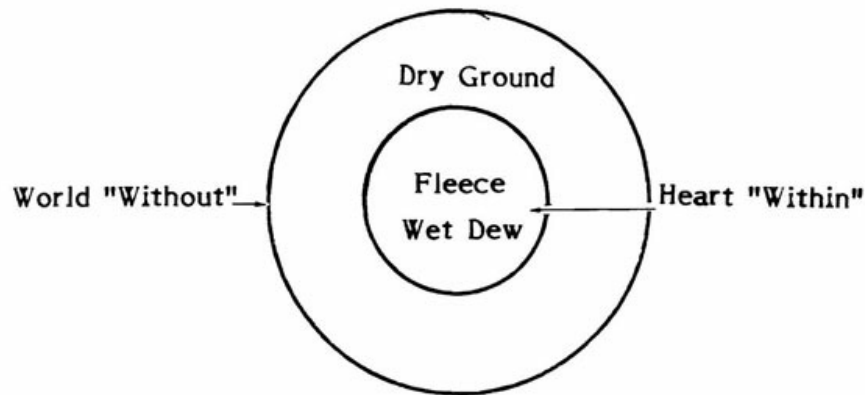
When God called Gideon to deliver His people from the inside enemy (Baal) and from the outside enemies (the Midianites, the Amalekites, and the children of the East), Gideon asked the LORD to give him a double sign to confirm his call to this great work.



First, Gideon layout a fleece of wool before the LORD, and Gideon asked the LORD that, if He had really called him to save Israel, He would let the fleece be wet with dew and let the ground be dry around it.

God answered Gideon’s prayer by allowing his fleece to be wet while the ground around it was dry.

God Answered Gideon's First Fleece



Through Gideon's fleece, which was wet with natural dew, God showed Gideon that he would save Israel by the distilling dew of His Word upon Gideon's heart. God's promises flow gently as the dew.

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).

God's Word is sweet, precious dew to those who are rightly prepared to receive it. Like dew, God's Word descends silently, noiselessly to the thirsty heart, gently and softly distilling its fructifying liquid life.

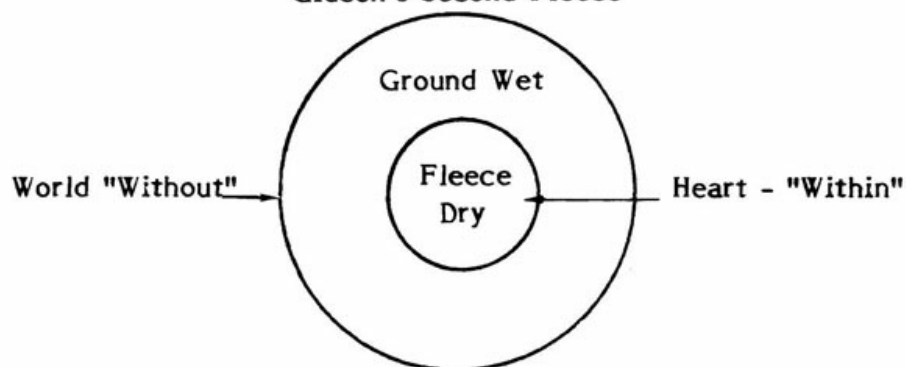
God's miraculous directing of the dew to Gideon's fleece left the ground dry round about, which signified the way Gideon would overcome the idolatrous enemy of Baal within the nation of the Israelites. God's Word, through Gideon, would fall gently and silently as the dew, wonderfully reviving the hearts of the Israelites, refreshing, and stimulating them, by giving birth to new spiritual life in their hearts.

Idolatry in the heart must be overcome by God's precious promises penetrating the heart, which will revive it in its personal relationship with the LORD. We must not be concerned with the world "without" until we have first received God's distilling dew upon our own heart "within," which will revive it with Christ's spiritual Life from above. Then, we will be able to cast out all the "idols of Baal" that are in our old heart.

Gideon **rose up early** in the morning to see whether the dew had fallen upon his fleece. So also should we **rise up early** in every situation to see if God's reviving, life-giving dew has fallen fresh upon the fleece of our heart.

God first gave Gideon the dew upon his fleece which signified that Gideon's humble heart was in a revived state of a new spiritual relationship with God. Then, the second time, Gideon asked God to let the fleece be dry and the ground wet.

Gideon's Second Fleece



In answer to Gideon's second fleece, God allowed his fleece to be dry and the ground around it to be wet, which signified that as, from his heart, Gideon would pour out God's Life and Power to the world, he would bring God's fructifying liquid Life to the world "without."

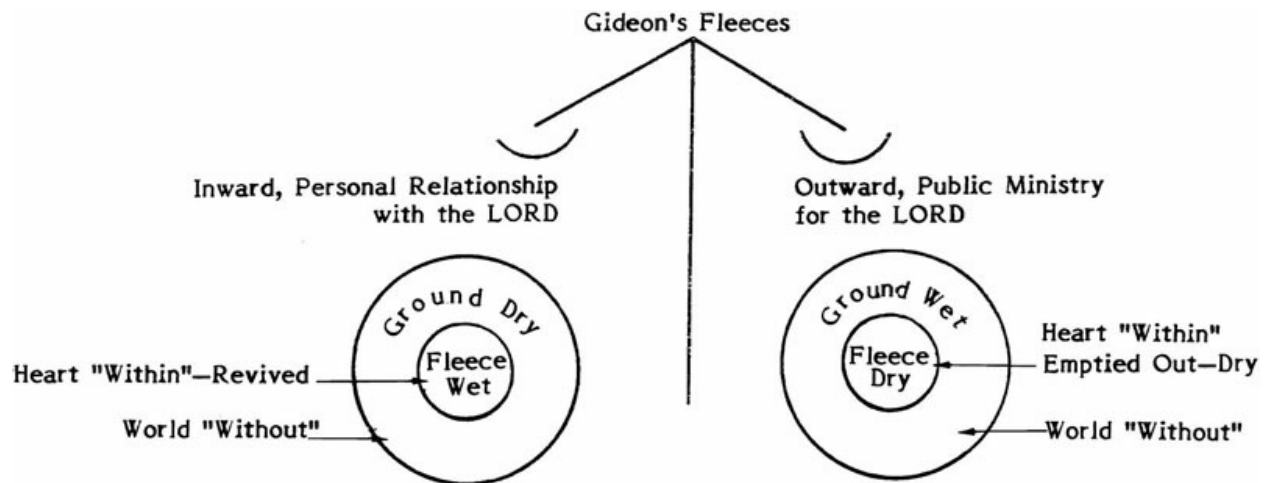
When our heart is full of love to Jesus Christ, the Bridegroom, the moral "dewy influence" from the Truth in our

heart will have the same refreshing and regenerating effect upon the hearts of others as natural dew has upon the vegetation. When we pour out our heart in spiritual ministry, the soil of the minds of our listeners becomes wet with the dew of Truth, while our heart momentarily becomes dry and emptied out. So we must return to the LORD to be refreshed in our personal relationship with Him.

The Apostle Paul experienced this same principle of having God wring Christ's Life out of his heart, which left him dry and empty.

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. **So then death worketh in us, but life in you** (II Corinthians 4: 11,12).

When Paul poured out the precious dew of Truth, which worked reviving Life in the believers, death temporarily worked in Paul as a result of his labours for them. Christ's resurrection Life also was manifested in Paul, reviving and restoring him. Although Paul lost his life for Christ's sake, he always found it again. Paul's experience of pouring his life out to others and then having it restored was demonstrated by Gideon's second fleece.



Gideon never rose up early to see about the condition of his public ministry, but he **rose up early to see about the "moisture" of his personal relationship with God**. Even Gideon's "outward" enemies felt the moisture of God's all-triumphant Power as it moved through Gideon against them.

David is another example of one who rose up early to be obedient to the righteous LORD.

• David Rose Up Early

And David **rose up early in the morning**, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle (I Samuel 17:20).

Because David was obedient to his father, rising up early to take food to his brothers in Saul's army, he arrived at the military scene just in time to hear Goliath's blasphemous, heathen insults hurled against the living God and His army. Because of David's early obedience to his Father's command, he had the opportunity of being anointed by Almighty God to go forth and defend the LORD's high and Holy Name by killing the blasphemous giant.

Thus, we have seen a few examples of the righteous men who rose up early to obey God's Purposive Will, but the righteous are not alone in their early rising to do the bidding of their Master. Fallen Lucifer's servants are also early risers.

2. Satan's Evil Servants Rise Up Early to do His Will

Just as the righteous rise up early to do good deeds for the LORD, the unrighteous rise up to do evil deeds for fallen Lucifer. The following are some examples of sinful servants who obediently rose up early to commit evil deeds for Satan.

- **Idolatrous Israel Rose Up Early to Worship Their Golden Calf**

While Moses was on top of Mount Sinai receiving the Law, Aaron and the idolatrous people were making an idol, a golden calf, which they accepted as the god that had brought them up out of Egypt. Then they rose up early to worship their idol-god that they had made.

And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. **And they rose up early on the morrow, and offered burnt-offerings**, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play (Exodus 32:4-6).

Many of the people were so excited about liberating themselves and unchaining themselves from the chains of God's moral Law that they rose up early to debauch themselves in all kinds of licentious, idolatrous sensuality. Thus, they demonstrated their freedom from God's moral chains. They made a mockery of God's Laws of morality by glorifying their deeds of immorality and wantonness.

- **Baal's Worshippers Rose Up Early to Practice Their Idolatrous Worship**

When God anointed Gideon to be a mighty man of valour, He commanded him to throw down his idolatrous Father's altar which he had built to Baal and to cut down the grove by it; Gideon also was to build an altar to the LORD and offer his Father's choice bullock upon it.

And **when the men of the city arose early in the morning, behold, the altar of Baal was cast down**, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built (Judges 6:28).

Baal's worshippers rose up early to say their prayers to their god and begin their day with this "dung-hill" deity. Therefore, they went in search of their altar to Baal, only to find Gideon had cast it down and had cut down his idolatrous Father's grove.

When God's children begin their day **without** a fresh union with their **God Who is the Source of all Life and Light**, they stand condemned for their Jack of zeal by "Baal's" worshippers who rise up early to worship and serve their idol-gods.

- **Dagon's Worshippers Rose Up Early to Practice Their Idolatrous Worship**

When the Philistines captured Israel's Ark and put it in the house of Dagon their god, they rose up early to go worship their god and to give him glory and honour for capturing Israel's ark.

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. **And when they of Ashdod arose early on the morrow**, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. And **when they arose early on the morrow morning**, behold, Dagon was fallen up his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him (1 Samuel 5:1-4).

It was not the power of the poor, foolish, dumb Dagon that had caused Israel to lose their Ark. It was due to God's judgment and His forsaking of Israel that she lost the Ark. When Dagon's early worshippers hastened to the house of their god, they found that Dagon had fallen, miraculously, on his lifeless face before the Ark of the LORD. God was demonstrating to these heathens that all false, vain idols must bow before the LORD, the One and only true, living God.

In their insensible madness, the Philistines picked up their poor, helpless god and sat him on his throne again. How could God's creatures be so incurably insane as to worship a vain, helpless god who could not keep himself on his throne, nor pick himself up from the floor after he had been knocked down by God's power? Yet, in their idolatrous ignorance, they picked up their god and placed him back on his throne. When these zealous evil-doers rose up early the following morning to worship their vain, helpless idol, they found he had fallen once more upon his face before the LORD's Ark. This time his head and the palms of his hands were **cut off**. The fall did not break off Dagon's head and hands; they were deliberately cut off by the Power of the LORD's headship, ministered

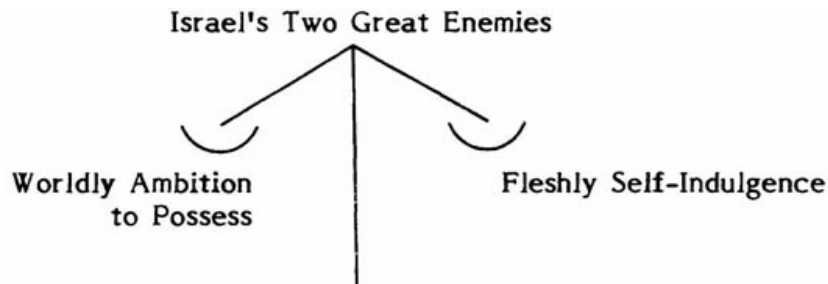
through His Ark.

It is pitifully sad to see idol worshippers who are more zealous for their vain, false “nothings” than God’s people are for the true God. Rising early and making any kind of sacrifice to please some “thing” that, in reality does not even exist, is an indication of the kind of zeal Satan’s followers have toward their idol-gods. Satan’s evil servants always have risen up early to do Satan’s will.

Through the Prophet Isaiah, God warned those who rise up early to follow Satan’s evil ways.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! (Isaiah 5:11).

God warned against drunkenness, self-indulgence, and the tragic consequences that follow when one is disobedient to God. God warned Israel against her two great sins: worldly ambition and self-indulgence. God pronounced woes upon Israel because of her idolatrous worldly ambition to obtain possessions and because of her idolatrous indulgence of her fleshly appetites.



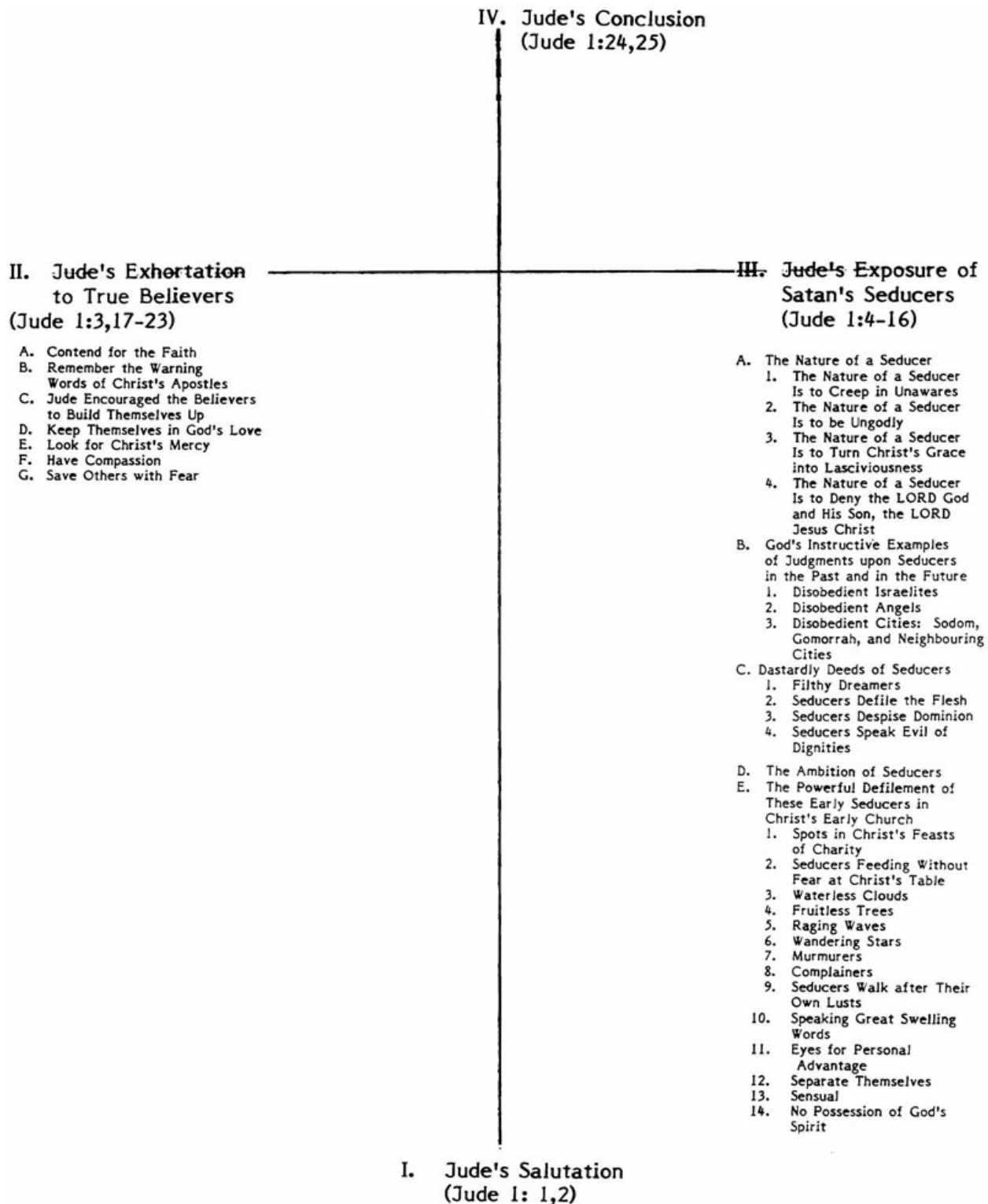
These two sins caused Israel to become a wild vine, which brought forth the wild grapes of disobedience to God. These are two sins for which God threatened Israel’s ruin. But she heedlessly hurried along on Satan’s disobedient way until God fulfilled the woes that He had pronounced upon her.

We have seen a few examples of Satan’s early risers who rose for the purpose of committing evil deeds; and we have seen God’s judgment upon evil doers.

This same Early Principle at work, which is God’s sixty-fifth spiritual principle, is depleted in the Book of Jude in the New Testament. The Book of Jude is a book of Understanding on the LORD’s Candlestick of Truth.

While Christ’s church was still in its infancy and while the Apostles were still alive, Satan’s servants rose up early to sow the tares of error and false doctrines among them. These evil characters and perverse men sprung up early, as it were, endeavouring to rob the spiritual strength from the soil of the minds of God’s people. The theme of the entire Book of Jude is concerned with exposing the past, present, and future work of Satan’s “early” seducers, his “early birds” that always work to rob God of His true children.

The Book of Jude is laid out in the form of the cross.



I. Jude's Salutation

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied (Jude 1:1,2).

Jude was an Apostle of Christ, a sincere Disciple, and a true follower of the LORD Jesus Christ. Yet Jude called himself a servant of Jesus Christ. It is a mark of great honour to be a sincere, useful servant of the divine King of Kings, Jesus Christ. Jude did not allow his exalted position as an Apostle make him forget that his true ministry was that of a servant. Jude saluted those who are sanctified by God the Father, preserved in Jesus Christ, and those who are called to be good “wheat” in Christ’s field.

Jude greeted them with a desire that God’s Mercy, Peace, and Love be multiplied in them. God’s Mercy drives back the punishment we deserve. Christ’s Peace gives rest and repose to our soul we do not deserve, and Christ’s Love helps us give ourself up completely to the LORD, which brings Him near to our own heart.

II. Jude’s Exhortation to True Believers

Jude revealed the things true believers should do in order to prevail over Satan’s early risers.

A. Contend for the Faith

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you **that ye should earnestly contend for the faith** which was once delivered unto the saints (Jude 1:3).

Jude exhorted believers to strive in combat against Satan’s falsehoods by fighting and opposing the artful seductions and the violent persecutions of the early seducers in the church.

B. Remember the Warning Words of Christ’s Apostles

But, beloved, **remember ye the words which were spoken before of the apostles of our Lord Jesus Christ**; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts (Jude 1:17,18).

If we remember Christ’s warning words which were spoken through His Apostles against these seducers, we will not stumble or be offended when they come to pass. Jesus gave His warning words to His Apostles about His betrayal and crucifixion, but they failed to remember them. Later, when these things happened, as Jesus said they would, the Disciples stumbled and were offended; finally, they forsook Jesus and fled.

When we meet with seducers, who are peddling their dangerous errors and pernicious persecutions, we should not be offended or think less of our precious LORD. we should stand firm in the struggle, the battle, and contend for the Truth.

C. Jude Encouraged the Believers to Build Themselves Up

But ye, beloved, **building up yourselves on your most holy faith**, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life (Jude 1:20,21).

We must construct and erect the gold, silver, and precious stones of Christ’s Wisdom, Understanding, and Knowledge on our foundation of faith so our living, spiritual temple always is in a state of growth. We must remove the wood, hay, and stubble of our pride of revelation, redemption, and satisfaction by the crucifying Power of Christ’s precious blood so there will be room in our heart for Christ’s living Temple of Truth. Our living temple and most holy faith can grow only as we pray in intercession and travail by the Holy Ghost.

D. Keep Themselves in God’s Love

We must keep ourself in God’s Love whichever constrains us to give ourself completely to God and, thus, bring Him near to our heart in a fresh, new spiritual relationship.

E. Look for Christ’s Mercy

We must look for Christ’s Mercy that always pushes back what we deserve. This preserves us from our proud thoughts that say, “I deserve more good things than I am receiving.” If Jesus gave us, daily, what we deserve for our

faults, failures, and shortcomings, we would receive hell! Looking to God's divine Mercy keeps our heart filled with eternal gratitude. Mercy is our **plea**, not our **merit**.

F. Have Compassion

We must have compassion on all people, while making a distinct difference between those who are **weak** versus those who are **willful**. We must exercise tender compassion toward those who are weak or lacking in moral strength or firmness of character and toward those lacking in fighting strength to resist the flesh and the Devil. We must patiently feed them with the Truth and help them find their way to repentance. We must not act proudly and arrogantly toward them but show love and meekness as we try to restore them to sincere repentance. Remember, we, as well as the weak ones, need God's continual forgiveness.

However, it is necessary for us to separate ourselves from those who are strong in their own obstinate willfulness, since they stubbornly and unreasoningly follow their own will and way.

G. Save Others with Fear

We should endeavour to save others by frightening them out of their sins by sharing the knowledge of the awful consequences that await them, which are death and hell. While we are pulling others out of the eternal fire and damnation of hell and death, let us keep ourselves from being defiled by their garments that are full of lustful spots.

The next point on the stature of Truth found in the Book of Jude is about Satan's seducers who rise up early to hinder Christ's kingdom and His subjects.

III. Jude's Exposure of Satan's Seducers

Satan's seducers, by their errors and falsehoods, always try to persuade Christ's subjects to be disloyal and disobedient to Him, to His kingdom, and to His doctrine. Satan's evil servants always endeavour to lead God's people astray by tempting them with worldly pleasures and by feeding them his evil doctrines of lies and falsehoods.

A. The Nature of Seducers

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (Jude 1:4).

The nature of seducers is deceitful, ungodly, and wicked; and it always denies the redemptive Power of Jesus Christ.

1. The Nature of a Seducer Is to Creep in Unawares

It is the nature of seducers to creep in unawares, as a thief, in order to steal the hearts and minds of Christ's subjects by slowly and secretly planting their evil seeds of error and untruth in the believers' hearts and minds.

2. The Nature of a Seducer Is to be Ungodly

Seducers are outrageous, wicked sinners who spread their corrupt seeds like tares among God's people, destroying the faith of some and disturbing the peace of others. Ungodly seducers sow rumors and tormenting questions which cause divisions and make breeches in the bond of love that unites the saints. Their purpose in doing all these ungodly things is to promote their selfish aims, proud ambitions, and covetous goals. Ungodly seducers always have risen up early in a vain effort to plague Christ's subjects and to try to thwart Christ's kingdom.

3. The Nature of a Seducer Is to Turn Christ's Grace into Lasciviousness

Seducers turn Christ's Grace into lasciviousness by exciting lustful desires in God's people, urging them to sin because, after all, God's great Grace will surely pardon them. They take God's Grace, which was given to turn men

from sin, and use it to instill boldness in some in order to turn them to sin and harden them in their impieties.

Seducers' doctrines teach men that, since God's Word says, "Where sin abounded, grace did much more abound" (Romans 5:20), we can sin in our unrestrained, unrepentant heart, and this will make God's Grace abound more. What vile doctrine! This greed for uncleanness renders a person more vile and hopeless than he was before he came to Christ's Grace. These seducers are to be dreaded and to be avoided.

4. The Nature of a Seducer Is to Deny the LORD God and His Son, the LORD Jesus Christ

Seducers rise up early to deny and refuse the Truth that God's powerful justice, indeed, punishes guilty offenders. While some seducers profess to accept some theoretical principles of Truth in their philosophy of life, they contradict God's Power that He vested in Jesus Christ to change the heart by implanting His righteousness and holiness in it.

It is not the dreadful wounds of sin that ultimately will kill us—it is denying and rejecting God's perfect cure for sin that will bring us to death.

Evil seducers rise up early to plant their dark, dismal doubts in the minds of people, which leads them onward and downward in sin's disastrous broad way.

B. God's Instructive Examples of Judgment upon Seducers in the Past and in the Future

Through the aeons of time, God, in His faithfulness and righteousness, always has judged and punished evil seducers. Neither will evil seducers escape His just judgments in the future.

The nation of Israel, the disobedient angels, and the cities of Sodom and Gomorrah with their neighbouring cities are examples of God's past judgments upon evil seducers.

1. Disobedient Israelites

I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not (Jude 1:5).

God is faithful to judge and to punish sinners, making an example of them to those who will not hear the Truth in their heart and who refuse to be warned. Although for a season, some in Israel believed and experienced God's provision of the Passover lamb's blood, the fire from the cloud and fire, and water baptism in the Red Sea, yet they perished in the wilderness because of their sinful unbelief. After they had experienced God's miraculous deliverance through blood, fire, and water, they experienced God's miraculous destructions because they had allowed themselves to be seduced to doubt God's Master Plan and Purposive Will for them. Therefore, let us heed their instructive example of what not to do. Let us not be high-minded, but let us humble ourselves and fear the LORD God and His Son, the LORD Jesus Christ, and submit ourselves to His Master Plan and Purposive Will.

2. Disobedient angels

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 1:6).

In eternity-past, a great number of angels became dissatisfied with the position and the post of duty the divine, Sovereign God had appointed them. And because they had been seduced to believe that they "deserved better," they rebelled against their Sovereign LORD. Immediately, God faithfully judged them by binding them with everlasting chains under darkness until the day of final judgment comes—the day of God's great white throne judgment.

3. Disobedient Cities: Sodom, Gomorrah, and Neighbouring Cities

God's judgment fell in the form of fire and brimstone on these wicked, ungodly cities because they had been seduced by the evil one to commit the lowest and deepest of abominable wickedness. They had sown wickedness by allowing their lusts to burn unrestrained. Consequently, they reaped God's judgment fire.

4. God's Future Judgment

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 him (Jude 1:14,15).

God rose up early in the Old Testament and prophesied through Enoch about Christ's second coming to the earth to execute judgment on Satan's evil seducers. Christ's righteous judgment will convict and condemn the guilty seducers. God is faithful to judge ungodly men, ungodly sinners, and their ungodly deeds.

Therefore, let us take heed to separate ourself from Satan's seducers who are already condemned under God's righteous judgment.

C. Dastardly Deeds of Seducers

Seducers are evil people with evil deeds-deeds of filthy dreaming, deeds of defiling the flesh, deeds of despising dominion or coming under authority, and deeds of speaking evil of those who are in authority.

Likewise also these **filthy dreamers defile the flesh, despise dominion, and speak evil of dignities**. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves (Jude 1:8-10).

1. Filthy Dreamers

Jude called the seducers, who were trying to allure God's people from Christ's doctrine, "filthy dreamers" because their dreams were delusions. Filthy dreamers are vile in the eyes of God. In their minds, they can create a fool's paradise upon earth, but in hell they will awaken from their dreams to see the reality of their own vile condition.

2. Seducers Defile the Flesh

These ungodly seducers lure unstable souls to horrid pollutions against their bodies, grievously vexing their souls. God's Word teaches that fleshly lusts war against the soul (I Peter 2:11 - II Corinthians 7:1).

3. Seducers Despise Dominion

Seducers rise up early to manifest their hate against anyone or anything that assumes authority over them. These evil seducers even despise the fact that God in His dominion rules over them by condemning them through their conscience. Therefore, they mock, jest, and scorn until they wound, harden and destroy their conscience so they do not have to feel God's convicting and convincing power over them.

4. Seducers Speak Evil of Dignities

God's sincere ones, who are striding forward in their spiritual education and moral development, are the dignities spoken of in verse eight. Satan's seducers rise up early to speak against these dear ones who do not follow the evil standards and manners of the seducers. God has warned seducers not to touch His anointed people (Psalm 105:15).

God's Truth and God's people deserve our highest regards. The seducers rose up early in Christ's early church to speak against the Truth and God's people (Acts 28:22).

D. The Ambition of Seducers

Woe unto them! **for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core** (Jude 1:11).

The ambition of seducers, such as Cain, is to bypass salvation through Christ's shed blood. They want to establish salvation through their own proud plots, plans, and works. They are like Balaam in that they run greedily after erroneous worldly gain as a mark of God's great blessing upon them. Worldly gain promises much but gives little. Worldly success is like climbing a mountain in search of a bird in its nest, only to find upon reaching the top, that the bird has flown away.

Seducers, such as Core, are full of gainsayings, which they speak in a vain effort to exalt themselves, only to find their own weighty gainsayings have drowned them in God's judgments.

E. The Powerful Defilement of These Early Seducers in Christ's Early Church

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.... These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.... These by they who separate themselves, sensual, having not the Spirit (Jude 1:12,13,16,19)

The Apostle Jude lists fourteen ways the early seducers in Christ's early church defiled themselves. Seeing their dreadful and powerful defilement should cause us to seek the LORD and Master of our heart and soul so that we will not fall into the vile, deathly ways of evil seducers.

1. Spots in Christ's Feasts of Charity

The evil, hateful nature of the seducers were spots, blemishes, flaws, and stains in the Holy love-feasts the early Christians experienced at Christ's communion table.

2. Seducers Feeding Without Fear at Christ's Table

The seducers had no fear of eating Christ's bread and drinking His wine, upon which His omnipresent, resurrected body and blood abode at His communion table, even though their evil motives was to gratify their gluttonous appetites afterward on the abundance of good food the saints had prepared to share as they ate together on their natural tables.

3. Waterless Clouds

Seducers are like clouds that promise moisture and refreshment in time of draught, yet they are unable to perform a single promise because they are void of the water of God's Word and God's Spirit. They are carried about by the wind, empty and useless.

4. Fruitless Trees

Seducers are like trees that rise up early to blossom in spring, yet they never bring forth fruit to fulfill God's purpose for their existence, which is to bless man with life and strength. These trees were planted in God's vineyard, but their fruit withered, and they become fruitless trees, without fruit. How sad! God rendered them dead, both naturally and spiritually.

5. Raging Waves

Seducers are like raging waves, always moving up and down, to and fro, making lots of noise. They are boisterous, clamorous, and noisy, foaming out their own shame and disgrace. Their words of delusion are like the foamy fermentation of the sea. They are meaningless and void of spiritual Truth and Life.

6. Wandering Stars

Seducing teachers are like wandering stars that have left the orbits assigned by their Creator to wander aimlessly, without a useful ministry of Light. Seducing teachers pretend to have Christ's Life and Light, but their lack of a steady union with God's Truth proves their deluded condition.

7. Murmurers

The seducers mumble and mutter against God's Way, against God's Bread of Life, and against God's headship and governance of their lives. Their murmurings reveal their dissatisfaction and discontent with their Owner and Master, the LORD God.

8. Complainers

Satan's evil seducers rise up early to find fault with the way the LORD does things, to express their painful dissatisfaction with the LORD's standards of holiness, and to make formal accusations against the justice and righteousness of His ruling power. They, like the rich young ruler, are grieved at the revelation of God's Master Plan and Purposive Will for them.

9. Seducers Walk after Their Own Lusts

Evil seducers have no mind to deny themselves, take up Christ's Cross, and follow Him. They eagerly search for new ways to bring themselves greater carnal pleasure. Their only desire is to gratify the appetites of their fleshly senses. Thus, they are ever seeking to satisfy their unrestrained flesh.

10. Speaking Great Swelling Words

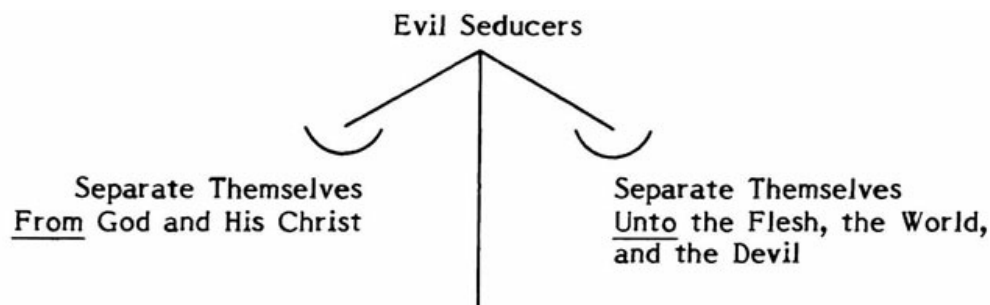
Evil seducers are swollen and bloated with a proudful sense of importance. Therefore, they speak swelling words that are increased in size and volume, but in reality their words are empty sounds, void of God's Spirit of Life and Light.

11. Eyes for Personal Advantage

The eyes of evil seducers always are looking for more favourable positions and superior ranks of authority and power. They always try to create a more beneficial set of circumstances for themselves, regardless of the painful cost to others.

12. Separate Themselves

Satan's evil seducers separate themselves from God and His Sovereignty over their lives, from Christ and His salvation, from His church, and from the Light of His Truth. Therefore, they separate themselves unto the flesh, the world, and the Devil.



13. Sensual

Satan's evil seducers are sensual. They rise up early, preoccupying themselves with the pleasures of the world, the flesh, and the Devil. They occupy their strength, time, and energies with the things that have a strong appeal to the pleasure of their eyes, ears, and touch. They give themselves to the gratification of their sensual desires.

14. No Possession of God's Spirit

They are without God's Spirit, God's appointed Guide, Who is to lead the hearts and minds of men into all Truth of the fullness of the stature of Jesus Christ. They are without the reviving, renewing, and refreshing of God's Spirit. What poor, poverty stricken creatures are these evil seducers who pretend to possess so much, and yet they possess nothing of spiritual reality. These evil seducers always have risen up early to oppose, to persecute, and to try to lead Christ's subjects astray from His kingdom.

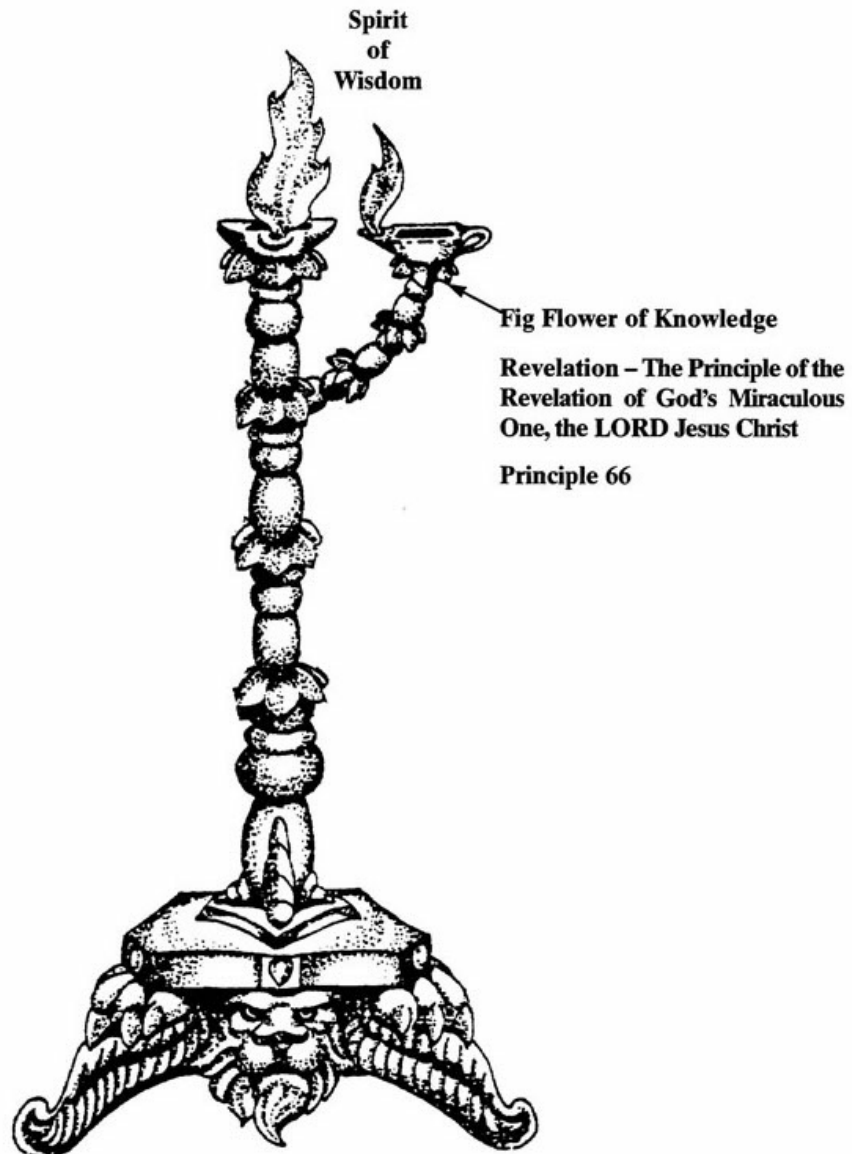
The last point on the stature of Truth in Jude is the Apostle's conclusion of his Epistle.

IV. Jude's Conclusion

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen (Jude 1:24,25).

Jude concluded his Epistle by pointing the believers unto God, our Saviour, Who is able to keep us from falling away from our personal relationship with the LORD, Who is able, with exceeding joy, to present us faultless before His Father by His own precious blood. Therefore, God, our Saviour, deserves all the Glory, Malesty, Dominion and Power, both now and evermore. Amen!

Revelation
A Book of Knowledge
Principle 66
The Principle of the Revelation
of God's Miraculous One, The LORD Jesus Christ

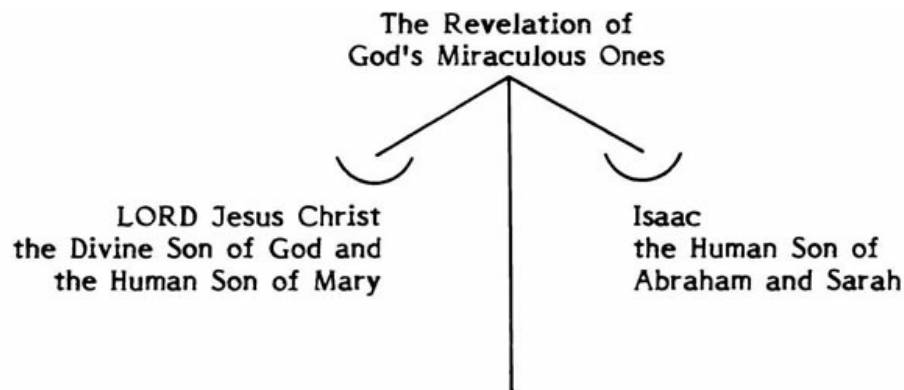


The sixty-sixth spiritual principle, represented by the third fig flower of Knowledge on the third branch on the left-hand side of the Candlestick, which supports the Lamp of the Light of the Spirit of Wisdom of the LORD God, is found in the Book of Revelation. This fig flower of Knowledge reveals the **Revelation of the Miraculous One Principle**.

All sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick also are found in the Book of Genesis, the book of the beginnings. Therefore, the **Revelation of the Miraculous One Principle** on the LORD's Candlestick of Truth also is the sixty-sixth spiritual principle in the Book of Genesis.

And the LORD visited Sarah as he had said, **and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.** And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age (Genesis 21:1-7).

In His infinite Knowledge, God allowed the birth of Isaac, God's miraculous one, to be a type of birth of the LORD Jesus Christ, God's miraculous One.



The revelation of Isaac, the miraculous one, was due to God's supernatural Power that restored Abraham and Sarah's procreative strength and ability to conceive. The manifestation of Isaac, the miraculous one, was not by common means. Isaac was brought forth from the "graves" of Abraham and Sarah's "dead" bodies (their procreating powers were dead), by the special promise of God's Word and by the special power of God's quickening Spirit.

Isaac was God's long-promised seed to Abraham and Sarah. Isaac's supernatural conception and birth were according to God's divine promise. The revelation of Isaac, the miraculous one, was to be a type of the revelation of Christ, the Holy Seed that God had so long-promised by His Word and the Redeemer that God's people had so long expected. God had promised an Isaac, and Abraham and Sarah had believed; so God, in faithfulness to His promise and to their faith, miraculously performed Isaac's conception, birth, and the maintenance of his life after his birth.

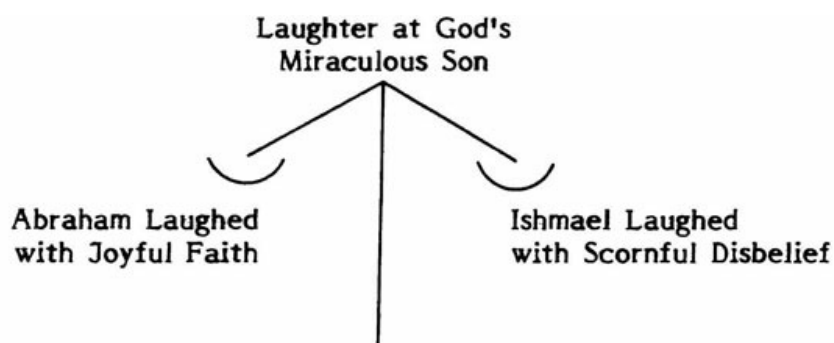
Isaac's birth occurred at a time that had been set by God. God's promised mercies come at His set time and not at our set time. Abraham named his son Isaac, according to God's divine, Sovereign institution. The name *Isaac* means joy and laughter. When Abraham received the promise of Isaac, he laughed for joy (Genesis 17:17). However, when Sarah first received the promise of Isaac's birth, she laughed with distrust and disbelief. However, Sarah repented afterward and believed God (Hebrews 11:11).

When God brings joy to us by fulfilling His promise that we despaired of every having Him fulfill, we should, in retrospect, repent of our shameful, sinful distrust of His Holy Word.

Although Isaac brought happy joy and laughter to his parents, he provoked scornful, despicable laughter in Ishmael. God's miraculous sons always have been the world's laughingstocks. Sarah laughed with great joy when her miraculous son was manifested at his birth. Likewise, Mary the mother of Jesus rejoiced with great joy at the revelation of God's miraculous Son (Luke 1:46,47).

The joy and laughter Sarah experienced over the revelation of Isaac, God's miraculous son, was repeated by others. Sarah said, "All that hear will laugh with me." So Isaac's birth brought diametrically different kinds of joy and laughter. Some, like Abraham, laughed with joy and rejoicing over the manifestation of God's miraculous son.

But others, like Ishmael, laughed with mockery and scorn.



Abraham laughed with feelings of great pleasure and delight at Isaac's birth because God had faithfully fulfilled His promise to provide him an heir for Canaan's Land. However, Ishmael laughed derisively in idolatrous impurity at the commemorative feast when they were rejoicing over the child Isaac. Inasmuch as *Ishmael* was the elder son, he supposed himself to be the heir of his Father's estate.

When Isaac was weaned, Abraham made a great feast and invited many great people of his day. Some were saying that Isaac was not a miraculous son and that Sarah had not given birth to a son in her old age but that Isaac was a foundling from the street, whom Sarah had brought into her house. So Sarah took many of the babies, who were present on Isaac's feast day, and suckled them to prove she, indeed, was Isaac's mother. For this reason the Scripture says, "Who would have declared unto Abraham, that Sarah should have **suckled children?**" So, God did as He had said. He performed as He had spoken.

Isaac was a miraculous son in that God restored the procreative power of Abraham and Sarah when they were old and passed their childbearing years. God gave them a son as He had promised, rather than a daughter, so he could be named Isaac as God had promised. God restored Sarah's youth and blessed her with milk or with the capability of nursing Isaac and others in her old age. God miraculously carried out all His plan and promises, in spite of the long span of time that had elapsed between the early promises and the ultimate performance of the event.

God gave Abraham supernatural power to beget a seed in His old age, which he, in turn, gave to the soil of Sarah's womb, where it was nurtured until it was ready to be harvested, as it were, at Isaac's birth. Abraham's seed grew within Sarah until she could present him with a miraculous son. This miraculous son was born to Abraham and Sarah, not to Abram and Sarai.

God gave a miraculous name, Isaac, to this miraculously begotten son of Abraham. Let us look at Isaac's name in Hebrew יִצְחָק or *yits-khawk* and also note its numerical value.

Isaac's name means laughter, both the good kind (happy, rejoicing) and the evil kind (scornful, mocking), and the name consists of four Hebrew letters.

Numerical Value of Isaac's name

י (or Kof) = 100

צ (or Tzadi) = 90

ח (or Ches) = 8

ק (or Yod) = 10

The *yod* (י = *yod*) or the number ten in Isaac's name signifies the ten commandments that would be given to his descendants.

The *tzadi* (צ = *tzadi*) or the number ninety in Isaac's name signifies the age of Sarah, who was ninety years old when Isaac was born.

The *ches* (ח = *ches*) or the number eight in Isaac's name signifies the eighth day, on which Isaac was circumcised. Isaac was the **first** Jewish child to be circumcised on the eighth day as God had commanded.

The *kof* (ק = *kof*) or the number 100 in Isaac's name signifies the age of Abraham who was 100 years old when Isaac was born.

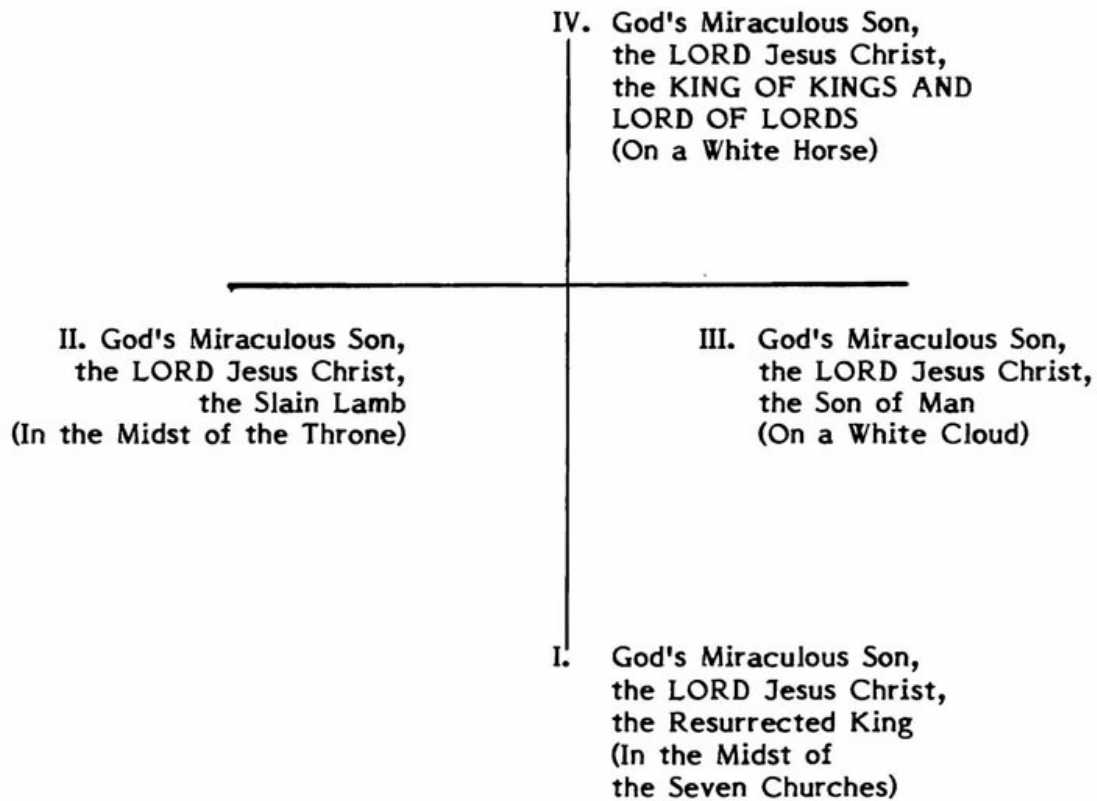
Isaac was indeed a miraculous son. God performed many miracles in connection with his conception and birth, including the fact that his father knew his God-given name beforehand. Who is able to comprehend the miraculous deeds and works of Almighty God, much less verbalize them?

Isaac's miraculous manifestation was a picture of the revelation of God's miraculous Son in the Book of Revelation. The conception and birth of God's miraculous Son, the LORD Jesus Christ, was more wonderful and marvelous than that of Isaac. In Isaac's conception and birth, God worked through a man and woman by miraculously restoring their youth. But in Jesus' conception and birth, God worked through the young Virgin Mary by miraculously bringing His Word into her womb and begetting a body that was made up of both divine substance and human substance.

God's Son, the LORD Jesus Christ, miraculously lived; and He died on the Cross; and arose from the dead miraculously. God's miraculous Son is at the right hand of God from where, in His omnipresent Power, He miraculously breaks through man's sinful nature and miraculously lays hold of man's conscience to convince him and convict him of sin and lead him to repentance. Then, Christ miraculously gives penitent man a new conception, a new birth, and a new life through His glorious resurrection Power.

The revelation of Jesus Christ in our heart is the very foundation of a personal relationship with the LORD. The revelation of the LORD in our heart gives us His most precious guidance, morally and intellectually, in our spiritual education and moral development as we follow on to know Him in the fullness of His spiritual stature.

The Book of Revelation, a book of Knowledge on the LORD's Candlestick of Truth, is God's divine seal upon His whole Word of Truth. It gives us four great pictures of God's miraculous Son: as the resurrected King, as the slain Lamb, as the Son of Man upon a white cloud, and as the KING OF KINGS AND LORD OF LORDS, Who rides on a white horse.



Through these four great pictures of God's miraculous Son, the Book of Revelation unrolls a sublime panorama of Christ's victorious march through church history and the world's history until the day of the appearance of the new heavens, the new earth, and the New City.

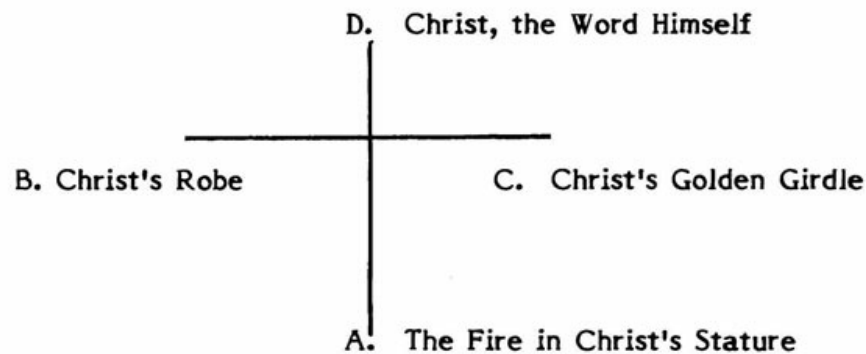
First, Jesus Christ, God's miraculous Son, is seen as the Resurrected King in the midst of the seven churches.

I. God's Miraculous Son, the LORD Jesus Christ, the Resurrected King (In the Midst of the Seven Churches)

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. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death (Revelation 1:13-18).

Let us look at the stature of the Resurrected King Whom John saw standing in the midst of the seven churches. The study of this stature of Truth includes: His Fire, His Robe, His Golden Girdle, and His Word.

Stature of the Resurrected King Standing in the Midst of the Seven Church



A. The Fire in Christ's Stature

The fire in Christ's stature appears in His feet, His eyes, and His countenance as He is described by John in the Book of Revelation.

1. Christ's Feet Like Burning Brass

And his feet like unto fine brass, as if they burned in a furnace;... (Revelation 1:15).

Christ's feet represent the foundation of His stature. In order to understand the full significance of Christ's feet being like brass, we must go back to the Mosaic Tabernacle where brass is found to be the predominant metal in the furniture in the Courtyard, the **foundational** place-the Holy Place and the Holy of Holies being beyond the Courtyard. The Brazen Altar and the Brazen Laver were the two pieces of furniture in the Courtyard. These two pieces of furniture portrayed the feet, legs, and loins of Christ's spiritual stature. Brass overlaid the wood of the great Brazen Altar, while the Laver was made wholly of brass. Brass speaks of God's judgment upon sin. At the Brazen Altar, God judged sin with its penalty of death and hell. The Brazen Altar portrayed Christ's sufferings unto death on the Cross and in death and hell for man's penalty of sin which is death and hell. God also judged the power of the indwelling sins of His people at the Brazen Laver which represented the obedient death of Jesus Christ.

The death of Adam the First was a baptism, as it were, of complete disobedience because he had chosen to disobey when he had been deceived, and he had chosen deliberately to disobey. But the death of Jesus Christ, the Second Adam, was a baptism of complete obedience because He always chose to obey Truth, and His choices were always deliberate.

The death of the world and the flesh is a disobedient death which we have inherited from Adam the First. Therefore, it leads us away from God. But, when we, by faith, lay hold of Christ's obedient death, the disobedient death of the world and the flesh is swallowed up. The waters of Jesus Christ's Name, Death, and Life are available, through faith, to all believers and to all penitent sinners.

The Resurrected Christ stood with all His splendour and Glory in the midst of the seven churches. His feet were like polished brass which glowed, as if still burning in the furnace. Although they were feet of fiery judgment, they also were resurrected feet.

Not only do **feet** speak of the foundation, they also speak of Christ's treading Power. Christ's resurrected, fiery feet, with their judging fire, trample upon our pride in order to bring it down and transform its exalted arrogance-to bring it into submission and subjection to His Holy Will. As we allow Jesus Christ to walk up and down the avenues of our heart and to walk up and down the street of our City of Pride that rules in our carnal heart, He purges and sanctifies us by His fiery feet of judgment. And in every place, where He judges and kills our pride, He also leaves His glorious, burning resurrection Life.

After His powerful feet have subdued our pride, bringing it into subjection under His feet, we experience a new restoration and a new reviving from our old dead feelings. After Christ's purging and purifying, we experience a new realm of His joy and His unspeakable Glory. As Christ tramples our old carnal nature under His feet, He leaves

new seeds of Truth and new resurrection Life in each of His precious footprints.

We find the same principle, in the shadow and type, depicted in the Priests' ministry at the Laver. We first experience the Power of His Name when we take on His precious Name in water Baptism, which opens up the Power of His obedient death unto us; and, then, we enter into new realms of His resurrection Life and Glory.

Christ's obedient death is different from our disobedient death. We feel spiritual death when we fail to obey God's Word and when we are insubordinate to His Purposive Will in our life.

But when we, by faith, take on Christ's obedient death, we find our will permeated with a willingness to submit to God's authority; and we find it easy to make a willing choice to let Him control our life. As we daily allow Christ's obedient death to work our will, afresh and anew, we feel a fresh, joyful reverence and a new, grateful respect in our attitude toward God's Purposive Will. If the Apostle Paul had to die daily, we also must die daily (I Corinthians 15:31).

Next we see the fiery eyes of God's miraculous Son.

2. Christ's Eyes of Fire

...and **his eyes were as a flame of fire**; (Revelation 1:14).

With eyes we see, we discern, we gain knowledge and mental impressions. With the eyes, we grasp clear visual perception and understanding of things. Through the eyes, we discover, learn, and find out the form of things. With the eyes, we are able to look over, inspect, and examine the condition of things. Christ's resurrected eyes have fiery discernment which is able to penetrate the intents of our will and to know the underlying motives in our heart. In this first great picture of the miraculous Son in the Book of Revelation, Christ stands as a divine Discerner in the midst of the seven churches.

These same discerning eyes of fire also look upon us, now. Sometimes they look at us through the Word; at other times they work through our spiritual eyes of faith. These precious discerning eyes of fire also work to give us the spiritual vision of Christ's eternal prize, the Bride, the New City. Hence, we must continually stay in God's Word and in our prayer closet, exposing ourself to Christ's fiery eyes of discernment, allowing Him to separate between the wood, hay, and stubble of our carnal will and the gold, silver, and precious stones of God's Holy Will. We should welcome Christ's divine discernment while there is yet opportunity and time to repent and to have our carnal mind converted into a Christ-like mind.

LORD, help us to welcome Your fiery eyes of discernment and judgment into the smallest corners and crevices of our heart!

For **we must all appear before the judgment seat of Christ**; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad (II Corinthians 5:10).

Reverence for Christ's fiery eyes of judgment will excite us to repent of our carnal, sinful sloth and deceitful, false security; and they will stir us up to the greatest care and diligence concerning our spiritual relationship with Christ. Since we have to stand before Christ and give an account to Him at His judgment seat, we should make a diligent inspection of our works, now, to see if what we are doing is pleasing to Him. We should covet to please the LORD so that we may be found acceptable to Him when we stand before His fiery eyes at His judgment seat. This Truth should motivate us to live a holy life and to do His Purposive Will.

3. Christ's Dazzling Countenance

...and **his countenance was as the sun** shineth in his strength (Revelation 1: 16).

John was overwhelmed with the brilliance and luster of the Glory of God's miraculous, resurrected Son. Christ's Countenance was as the sun, shining in its fiery strength and brightness. It was too dazzling for a mortal man to behold. The divine radiance and brilliance of the Father's unbegotten resurrected Glory overpowered the Apostle John; therefore, he fell as a dead man at Christ's feet.

Christ's feet and eyes were like fire; and His countenance was like the enduring strength of the noonday sun. The natural sun is a ball of fire, which sends forth its life-giving strength to all the earth. The sun's powerful rays release the fragrant blossoms of flowering plants, causing them to produce their sweet nectar which draws honeybees. The

bees convert the flowers' nectar into honey, feeding themselves and others of God's creation. The radiant, fiery beams from the sun also give a shining luster and colour to the wings of birds and butterflies.

In the same way, the fiery beams of Christ's Countenance draw out the fragrance of the new nature He puts within us, causing it to bud and blossom and produce sweet nectar from His Word, which feeds our soul. As our soul meditates upon the sweet nectar of His Word, His Word will become sweet as honey to our spiritual taste. As Christ's radiant, splendourous beams from His fiery Countenance shine through us, they give a brimant luster to our testimony, our teaching, our preaching, and our life as an instructive example of what a Christian should be. As a result, others will be constrained to follow Christ because they will see the brimant luster of Christ's Countenance shining through us.

The sun is the center of our solar system, around which Earth and the other planets orbit. Likewise, Jesus Christ must be the center around which our life orbits if we expect to receive His life-giving strength continually so that we might stride forward in our spiritual education and moral development. If we get out of orbit and fail to look into the face of the Sun of Righteousness in every thought, feeling, and deed, we expose ourself to the judgmental, fiery Light of His Countenance. How smoothly and pleasantly our thoughts and feelings run when we take time to look up, by faith, into His beautiful face and permit Him to be the center of our life.

The fire seen in the stature of Christ included His feet which were as burning brass, His eyes of fire, His dazzling Countenance. Next in John's description of the miraculous Son of God as the Resurrected King, His Robe is described.

B. Christ's Robe

And in the midst of the seven candlesticks one like unto the Son of man, **clothed with a garment down to the foot**,.... (Revelation 1: 13).

The Resurrected Christ Jesus was clothed with a princely and priestly robe which fell all the way down to His feet. This robe denoted righteousness, mercy, and honour.

Even as the Old Testament High Priest was clothed with a robe down to his feet, so we see the Glorified Christ, our Kingly High Priest, clothed with a robe of righteousness, mercy, and honour. The High Priest in the Old Testament dispensation wore white linen, which speaks of righteousness (Revelation 19:8). The eight different garments worn by the High Priest picture to us the spiritual clothing that a New Testament believer (also a priest) should put on.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness (Colossians 3:12-14).

Notice, Paul gives us the meaning of the outer robe, which stands for bowels of mercy. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies.... "

Although Jesus Christ's first revelation or manifestation is that of a King, walking, discerning, and ruling with all authority in the midst of the seven churches, yet we also see Him revealed as a Kingly High Priest. What an encouragement! God's miraculous Resurrected Son is not only a King to judge us, but He also is a High Priest wearing a robe that displays His **bowels of mercies** as He intercedes for us concerning those things which He has discerned with His eyes of fire.

As Christ intercedes for us, He is clothed with bowels of mercies to push back the judgment we deserve because of the unChrist-like things His discerning eyes have seen in our heart and life. Christ intercedes to push out the offensive weeds in our spiritual garden. Therefore, let us give the noxious weeds of our attitudes and dispositions to the sharp sickle of our High Priest.

Next we see, as John describes Christ's resurrected, revealed stature, that He wears a golden girdle.

C. Christ's Golden Girdle

... and **girt about the paps with a golden girdle** (Revelation 1:13).

When we see Christ in John's vision, He is already "girt about" in order to perform His redeeming work as a High Priest. Although Christ judges as a King, He intercedes as a High Priest, clothed with a robe of Righteousness and

Mercy and girded with a golden girdle. He ministers in divine Love and intercession for us before His heavenly Father. A girdle speaks of subjection, for whatever is encircled by the girdle is bound in subjection to the girdle; it also symbolizes ministry. Christ's girdle of pure gold speaks of the Wisdom and Kindness of His divine nature, which has no intermingling of His humanity. The LORD Jesus Christ, God's miraculous Son, girds His robe of Righteousness and Mercy with the purity of His Wisdom and Kindness as He intercedes for us.

However, Christ wears His girdle around the breast (paps) and not around the loins as did the Old Testament High Priest. Figuratively speaking, the breast speaks of love, affection, and protection. The breast of Christ's Love, affection, and protection is girded about with the girdle of His divine Wisdom and Kindness. Christ's breast of Love, affection, and protection is governed by His Wisdom and Kindness or by His Truth and willingness to serve us as a Kingly Priest. Christ's breast of Love, affection, and protection is under subjection to the divine ministry of His golden girdle. There is no fleshly compassion, here; the Wisdom and Kindness of Christ's divine nature minister and control His Love, affection, and protection through His intercession for us as a High Priest.

Great is the Power of our High Priest to save us to the uttermost from our selfishness so we can grow to the head-realm of Christ's spiritual stature. When we, as sinners, came penitently to the living, resurrected blood of Jesus Christ, He saved us from the penalty of sin, which is death and hell. As we grow spiritually and allow the waters of His Name, Death and Life to wash us daily, He saves us from the power of indwelling sins, from wrong attitudes, and from our unChrist-like dispositions that keep us from walking in the Light of Truth and in the pathway of God's Spirit of Holiness.

Furthermore, Jesus saves us from the presence of sin round about us by lifting us up in the Spirit above the things of this present, evil world and setting us in heavenly places, above, with Himself.

Lastly, He saves us from the purpose of sin, which is separation from God's Purposive Will. Sin breaks our union, our oneness of spiritual relationship with God. Sin taints our spiritual relationship with God, although it may be as faint as a breath of summer air. Jesus Christ, our High Priest, is able to save us to the uttermost because He ever Lives to make intercession for us (Hebrews 7:25).*

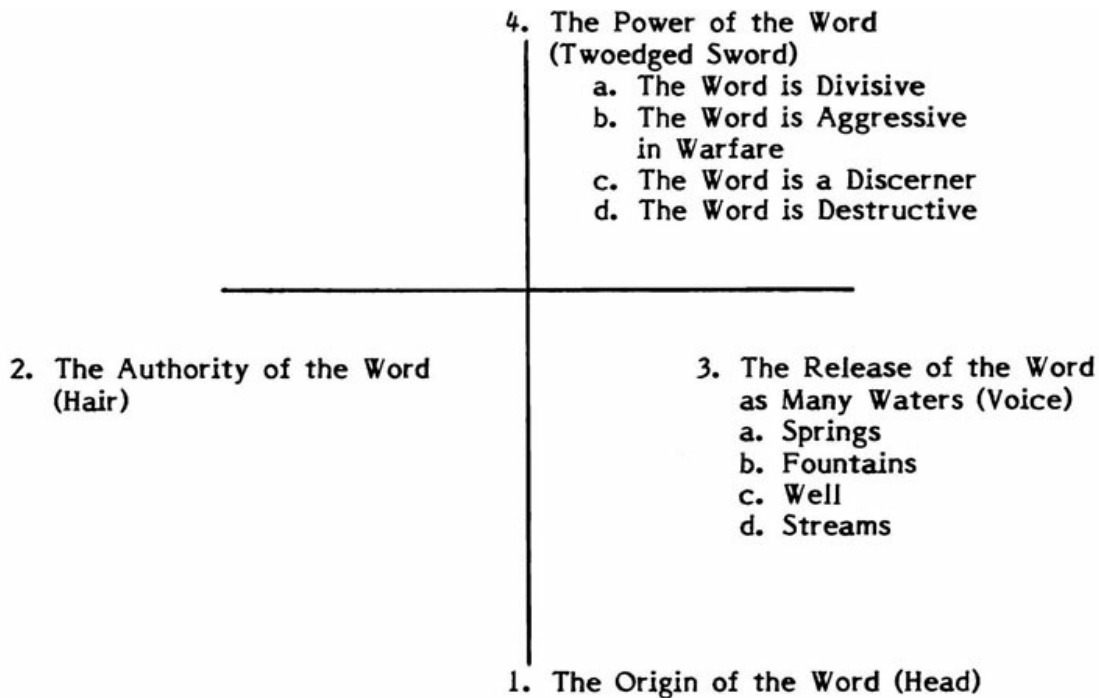
As Christ stood in the midst of the churches as the Resurrected King, He was also revealed to John as the Divine Word Himself.

D. Christ, the Word Himself

Christ (the *Logos*, the *Khris-tos*, the *Maw-shee-akh*) the Resurrected WORD Himself stands revealed in all His divine splendour and Glory in the midst of the seven churches. After Jesus Christ's death and resurrection, Jesus, the Son of Man, was joined eternally to Christ, the divine Son of God. Peter revealed this Truth on the day of Pentecost, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

Jesus had charged His Apostles to tell no man that He was Jesus, the Christ, until after His resurrection (Matthew 16:20; 17:9), but after His resurrection, it was to be proclaimed on the housetops to all Israel. God has glorified His miraculous Son Whom they crucified. The fact that Israel had crucified and put Jesus to death added to her wickedness because God had designed to Glorify and eternally join Jesus to the divine LORD and Christ.

Let us further consider the *Word* Who was "one like unto the Son of man" that stood revealed before John the beloved by noting the Origin of the Word, the Authority of the Word, the Release of the Word, and the Power of the Word.



1. The Origin of the Word (Head)

“His head and his hairs were white like wool, as white as snow;...” (Revelation 1:14). The Word of God originated in the Godhead just as natural words have their origin in the human mind. Christ’s Head is pictured as white as wool and as white as snow, which indicates His moral purity. The wool indicates the warmth of God’s hot breath of exaltation; and the snow indicates the coolness of God’s cold breath of humility. Thus, we see that the Head, the origin of the Word, is filled with the hot breath of exaltation (the wool) and the cold breath of humility (the snow).

The nature of God’s Head is pure; therefore, His Son, the Word is pure. God’s Word did not originate in the corrupt and depraved mind of man, but God’s Word was brought forth from the divine purity of God’s own nature.

How often do we belittle (blaspheme) God’s Word? When we murmur and complain about our circumstances, we are really accusing the purity of the Headship of Christ, the Word. He is too pure and too holy to permit things to cross our pathway that will not work together for our highest good. Beloved, always remember the purity of Christ’s Headship.

The Word came to conception and birth, not by common generation, but by the miraculous generation of God the Father. Christ was in the beginning with God and **He was God**.

In the beginning was the Word, and the Word was with God, and **the Word was God**. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made (John 1:1-3).

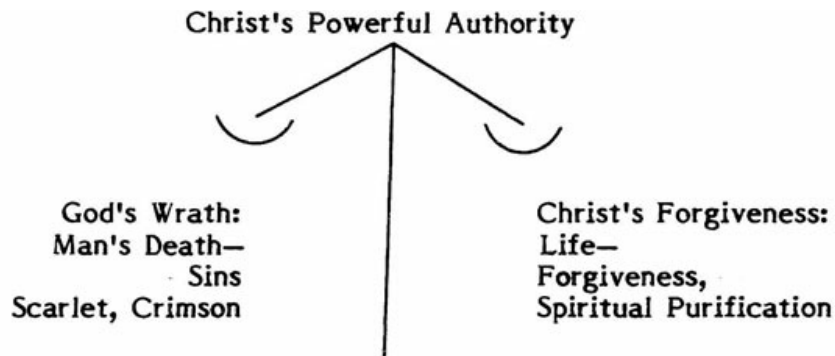
Christ is God because He was begotten by God, His Father. The Son of God, the Word, was nurtured in the bosom of the Father where He learned of His Father’s Master Plan and Purposive Will.

2. The Authority of the Word (Hair)

His head and his hairs were white like wool, as white as snow;... (Revelation 1:14).

The hair speaks of authority. Christ’s hair or authority was pure and holy, white like wool and white like snow. This figure of speech, which expresses the thoroughness of cleanliness and purity, is also used in connection with forgiveness of sin: “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as **white as snow**; though they be red like crimson, they **shall be as wool**” (Isaiah 1:18).

If our sins be as scarlet, Christ is able to make them white like snow. If they be red like crimson, He is able to make them white like wool.



Christ's Headship, which includes His resurrection and exaltation to all Power and Authority, is able to change the awful stains of man's scarlet, crimson sins, making them white as wool and snow. Christ's powerful authority is able to remove man's sentence of death. Also, Christ is able to appease God's wrath by His forgiveness and spiritual purification of penitent sinners.

What a contrast is Christ's powerful authority to man's carnal authority. Fleshly authority is permeated with pride, which causes man to resort to all manner of sinful practices that are contrary to God's Holy Will. On the other hand, the outflow of Christ's divine authority is pure; and it seeks to redeem and satisfy penitent man, according to God's Holy Will. God's Master Plan and Purposive Will are expressed through the pure authority of Christ's Headship. Man's authority is rooted in his own self-interest. Authority is merciless without the purity of Christ's nature. Carnal authority seeks its own prosperity for the exaltation of self. But Christ takes authority over our plots, plans, and intents in order to redeem us from ourself; as a consequence, He exalts His Father's Master Plan and Purposive Will that sent Him to be the Saviour of mankind. The motive of Christ's authority is pure; He seeks to bless us and to exalt His Father.

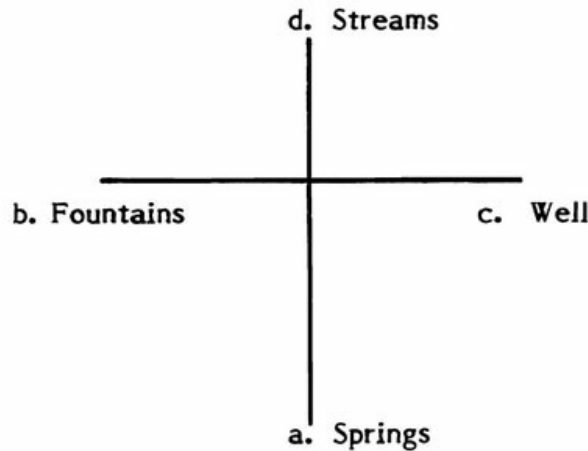
3. The Release of the Word (Voice)

...and his voice as the sound of many waters (Revelation 1:15).

God's Spirit uses many metaphors in presenting God's Word to us. For instance, God's Word is pictured as a hammer, as bread, as milk, as seed, as fire; and, here, it is presented as the sound of many waters. There are other instances in God's Word where this same simile pictures God's Word as being like water. In order to understand more about the **Word**, when it is referred to as water, let us briefly study some Scriptures in which this simile appears.

In the Book of Isaiah, the release of Christ's Living Word is compared to springs of water; in the Book of Proverbs as fountains of water and a well of water; and in the Book of Amos as streams of water.

God's Word as Water



a. Springs

Springs of living water are for quenching the thirst of the soul, and for satisfying its deepest longings.

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even **by the springs of water shall he guide them** (Isaiah 49: 10).

Christ as a faithful Shepherd releases the springs of His Living Word to the souls of His “sheep” as He leads them through the deserts and wildernesses of this world.

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, **and like a spring of water, whose waters fail not** (Isaiah 58: 11).

Christ, God’s miraculous Son, leads and guides us in the Way toward the New City. The soul that drinks deeply from Christ’s living springs of Truth, experiences having his needs, expectations, and desires fulfilled.

The water of Christ’s Word is released in various ways in order to meet the different needs of man’s spirit and soul. Christ’s Word comes as springs of Truth, bubbling forth as the freshest of waters, gratifying and satisfying all the requirements of man’s spirit and soul.

b. Fountains

The fear of the LORD is a fountain of life, to depart from the snares of death (Proverbs 14:27).

God’s Word is also like a fountain of living water, a reservoir of Truth. Christ’s living fountain of Truth creates a holy fear, reverence, and confident respect for God’s Master Plan, His Purposive Will, and His governance and guidance of our life. Christ’s living fountain of Truth reveals that we must draw all our spiritual and moral resources from Him as the Fountainhead, Who is the Source of all Light and Life. It is beautiful to see a fountain of the fear of the LORD developed as a Christ-like attribute in a person’s life.

c. Well

Christ’s Voice also is like a well of living water.

The mouth of a righteous man is a well of life:... (Proverbs 10:11).

Wells are difficult to dig and to preserve; hence, they are a valuable part of a man’s property.

A well speaks of the deep things of God’s Word. In order to have a well in the natural realm, a person must dig

diligently through many layers of sand, clay, and rock before he reaches the flow of water. After the well is completed, one can enjoy delightful, fresh, cool water by drawing the water up to the surface with a bucket.

This simile illustrates the depths from which God's Word flows forth to give us His refreshing Life. A righteous man's mouth that speaks the words of Christ is like a deep well of water, a source of vitality to those who listen to his teaching, his exhortation, and his counsel. In the same way, a natural well supplies life and refreshment to those who bring its waters up from the depths. Jesus said, "... The water that I shall give him shall be in him **a well of water** springing up into everlasting life" (John 4:14).

We must dig down through the hard, stony layers of our carnal nature (our earth) to reach the depths of the "well water" in Christ Jesus or our new man.

A glass of cool well water is refreshing in the natural realm. So also do we experience a time of refreshing in the spiritual realm when we are privileged to draw fresh water from the depths of Christ's Living Truth.

d. Streams

Christ's Word of Truth is like mighty overflowing streams.

But let judgment run down as waters, and righteousness as a mighty stream (Amos 5:24).

The water of Christ's Truth is a perennial stream which does not run dry in the hot summertime of testings and trials; it is a perpetual stream of righteousness and justice. A stream in the natural realm generally begins as a small trickle, but as it finds its way to the ocean, it gradually becomes a mighty flow-sometimes even a torrent. This is also true in the spiritual realm; the streams of Christ's righteousness and Truth begin small, but they become powerful forces as they continue.

God commanded Israel to let His Truth of judgment and righteousness run down through their beings like mighty streams to wash away their rebellious opposition, their wicked vices, and their sinful profaneness. The mighty streams of Christ's Truth convert the carnal soul and work regeneration in the carnal spirit. The running waters of Christ's might streams of pure Truth cleanse the muddied water of corruptions in the human soul. There is no stream of falsehood and error that can withstand the powerful flow of Christ's overflowing streams of pure Truth.

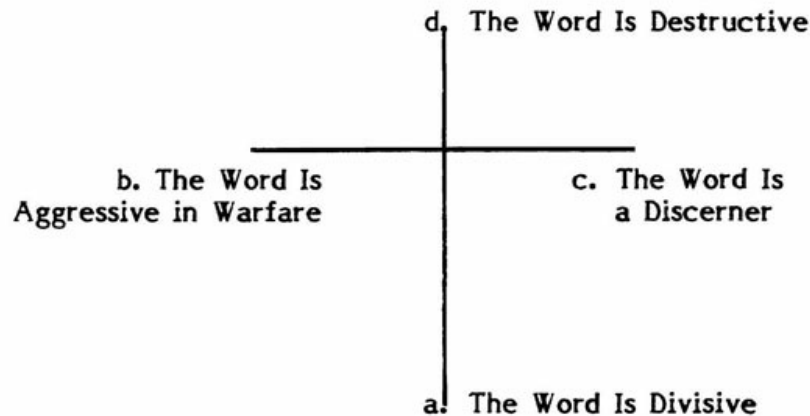
The Voice of God's miraculous Son, the Glorified Christ, was like the sound of many waters. Christ's Voice contained all the sounds of bubbling springs, of leaping fountains, of the engulfing stillness of wells, and of rushing streams because He was the Word.

4. The Power of the Word (Twoedged Sword)

Another picture that the Book of Revelation gives about the Word is that it is as a sharp twoedged sword, "... and out of his mouth went a sharp twoedged sword:..." (Revelation 1:16). God's miraculous Son, Jesus Christ, is the **Word** that is sharper than a twoedged sword. Christ's Sword-Word cuts at sin, on the right and the left.

There is a fourfold description of the Sword-Word to consider.

The Word as a Twoedged Sword



a. The Word Is Divisive

Think not that I am come to send peace on earth: **I came not to send peace, but a sword.** For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law (Matthew 10:34,35).

Within Himself, Jesus knew full union with the Christ, the Word; and it was He Who declared the *divisive* ministry of God's Word. The Word came not to bring peace upon the earth, but it came to divide. God's sharp, cutting Sword-Word divides all human relationships, regardless of how close they may be. On the other hand, there is no stronger cohesive Power than Christ's Word when it is accepted, for it binds hearts together in an unbreakable, eternal, spiritual union.

Before we experience the binding Power of Christ's Word, we must recognize the dividing ministry of His Sword-Word that cuts and severs all human ties that do not have their origin in Christ Jesus.

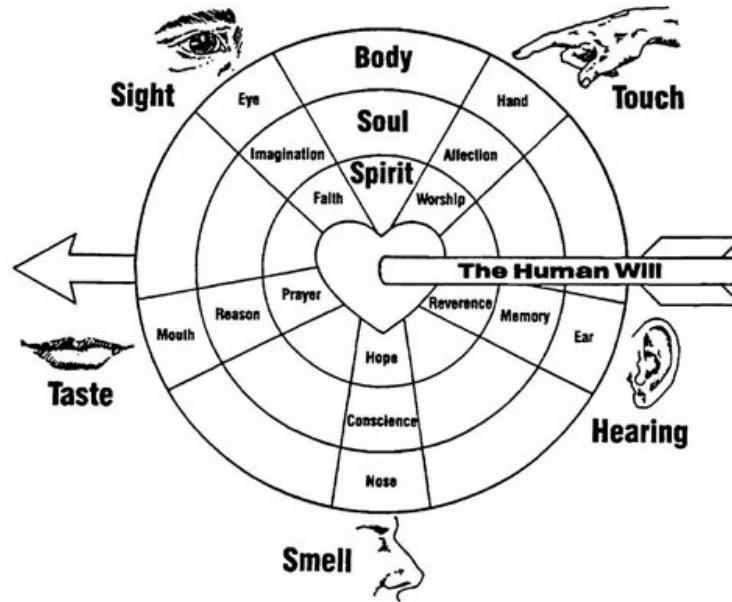
b. The Word Is Aggressive in Warfare

And take the helmet of salvation, and **the sword of the Spirit**, which is the word of God: (Ephesians 6:17).

Repent; or else **I will come** unto thee quickly, **and will fight against them with the sword of my mouth** (Revelation 2: 16).

In Ephesians, the Apostle Paul lists the seven pieces of spiritual armour the Christian soldier must possess. Five are for defensive warfare, and two are for aggressive warfare. The five defensive pieces are protection for each one of the five channels of man's senses. When these senses are properly protected, the Devil cannot effectively attack us.

Let us explain how man is made so we can see how these pieces of armour defend us. Man is made like a wheel: his heart is the hub of his being; his will is the axle; and his five senses are the spokes of his wheel.



In his physical body, man's five senses are sight, hearing, taste, smell, and touch.* As the spoke of sight passes into the realm of the soul, it is known as imagination, and in the area of man's spirit, it is called faith. The hearing (ear) of the soul is memory, and the ear of the spirit is reverence. As the spoke of taste passes into the soul realm, it is known as reasoning; and in the spirit, it is called prayer. The nose of the soul is man's conscience; and in his spirit, it is known as hope. The touch of man's soul is his affection; and in the realm of man's spirit, it is known as worship.

Christ's Word of Truth is a perfect, **defensive** armour against all the Devil's deceitful falsehoods. We also need the **aggressive** armour of Christ's Word. To hold onto spiritual territory we already have gained by using Christ's defensive armour is one thing, but to use Christ's aggressive armour to move into new spiritual territory is another. We can use Christ's sharp Sword of His Word for aggressive warfare, as well as for defensive warfare, whether it be for ourself or for others.

Revelation 2:16 states that Christ was prepared to come against the disobedient believers in the church of Ephesus with the Sword of His Word if they failed to repent before Him. As long as we are pressing on for God in our spiritual education and moral development, Jesus Christ will help us in our warfare, fighting on our behalf with His sharp Sword of His Word.

On the other hand, should we lose out with God and begin to turn back, Christ's sharp Sword of His mouth will begin to cut off the spiritual territory we formerly gained in Him. For example, if we have known intercession and travail, but then we accept the Devil's lie that it is too hard to go on any further and begin to draw back from God's Way, we ultimately will lose the blessing of praying with intercession and travail in the Holy Ghost. After God gives us ample time to repent, and if we refuse, Christ's sharp Sword will cut intercession and travail from us.

If we continue in rebellion and unrepentance, we will find ourself backing up from Christ, little for little, from one experience to another experience until the enemy has backed us all the way out of our very salvation. When we turn back to the things of the world, we will seek satisfaction in things we once hated. God does not permit us to keep His Truths and His blessings, experientially, unless we are pressing on with Him by using Christ's defensive Sword of Truth and His aggressive Sword of Truth.

How dreadful to have the Sword of Christ's mouth coming against us, separating us from the things of God instead of separating us from our sinful habits, worldly indulgences, and carnal affections.

c. The Word Is a Discerner

For **the word of God** is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and **is a discerner of the thoughts and intents of the heart** (Hebrews 4: 12).

The Sword of the Word of His mouth has the ability to *discern* (which means decisive, critical, discriminative, a

judge) between spirit, soul, and flesh. God's sharp Sword of Truth cuts through to the very core of our being, exposing the hidden motives of our heart and the hidden intents of our will.

God's sharp Sword-Word exposes the hidden images, ideas, opinions, and meditations of our heart. His sharp Sword of Truth also exposes the intended evil plans in our heart that are not according to God's Master Plan. God's Word is a discernor, separator, and recognizer of all the thoughts of our mind and intents of our will.

d. The Word Is Destructive

God's Word also is destructive. It tears down and brings to an end all unChrist-like attitudes and dispositions of the carnal nature that oppose Christ's holy nature in our new man.

And **out of his mouth goeth a sharp sword**, that with it he should **smite the nations**: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God (Revelation 19:15).

And **the remnant were slain with the sword of him** that sat upon the horse, **which sword roceeded out of his mouth**: and all the fowls were filled with their flesh Revelation 19:21).

Christ's Sword-Word is destructive. At the second coming of Christ, He will destroy the Antichrist and his army with His sharp Sword-Word out of His mouth. Afterwards, the LORD Jesus Christ, God's miraculous Son, will establish His peaceful millennial reign upon the earth.

How tremendous is the ministry of Christ's Word out of His mouth! John heard it as the sound of many waters as it came forth in its fullness. We have also seen His Word coming as a Sword: divisive, aggressive in warfare, discerning motives, and destructive in judgment. What a mighty Word is this!

After John heard the Voice as of a trumpet, which was followed by the revelation of the stature of the Word Himself, John fell at the feet of the Christ as one dead. The Power of the Revealed Word was so great that it thrust John low in humility before the mighty presence of the Christ, God's miraculous Son.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death (Revelation 1:17,18).

Falling at the feet of the Word was another expression of John's humility and sincerity of desire to know more of Christ. His obeisance demonstrated his gratitude for what already had been committed to him. His expression of appreciation opened the way for more revelation. This was true in John's experience, and it is in our experience, too. Gratitude for what we have received opens the way for us to receive more.

Resting His right hand upon John, the Word continued to speak: "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Christ has **all** Power and Authority as the Resurrected Word because He holds the keys of death and hell. Christ, God's miraculous Son, lived before He came down to earth and took on flesh that He might die vicariously for our sins; then He arose again. He will never die again. Furthermore, He has the keys of death and hell, so He can lock or unlock the gates of death and hell according to His Father's Master Plan and Purposive Will. He ultimately will cast both death and hell into the lake of fire.

From the Scriptures we have just studied, we have seen the stature of God's miraculous Son as He stands unveiled as King and Priest in the midst of the seven churches. His stature included fire-the fire of His feet, His eyes, and His Countenance; and it included His white Robe of purity and righteousness; His golden Girdle of Wisdom and Kindness; and, lastly, the Word Himself: His Origin, His Authority, His Voice, and His Power.

The second great prophetic picture of God's miraculous Son, Jesus Christ, is seen in the Book of Revelation as John describes Jesus Christ as the slain Lamb.

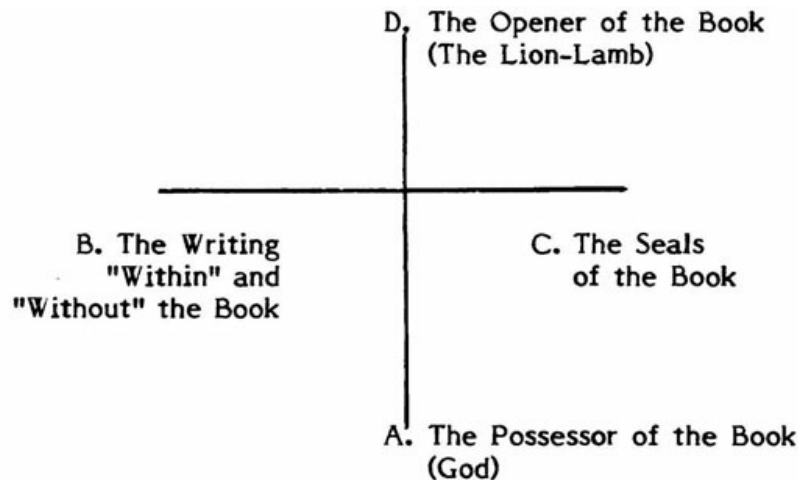
II. God's Miraculous Son, Jesus Christ, the Slain Lamb (In the Midst of the Throne)

Chapter four of Revelation records John's account of seeing a door opened into heaven and his being invited to come up higher in order to view **the Wheel of God's Governmental Power and Authority in Heaven**. The Throne of God was the hub of the wheel; the four and twenty elders composed the rim of the wheel; and the four living creatures made up the spokes of the wheel. John's view of this scene was to prepare him for the revelation of Jesus

Christ, the slain Lamb, in the midst of the Throne of God. The Lamb is the very shaft or axle of the whole Wheel of God's Governmental Administration, both in heaven and in earth.

The fifth chapter of Revelation opens with a scene in which God is seated on His Throne as He holds a sealed Book in His right hand.

The study of the following stature of Truth will help us understand the mysteries concerning the Lamb and the sealed Book which God held in His right hand.



A. The Possessor of the Book (God)

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals (Revelation 5:1).

Prior to this, the Apostle John had seen the Governor of all things, the great God, upon His Throne. Now John was favoured with a sight of God's governmental plans which were written in a Book that was shut up and sealed. God held the Book in His right hand. The original draft and plans contained in the Book were laid up in the eternal cabinet of God's memory. But in His eternal Mercy, God has transcribed His plans in order to share the things with us that are necessary for us to know so our understanding will be enlightened about His Divine Plan for the ages. God held this Book in His right hand in order to establish **His** Authority over the Book as He declared the Authority of the Book.

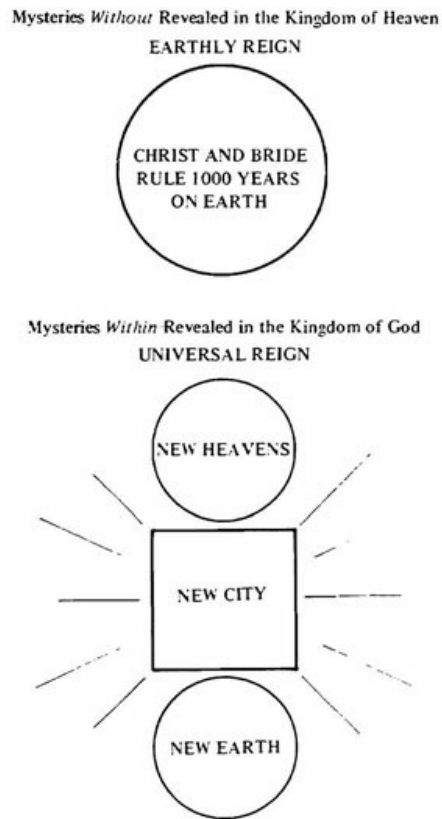
The presence of the Book in God's right hand showed His readiness and determination to execute all the content of His Counsels and Purposes recorded in the Book. John's interest was greatly stirred as he was made aware of the writings both "within" and "without" the Book. He noticed, however, that the Book was sealed with seven seals.

This notation by John tells with what inscrutable secrecy the Counsels and Plans of God are laid. They are indeed impenetrable by the eye and intellect of human beings. These seven seals also show that God's Book of Counsels is divided into seven parts. Each part has its own particular seal. When the seal is opened, it will uncover the specific events delegated to it. These seven seals will not be loosened simultaneously. They will be successively introduced by God until the whole mystery is finished. The message of the Book is revealed when the seals are loosened. God is the Possessor of the Book, and He will say Who is to open the Book and when it is to be opened.

B. The Writing "Within" and "Without" the Book

The Book had the Word of God inscribed "within" and "without" (on the backside). The writing on the outside was not a complete mystery because anyone in heaven could read, at least in part, what was written there. The **writing** on the **backside** of the Book **will be fulfilled** and revealed **during Christ's millennial reign on earth**, which is called the time of the Kingdom of Heaven. The **writing** on the **inside of the Book will be unfolded in eternity** when Christ Jesus rules the created universes from His Throne **out of the New City**. His universal reign in the Perfect Age or in eternity is called the time of the Kingdom of God. Ultimately, God will reveal all the mysteries that are written on the backside and on the inside of this Book. The outward writings have to do with the mysteries pertaining to the millennial reign of Christ; whereas, the inward writings are the mysteries that will be revealed only

to the Bride in the New Jerusalem during the time of the Kingdom of God.



C. The Seals of the Book

And I saw a strong angel proclaiming with a loud voice, **Who is worthy to open the book, and to loose the seals thereof?** And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and to read the book, neither to look thereon (Revelation 5:2-4).

John heard a proclamation made concerning this sealed Book. The crier was a strong angel who lifted up his voice to shout "Who is worthy to open the book and to loose the seals thereof?" This was a cry of a champion, who challenges all creatures concerning the strength of their Wisdom to open the Counsels of God. The angel cried with a loud voice so that every creature might hear and receive the challenge.

Imagine the anguish which must have gripped John's heart when he realized there was no one, anywhere, who was worthy to open the Book. No one in heaven or earth stood forth to accept the challenge and to assume the task. Although God's heavenly creatures were clothed with beauty, power, and Glory, and were filled with Knowledge and Wisdom, none of the holy angels dared to undertake the awesome task. None of the wisest and best spirits and souls of men from earth were capable of sufficiently understanding, so they could not volunteer for the task of opening the Book. The challenge was unacceptable to the fallen angels and to the souls under the earth. No man was worthy-not in heaven, nor in earth, nor under the earth. It is little wonder, then, that John wept. He stood in the midst of a most fantastic scene, such as the eyes of men had never seen before, but there seemed to be no one with power to open the seals. All stood powerless and speechless before the mighty God of heaven and His sealed Book.

John's heart broke with yearning to know God's Word that was written "within" the Book and "without" the Book. John had seen a vision of Him Who sat on the Throne, and it made him desirous to know God's Mind and Will. Those who have seen God through Christ Jesus, in the Spirit, are always desirous to see and to know more. Those who have looked upon His Glory also desire to know His Will.

All seven seals on the Book will have to be broken before it can be read "within" and "without." These seven seals depict what will take place, literally, on the earth during and immediately after the tribulation period. As each

seal is broken, a new phase of experience is loosed upon the earth and its inhabitants.

The literal fulfillment of the seven seals is of primary importance. Yet they carry a spiritual application that has personal meaning to each of us in our everyday life. Second Timothy 3: 16,17 says that **all** Scripture contains doctrine, reproof, correction, and instruction in righteousness and is profitable for the man of God. Since all Scripture is profitable to the man of God, we are concerned with the personal, spiritual message of Truth in this portion of Scripture as well as its literal meaning. This portion of God's Word reveals pictures of Truth that will reprove and correct the wrong attitudes in our fleshly nature, the attitudes that are unlike Jesus Christ. If we will look into the mirror of Truth, we will see where we are not like Jesus and, thus, in need of reproof and correction.

Spiritually speaking, these seven seals portray those things of the flesh that need to be loosened within us before the Book, with its mysteries of the Bride and Bridegroom, can be opened to us. These fleshly seals are loosened as we go through our individual tribulations. Jesus promised overcoming Power, saying: "In the world ye shall have tribulation: but be of good cheer: I have overcome the world" (John 16:33). Many Christians fail to lay hold of Christ's promised Power because they refuse to offer any newly-loosened fleshly nature to the LORD for crucifixion. We, like Abraham, must build new altars of dedication and commitment to God along our spiritual journey and offer up new areas of our life and our self to God. Through the process of self-denial and crucifixion, we grow to the head-realm of Christ's stature. Spiritual maturity in the nature of Jesus Christ is gained only through self-denial, crucifixion and mortification of all thoughts, feelings, and deeds that are not part of our new man. It is here, in the place of crucifixion, that we experience Christ's Sovereign ruling and reigning Power in our life.

If we desire to know Jesus Christ in a oneness of relationship, in spiritual marriage union, then these seals must be broken within us. Only the Lamb, Jesus Christ, can open them and cause us to see.

The study of the seven seals is written in detail in chapter six of the Book of Revelation. The author has written about this subject in detail. (See footnote.) At this point in our present study, we simply wish to list them. The following are the seven seals which will be loosened by the Lamb:

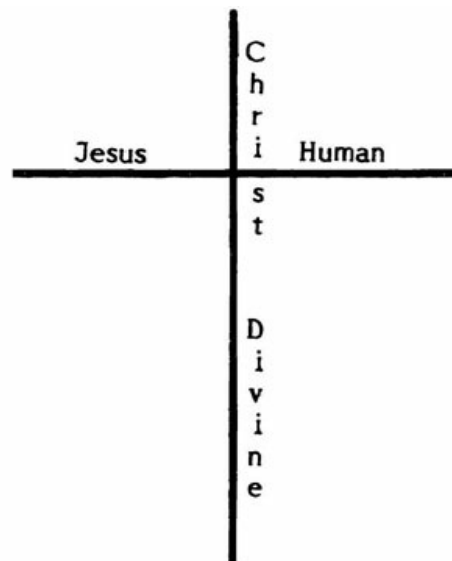
1. **White Horse** Self-righteous spirit which carries Antichrist spirit of rebellious defiance against the Headship and Authority of Christ.
2. **Red Horse** Spirit of anger which supports the warring spirit.
3. **Black Horse** Carnal reasoning which supports a spirit of famine of spiritual food from God's Word.
4. **Pale Horse** Spirit of jealousy which ushers in death and hell.
5. **Souls Under Altar** Martyred spirit which supports spirit of self-pity.
6. **Earthquake** The trembling, fearful, moveable, changeable spirit of the flesh, which makes a person unreliable and undependable.
7. **Silence** Fleshly dumb, tongue-tied spirit that is speechless at the Headship of the LORD.

D. The Opener of the Book (The Lion-Lamb)

And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book,** and to loose the seven seals thereof (Revelation 5:5).

John was comforted and encouraged with hope when he heard there was One Who had prevailed to open the Book. One of the elders revealed the Truth to John that the Lion out of the tribe of Judah had prevailed; therefore, He was worthy to open the Book.

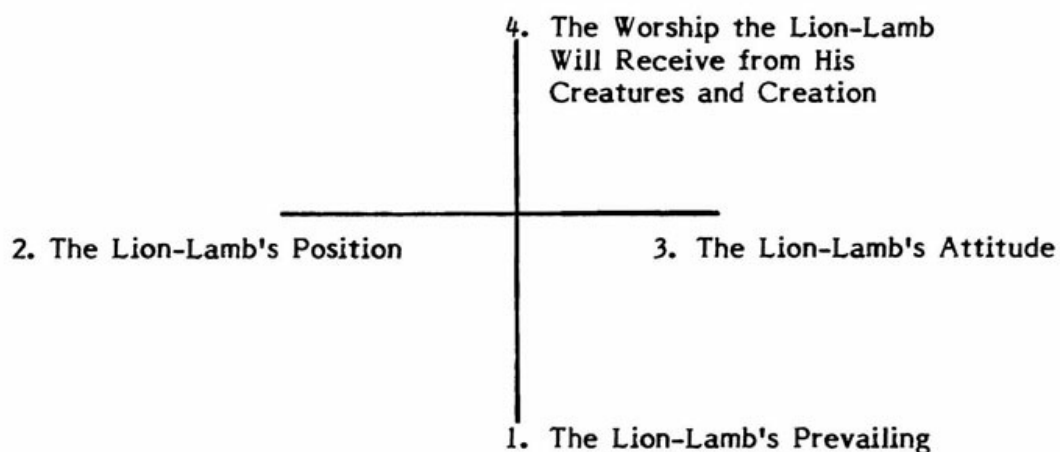
Christ Jesus, the Lion and the Lamb, are One and the same. Both the Lion and the Lamb occupy the same positions. Both have a humble Will which can lay down in the horizontal position of humility, and both have an exalted Will of Authority, of Commanding Power, which can stand upright in the vertical position.



The man Jesus has a Lion and a Lamb nature; and Christ, the divine Son of God, has a Lion and a Lamb nature. Through the Power of the Cross, the Lion-Lamb prevailed to open God the Father's sealed Book.

There is a stature of Truth about the One Who was found worthy to open the Book. Jesus Christ prevailed over all sin; He has gained the center-most position in God's Wheel of Authority in Heaven; He has proven Himself in the humility position and the exalted position in His Father's will; and all creatures and all creation will worship Him in eternity.

The Lion-Lamb Who Will Open the Book



1. The Lion-Lamb's Prevailing

...the **Lion** of the tribe of Judah, the Root of David, **hath prevailed to open the book**,.... (Revelation 5:5).

The word *prevail* means to subdue, to conquer, to overcome, to prevail, to get the victory. The Lion-Lamb prevailed in two ways: first as the man with the human Will which was filled with a holy hatred for sin-Jesus, the Lion of the tribe of Judah and, secondly, as the Root of David-the Christ with God's divine Will which was filled

with a Living substance of Power and Authority over sin.

a. The Lion of the Tribe of Judah

The Lion-Lamb will be worthy to open the seals because He prevailed and overcame **all** sin. As the Lion-Lamb, Jesus the Son of Man, with His holy hatred against sin, overcame sin from “without” because He never yielded to sin nor entertained its temptation. In one respect, He was like Adam the First, who was created pure and innocent; yet he was given the power of choice. Likewise, Jesus, the Man, was created pure and holy, and without sin. Yet, He, too, as the Second Adam, had an opportunity to choose either the marriage relationship between His human Will and the divine Will of the Christ within Him; or he could choose to reject that union. He, the same as Adam the First, could have chosen sinfully to place His human Will in an exalted position of authority above Christ’s divine Will. However, as the Lion-Lamb, out of the tribe of Judah, out of His humanity, by keeping His human Will in the horizontal position of humility, Jesus prevailed over the world, Satan, the Devil, and sin. Jesus always surrendered in passive and active obedience to Christ the Son of God. Therefore, He also is able to prevail against the pride and rebellion in our human will and bring it into surrender and obedience to Christ’s divine Will in our new heart.

A lion speaks of the Sovereign Power and the Almighty Strength of God’s Holy hatred against sin. When God’s Lamb went to the Cross, He had, as it were, the nature of a lion to devour sin and to overcome sin which is the sting of death (I Corinthians 15:56). God’s Lamb was a mighty Lion, Who devoured the Old Testament covenant, swallowing up its shadows and types at the last supper of the Passover Lamb; then He carried it out to the Cross and nailed it there with the nails that pierced His precious hands and feet. God’s Lamb, as a mighty Lion, overcame sin at the Cross by opening up a crimson stream of His own blood that flowed up to God and mended His precious, broken Word and that flowed downward and around behind God’s back to form the sea of forgetfulness. God’s Lamb-Lion conquered and overcame sin, death, hell, and the grave. Now in the revelation given to John, He stood as a freshly slain Lamb, the Mighty Hero, the prevailing Conqueror, Who was the only One worthy to open God’s sealed Book.

It is the freshly slain Lamb, as it were, that will open the Light and Life of the Scriptures to our soul and spirit and bring us new illumination and fresh Life out of God’s Truth. As we daily lay hold of Christ’s blood, by faith, we find fresh cleansing and fresh Life in Him.

As the Lion-Lamb out of the tribe of Judah, the LORD Jesus Christ has prevailed in behalf of all mankind; therefore, no one has an excuse for remaining in his sins. We never can tell God that our sin is too great, our wicked heart too hard, our fleshly nature too strong for us to overcome. As a freshly slain Lamb, God’s prevailing Lion-Lamb, will appear as a witness against us that these things are untrue because He died to make it possible for us to prevail, too. When Jesus Christ died on the Cross, He prevailed over sin, providing His precious, powerful Blood to wash away the proud, deceitful rebellion from our human will in order to bring it into a horizontal position of humility, surrender, and obedience so that our human will can be joined in marriage union with Christ’s divine Will.

God the Father also has sent the baptism of the Holy Ghost and fire to burn up the wood, hay, and stubble of the carnal works of our human will or our pride of revelation, pride of redemption, and pride of satisfaction. After the fire of the Holy Ghost burns away our proud, carnal works, our will can be joined to the works of Mercy, Love, Joy and Peace of Christ’s Holy Will.

Christ Jesus has given us the waters of His Name, Death, and Life so that our will might be like a watered garden, fresh, alive and fruitful in His humility, surrender, and obedience. Hence, we are enabled to stride forward in our spiritual education and moral development and grow up into spiritual maturity in Jesus Christ. Jesus died to save us unto the uttermost! “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). This means that He is able to bring us to the top of Christ’s spiritually mature stature, where we will know Christ’s salvation from sin, death, hell, the world, fallen Lucifer, and **proud self**.

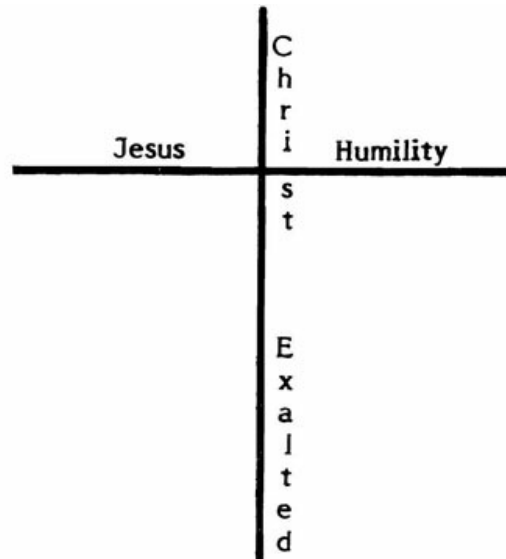
Besides prevailing over all sin as the Lion-Lamb out of the tribe of Judah, Christ prevailed as the Lion-Lamb, the Root of David or as Christ, the Son of God.

b. Christ, the Root of David

Before King David was ever born, Christ the Word existed as the Root of David, as the origin of David’s life which would be a branch on God’s family tree of Life. Christ prevailed as the humble Root-Lamb in the low place of support to bear up David’s life as a branch because Christ was the Root-Word.

Christ the Root-Lamb is filled with God's powerful, living substance of humility; therefore, He is able to support, to bear up, to uphold all His Father's creation and march forward with it according to His Father's Master Plan and Purposive Will (Hebrews 1:3). This Root-Lamb has prevailed over the proud frailties and weaknesses of the human will; therefore, He can support it in a vertical position of Power and Authority, causing the human will to stand up for the Truth.

Christ was the Root that caused King David to come into existence. As the living Root-Word, Christ existed in eternity-past. He was the only begotten of His Father from the beginning of His Way (Proverbs 8:22). Subsequently, Christ, the Word, has supported and fed all His offspring or branches on His creature-tree of Life. The Christ, the Lion-Lamb prevailed in His unique union with Jesus the human, the Lion out of the tribe of Judah. Christ prevailed in remaining in the vertical position of exalted Power, while Jesus prevailed by remaining in the horizontal position of humility.



Thus, Jesus, the Lion-Lamb, was faithful in His horizontal position; and the divine Root-Word, incarnated in flesh, was faithful to His vertical position. Through the Power of His Cross, the Lion-Lamb redeemed the world from its sin and loosened the mysteries of God's secret, sealed Book.

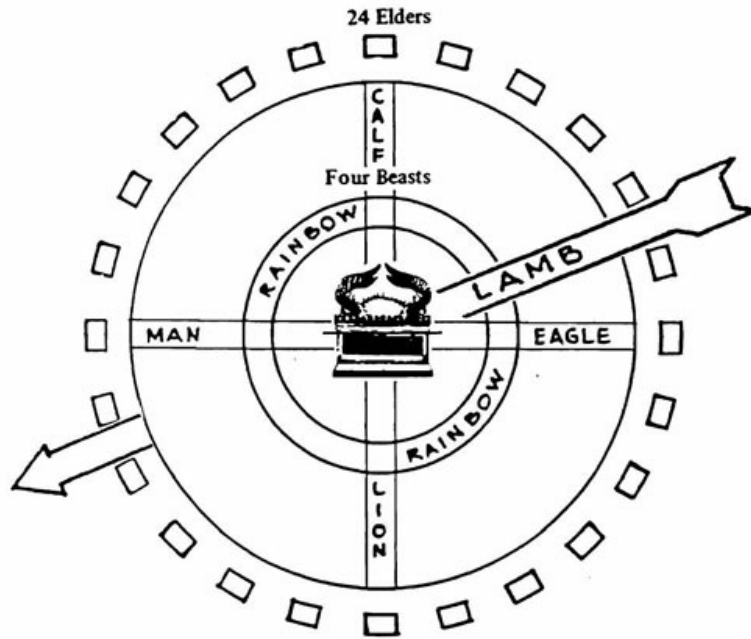
Likewise in our lives, when God sees the horizontal surrender and humility of Jesus and the vertical Power and Authority of Christ in our heart, He also opens the secrets of His precious Word to us, feeding our heart, our spirit, and our soul with His secret, hidden manna.

2. The Lion-Lamb's Position

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).

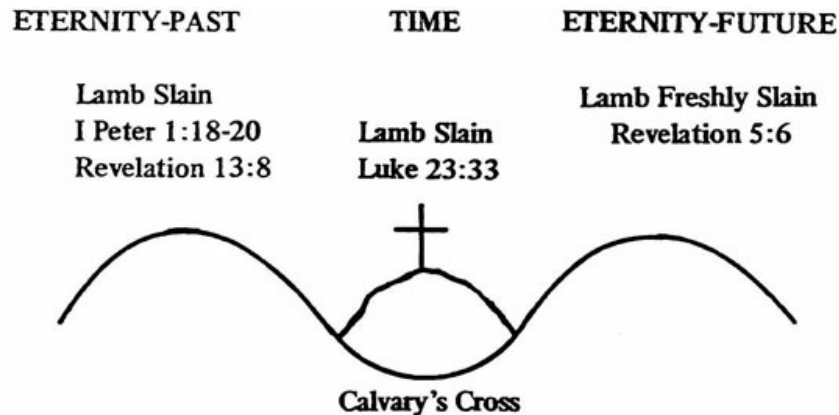
The Lamb Who will open the Book holds a special, unique position in heaven. Because of His prevailing Power over sin, the Lamb holds the center-most position in relation to the Throne of God; He is in *the midst* of the Throne. He is, as it were, the directing shaft of God's Governmental Wheel as seen in heaven. In the middle of the Throne, which is likened to the hub of the Wheel, is the slain Lamb. The four living creatures, beasts, comprise the spokes of the Wheel. The four and twenty elders make up the rim of the Wheel.

God's Governmental Wheel in Heaven



The Lion-Lamb holds the center-most position in the heavenly Wheel, and He does it as a freshly slain Lamb that has horizontal blood and vertical blood. In other words, He has established the horizontal and vertical positions of the blood as living, fresh experiences throughout eternity.

We should pause, here, to consider further this matter of the Lamb being slain. The Lamb was slain in His Will in eternity-past. In eternity-past, Christ completely offered Himself in His Will as a living sacrifice to God's Master Plan and Purposive Will. He was revealed in the dispensation called "Time" to be slain again in His incarnated flesh on the Cross. Then He arose from the dead by the unbegotten Glory of His Father (Romans 6:3,4); after His resurrection, He returned to eternity where He was prophetically revealed to the Apostle John as a freshly slain Lamb.



While we are tracing the history of the Lion-Lamb through God's Word, let us remember that the divine side of the Lamb is the Christ, the Word, the Son of God; and the human side of the Lamb is Jesus, the Son of Man.

God's Word says that in the beginning was God. From other Scriptures, we learn that God is One, and that God is Three.

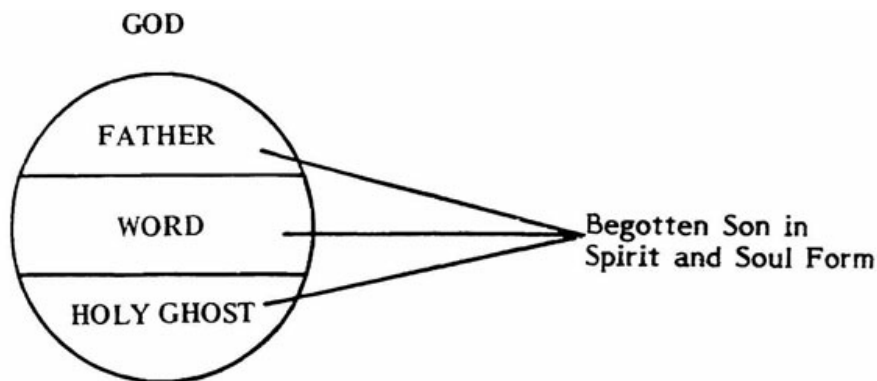
God in the Beginning
(Genesis 1:1)



Before the foundation of the world, Christ, the divine side of the Lamb, was slain in His Will.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a Lamb without blemish and without spot: **Who verily was foreordained before the foundation of the world**, but was manifest in these last times for you (I Peter 1:18-20).

This slaying of the Lamb occurred in eternity-past before God had brought forth His only human, begotten Son, Jesus, in the period called Time. In other words, God offered His Word (His part of the Lamb, His part of the blood and His Life of the Word) for a sacrifice for man before man even was created. Beforetime, God ordained the blood of Christ the Word as the sacrifice for sin. After holding an ordination service to ordain His Word, the Christ, for sacrifice, God then brought forth, in spirit and soul form, His only begotten Son, Jesus.



For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee?** And again, I will be to him a Father, and he shall be to me a Son? (Hebrews 1:5).

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee** (Acts 13:33).

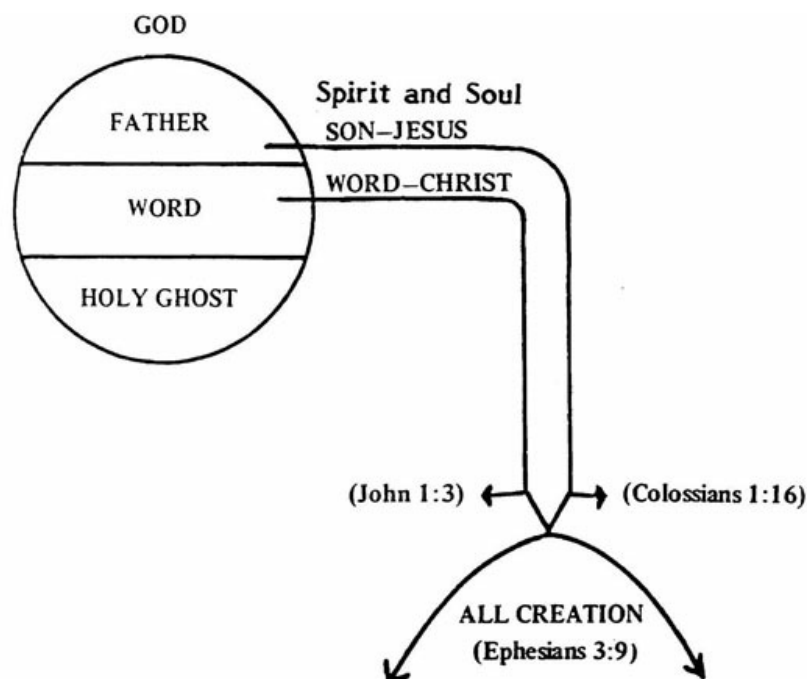
The Hebrew word for *begotten* is *yaw-lad*, meaning to bear young. Jesus Christ is the only One of His kind. The Father poured **all** His Wisdom and Knowledge into His Son; therefore, the Father had no need to beget another Son. Jesus Christ is the only One of His Father's bosom. Christ Jesus was begotten in the image of the invisible God. He was the firstborn of every creature. He was before all things.

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: **And he is before all things, and by him all things consist** (Colossians 1:15-17).

Before anything was created in heaven or in earth, Christ the Word was begotten; and the spirit and soul of Jesus was brought forth. He was brought up or trained up by His Father and was daily His Father's delight.

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. **Before the mountains were settled, before the hills was I brought forth:** While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, **as one brought up with him: and I was daily his delight, rejoicing always before him:** (Proverbs 8:22-30).

At this point of the Son's existence, He had not received a visible body. Therefore, He shared the body of His Father's Glory. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee **before the world was**" (John 17:5). Jesus abode in spirit and soul form in heaven with His Father until the time of His visible incarnation in a fleshly body. In the meantime, the Son of man, in joint union with the Word (the Christ), created all things by the commands of God, the Father (Psalm 148:5).



All things were made by him [the Word]; and without him was not any thing made that was made (John 1:3).

For by him [the Son] **were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: (Colossians 1:16).

And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, **who created all things by Jesus Christ:** (Ephesians 3:9).

In John 1:3, we find that God, the Word, (Christ) made all things. Colossians 1:16 states that the Son created all things. This does not constitute a contradiction. The union of the two Scriptures is seen in Ephesians 3:9: "And to make all men see **what is the fellowship of the mystery**, which from the beginning of the world hath been hid in God, who created all things by Jesus [the Son] Christ [the Word]."

From the foundation of the world, the fellowship between Christ, the divine Word, and the spirit and soul of Jesus, the Son of Man, has been kept secret. But, now, God desires to make all men see this mystery. The Greek word for *mystery* is *moos-tay-ree-on* meaning silence of the mouth, secret.

We have already seen that the divine part of the Lamb, known as Christ the Word, was slain *before* the foundation of the world. The part of the Lamb known as Jesus, the Son of Man, was slain later, *from* the foundation of the world. “And all that dwell upon the earth shall worship him [Antichrist], whose names are not written in the book of life of the **Lamb slain from the foundation of the world**” (Revelation 13:8).

Surely the Father revealed His Master Plan to His Son because His Son also offered up His Will and was also slain in His Will *from* the foundation of the world. So Christ, the Word, and Jesus, the Son, secretly fellowshiped in their slain Wills from eternity-past, all the way through their incarnation in a body and on to the Cross. Now they not only fellowship their slain Wills, but they fellowship the same *body* that was slain on the Cross and raised from the dead. We are privileged to know about this mystery, but it is still a mystery!

Thus, we see the preexistence of the union of the Word and the Son in the Lamb back in eternity. Then, the Son and the Word came and took on a body of flesh to be offered for a sacrifice in Time. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14). This body was sacrificed in Time at Calvary’s Cross: “And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left” (Luke 23:33).

In the New Testament, the Gospels record the details of the literal death of Jesus Christ upon the Cross. The Cross speaks of the surrender, the suffering, and the shame that Jesus experienced there, when He died vicariously for sinful man. The Cross also speaks of victory because His death fulfilled and completed God’s great redemptive Plan which was purposed in the Godhead in eternity-past.

In future-eternity, the Lamb will appear as freshly slain, not in actuality, but as a testimonial slaying. His position in the midst of the Throne bears witness, again, of the blood that flowed out of His wounds. The horizontal and the vertical blood of the freshly slain Lamb establishes the basis of His worthiness to open the sealed Book.

Because He always kept His human Will in unity with the horizontal and the vertical positions of Christ’s divine Will, the Lamb, or the man Jesus, has been counted worthy to be made the omnipotent and omniscient LORD and Christ (Acts 2:36). He has been deified, making Him one with God’s omnipresence. His union is an eternal one. He is the Lion-Lamb!

We see the omnipotent aspect of the Lamb’s nature revealed in His seven horns. In Scripture the number *seven* is the number of completion. The Lamb’s seven horns speak of His complete defensive and aggressive Power. The Lamb has perfect Power to execute God’s Holy, Purposive Will, both on the defensive side and on the aggressive side.

In the natural realm, the lion is the king of the beasts in the forest. He permits no enemy to stand in his way. He has power to attack, to subdue, and to kill. God’s Lion-Lamb has the same kind of Power in the spiritual realm. He has Power to attack, to subdue, and to devour sin. He has proven this in His sufferings on the Cross, His trip into death, hell, and the grave, and His rising again with **all Power** in heaven and in earth.

God’s Lion-Lamb is from the tribe of Judah. Since the name for *Judah*, in Hebrew, means praise, we know that the Lion-Lamb has the nature and the Power to praise His Father at all times. Consequently, He is able to give us His Power of praise in all things, both in pleasurable and painful circumstances. Thus, He can help us fulfill God’s command, “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (I Thessalonians 5:18). Praise is a mighty force from the Lion-Lamb that we can use when the Devil comes against us and tries to hinder us in our spiritual race.

If we will place the LORD Jesus Christ in the midst of the battle, His Lion-Lamb nature will rise up with great powerful praise to defend the spiritual ground we already have conquered; and with His great aggressive Power and Praise, He will help us rush out and lay hold of new, spiritual territory, both in the Word and in prayer. The Lamb’s blood has Lion-Power to devour the sinful attitudes of our carnal flesh and to war against the Devil. Christ’s blood has Power to defend and protect our surrenders to Christ and our covenants of consecration to God. This enables us to gain new depths and heights in God’s Word. When we plead the blood of the Lamb, we are actually pleading the blood that has the Power of the Lion.

The omniscience of the Lamb is seen in His seven eyes. God’s Word clearly shows, in Revelation 4:5, that the Lamb’s eyes are identical with the seven lamps of fire that are seen burning before the Throne of God.

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).

...and there were **seven lamps of fire burning before the throne, which are the seven Spirits of God** (Revelation 4:5).

These two Scriptures show that the Lamb possessed the seven eyes of the seven Spirits of God. From this Scripture we know, then, that Jesus Christ possesses the Spirit without measure. All perfection of Light and Life and Power belongs to the LORD Jesus Christ. He is perfectly capable of teaching all men and of ruling over all parts of the earth. The Lamb has infinite vision or sight, and He has divine discernment. He has perfect Wisdom to understand all of God's Holy Will. He also possesses the Wisdom to perform God's Will in the most efficacious, efficient, and effectual manner.

When we plead the blood of the Lamb, we also are pleading His divine discernment, His infinite eyesight, which cleanses our darkened understanding and illuminates our eyes of understanding. When our eyes are illuminated with His eyesight, we clearly see the things in our life that are unlike Jesus Christ. How precious is our Lamb! How faithful He is to give us the Light of Truth to illuminate our pathway so we do not have to stumble in the darkness of the hate in our carnal will. We cannot confess *hidden* offenses, faults, and failures until we see them. This is the reason many Christians frequently apply Christ's blood in a general sense instead of applying the Lamb's blood, by faith, to specific sins or faults and failures.

We can run our spiritual race more quickly if we will learn how to apply the Lamb's blood, by faith, to specific sins or faults and failures. We need to enumerate, carefully, the offensive attitudes Jesus reveals to us, when He takes an infinite look into our heart.

Beloved, the seven omnipresent eyes of the Lamb are powerful enough to impart the Light and Wisdom into our darkened understanding that we need in order to discern our shortcomings. We only need to be sincere and honest before the LORD in all the situations and circumstances of life.

3. The Lion-Lamb's Attitude

And he came and **took the book out of the right hand of him that sat upon the throne** (Revelation 5:7).

The Lamb will take the Book from the right hand of God the Father, not by violence or deceit, but on His own worth and merit. The Lamb has prevailed through His own merit and worthiness; therefore, His Father has appointed Him all Power and Authority, even to opening the sealed Book.

Since the Lamb has proven His worthiness by His willingness to walk in both the horizontal position of humility and the vertical position of exaltation in doing His Father's Will, His Father willingly and justly will commit the Book of His eternal Counsels into the Lamb's hands. The humble, slain Lamb will gladly take the Book from His Father's hand because He delights to reveal His Father's Will.

How precious it is to know that, if we follow the Lamb whithersoever He goeth (in the horizontal position of humility or in the vertical position of authority), we, too, will be counted worthy to receive the hidden Word of Truth from the Father's hand.

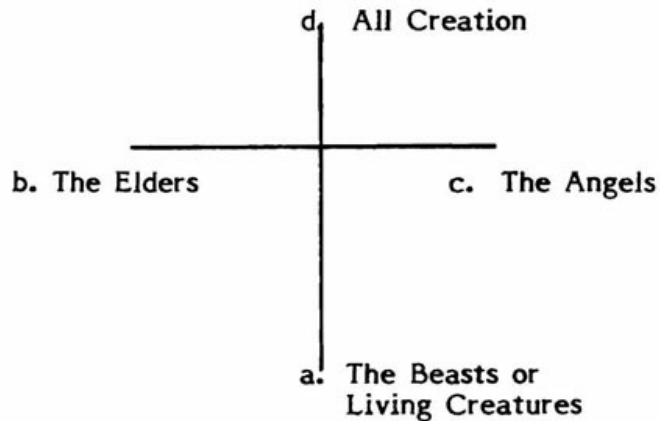
4. The Worship the Lion-Lamb Will Receive from His Creatures and Creation

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. **And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders:** and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. **And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.** And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever (Revelation 5:8-14).

Universal joy will fill heaven and earth when the Lamb receives the Book. All creation will applaud and adore Jesus Christ. When the Lamb takes the Book, all in heaven, all in earth, all under the earth, and all in the sea will praise the Lamb. Every living creature, regardless of his place of abode, will join together in a great swelling chorus of praise and worship to the Lamb Who alone is worthy to receive the praises of His creation.

These verses mention different classes of creation who will be worshipping the Lamb on the Throne. There is a stature of Truth about these worshippers. Let us note who they are.

Creatures Who Will Worship the Lion-Lamb



a. The Beasts or Living Creatures

And when he had taken the book, **the four beasts** and four and twenty elders **fell down before the Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints (Revelation 5:8).

The four beasts and the four and twenty elders are people who have been redeemed “by thy blood out of every kindred, and tongue, and people, and nation.” The beasts and the twenty-four elders (symbolic number) help to comprise the group numbered as “ten thousand times ten thousand, and thousands of thousands” (Revelation 5:11). Both groups will be active in leading the worship and praise before God’s Throne in eternity-future.

b. The Elders

And when he had taken the book, the four beasts and **four and twenty elders** **fell down before the Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints (Revelation 5:8).

The elders and the four beasts will fall down in a prostrate position with their harps, giving praise and prayers unto the Lamb.

In the Scriptures, we are constantly commanded to worship the LORD and sing His praises with the harp (Psalm 150:3). A literal harp can be used to praise God, but there is also a spiritual harp, which is the harp of humility.

While very few people can play the literal harp, this need not limit their worship. We all can learn how to worship God’s Lamb on our harp of humility. The Book of Revelation reveals how faithful the Bride of Christ is to play and sing praises on her harp of humility. The harp of humility, in our heart, consists of the strings of surrender, willingness, passive obedience, and active obedience to God’s Holy Purposive Will. With our humility harps, we can praise the LORD with grateful appreciation in the midst of all things, whether they are pleasurable or painful.

The four beasts and four and twenty elders will bring their harps along with their golden vials as, before the Throne, they offer adoration and worship to the Lamb. Their harps are for making grateful melodies unto the Lamb.

The golden vials are filled with odours or fragrant prayers and praises of the saints. The golden vials are vessels God uses for preserving the fragrant prayers and praises of the saints and for presenting them before His Throne where the Father accepts them. Afterward these prayers, from God’s suffering saints who have asked for avengement, will be offered upon the heavenly Golden Altar with the fresh incense of Christ Jesus’ Name (Revelation 8:3,4). The incense, which was offered at the Golden Altar in the Mosaic Tabernacle, was a type of the Name or nature of Jesus. Therefore, the golden vials the beasts and the elders will hold are filled with the fragrant Name of Jesus Christ.

It is Jesus’ fragrant Name that will make the avenging prayers of the saints worthy to be presented before the Father’s Throne and that will make them worthy to be offered upon the Golden Altar so they can be consumed by the Father’s nostrils. We know these prayers are for avenging the sufferings and the blood shed by God’s saints on earth because, after they are offered upon the Golden Altar, God’s trumpet judgments will be loosed upon the earth.

Jesus Christ can shape our heart into a harp of humility, stringing it with His surrender, passive obedience, active obedience, His willingness to do the Father's Will, and fill it with the sweet incense of His fragrant Name. Thus, our prayers and praises will be an acceptable sacrifice before His Throne and upon His Golden Altar.

The beasts and elders will sing a new song, acknowledging the infinite fitness and worthiness of the LORD Jesus Christ to execute the divine Counsels and Purposes of Almighty God when the Lamb opens God's sealed Book. They will say, "Thou art worthy to take the book, and to open the seals thereof." God's Lamb is indeed qualified, sufficient for the work, and certainly deserving of the honour. They will proclaim that the sufferings which the Lamb endured for them purchased this great degree of honour and exaltation for Him. They will acknowledge that it was the horizontal blood and the vertical blood, shed on the Cross, that purchased this highly elevated position for the Lamb.



"Thou wast slain." They will give honour to the Lamb's blood, which is the precious fruit of His sufferings. The Lamb, Jesus Christ, had redeemed His people from the bondage of sin, guilt, death, hell, and fallen Lucifer. The Lamb had redeemed them to God. He had liberated them from the kingdom of darkness and had translated them into His Kingdom of Light so they will be able to serve Him faithfully and worship Him adoringly.

The fruitfulness from the suffering Lamb's blood had purchased the Power for them to be highly exalted as His servants. Therefore, the Lamb's blood will bring them to high honour and preferment. Jesus Christ will make them His kings and His priests. Because they had learned first to rule over **their own** spirits and wills, they will be made kings to rule over others. Christ's Kingly Power and Authority had given them the power and authority to overcome the world and God's old enemy, fallen Lucifer; therefore, they will have positions of rulership in eternity. The Lamb will make them priests and give them special access to Himself and the special ministry of offering up praises and prayers before His Father's Throne. They will have special freedom to offer up spiritual sacrifices before God's Throne. The fruits of the Suffering Lamb also purchased the privilege of reigning of the LORD's new earth for the four beasts and the twenty-four elders.

c. The Angels

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, **Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing** (Revelation 5:11,12).

The beautiful praise and worship will be begun by the beasts and elders soon will permeate the entire heavens, even the angelic realm.

This tells us that when we pray and praise, we have the power to influence others to praise and pray also. If we use the Lamb's Power He has placed within our heart, we always can influence other sincere hearts to worship with us.

The company of angels who will praise God around His Throne is innumerable. The good angels did not need a Saviour because they never did sin against their Creator. Yet, they will rejoice because of the blessings of the saints who have received redemption and salvation; and they will rejoice over having seen God's judgments that were vested upon disobedient sinners. The angels will be in harmonious agreement with the redeemed in acknowledging

the meritorious deeds of the slain Lamb that made Him worthy to open the sealed Book. They also declared that the Lamb is worthy of the highest of all exaltation and that He is sufficient for His office because He has proven His faithfulness to His Father's Master Plan and Purposive Will.

What an example to us is God's miraculous Son! He Who is the only One of His kind, the only begotten Son, was willing to become a humble, Suffering Lamb in order to fulfill His Father's Plan and Will. Those who murmur and complain because God asks them to endure a little suffering for His Name's sake, for His Plan's sake, or for His Will's sake should feel ashamed.

The angels will acknowledge that the Lamb is worthy to receive Power, Riches, Wisdom, Strength, Honour, Glory, and Blessing! The angels' rejoicing is also a lesson to us to show us we should rejoice and be glad for the blessings God pours out on others, and not be jealous and angry.

d. All Creation

And **every creature** which is **in heaven**, and **on the earth**, and **under the earth**, and such as are **in the seas**, and all that are in them, heard I **saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb** for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever (Revelation 5:13,14).

The beasts and elders will begin the great spiritual concert of adoration to the Lamb which will spread to include the angels. Their worshipful song of praise will soon be picked up by all the saved people, the redeemed in heaven and earth. This spiritual hymn will swell until it encompasses the unsaved on earth, under the earth (in hell), and those in the sea (bottomless pit). All creation will ring with high praises to God, Who sits on the Throne, and to the Redeemer, the slain Lamb.

Since **every** creature will join in this praise, we know God will visit every creature on earth with a witness of praise and joy to the Lamb before the Antichrist comes to take the throne. Therefore, they all will be without excuse before God. Many of the same ones who will give praise to the Lamb will turn around and receive the Antichrist and give their worship to him. Therefore, the Lamb is justified in pouring out His wrath and judgments in the tribulation period upon these fickle ones. They will have said, "Blessing, honour, glory and power be unto the one sitting on the throne and to the Lamb forever." In a short time, they will turn from praising God and the Lamb to give homage and obeisance to the Antichrist.

Finally the universal anthem of praise will end with an "Amen" from the beasts; the elders will fall down, prostrated before the Eternal and Everlasting God, as they did in the beginning.

We have seen the sealed, secret Book passed with great solemnity and ceremony from the hand of God to the hand of the slain Lamb. This ceremony shows that the secret mysteries of God's Word rest upon the horizontal and vertical positions of the Lamb.

This is the second great picture of God's miraculous Son in the Book of Revelation, a book of Knowledge on the LORD's Candlestick of Truth.

The next great prophetic picture of God's Miraculous Son describes Him as the Son of Man upon a white cloud.*

III. God's Miraculous Son, Jesus Christ, the Son of Man (On a White Cloud)

After seeing Jesus Christ as the Resurrected King standing among the seven churches, and after seeing Him as the slain Lamb in the midst of God's Throne in heaven, next John saw Jesus Christ as the Son of Man. In this third portrait, He was seated on a white cloud, holding a sickle in His hand, and He had a golden crown on His head.

The title *The Son of Man* signifies the humanity nature of Jesus. The child Jesus was not conceived by ordinary generation; therefore, He did not share in the common corruption and pollution of human nature. His human nature had to be so produced that it would be fit to be joined to the divine nature of Christ, the Word. Therefore, the human nature of the Son of Man was prepared and sanctified by the Holy Ghost so that it could be a sinless sacrifice for sinful, corrupt humanity. In the incarnation of Jesus Christ, the human nature, the humanity, was not swallowed up by the divine nature, nor was it changed into it, nor confounded with it. But the two natures were united in such a way that the properties of both remained separate and firm. The two became one; and yet they remained two. Jesus Christ is one person with two natures: the Christ, the eternal Word, the divine, glorious perfection of God-and Jesus, the Son of Man, the Son of humanity, the weakness of humanity.

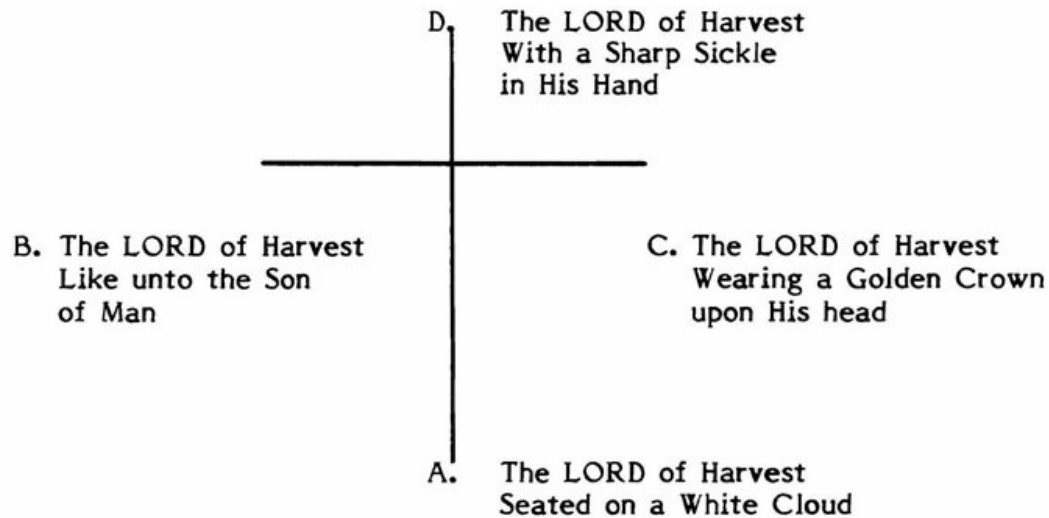
The beauty of prophecy is twofold: It not only affords us a preview of what is coming upon the world, but it also unveils the moral principles of God's divine Workings, which bring our soul an illumination and growth in Wisdom,

Understanding, and Knowledge. John's great vision and his prophetic message about God's harvest came down from heaven to the Apostle John. It did not come from man; therefore, it was and is authoritative Truth that will not fail. Consequently, God desired that the Truth given to John be preserved and published by means of His written Word. The revelation John had given to him by God is a responsible record of God's design and plan for the future. This record is a refuge for God's saints, to comfort them on all occasions and to assure them of God's faithfulness to reward His saints and to recompense the evil deeds of sinners.

Let us examine, in detail, the scene that John viewed as recorded in Revelation, chapter fourteen, verse fourteen.

And I looked, and behold a white cloud, and **upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle** (Revelation 14:14).

The study of this verse forms a stature of Truth about the Son of Man on a White Cloud as He appears as the LORD of the Harvest.



A. The LORD of Harvest Seated on a White Cloud

... upon the cloud one sat like unto the Son of man, ... (Revelation 14:14).



In John's vision, the LORD Jesus Christ was seated on a White Cloud, and He appeared as the LORD of Harvest. As the LORD of Harvest, Christ will reap the wickedness of the whole earth; and He will minister judgment on man's sins.

The Father has vested His Son with ALL POWER! The harvest and vintage has been committed into the hands of

the Son of Man for Him to rule and preside over.

For **the Father** judgeth no man, but **hath committed all judgment unto the Son**: (John 5:22).

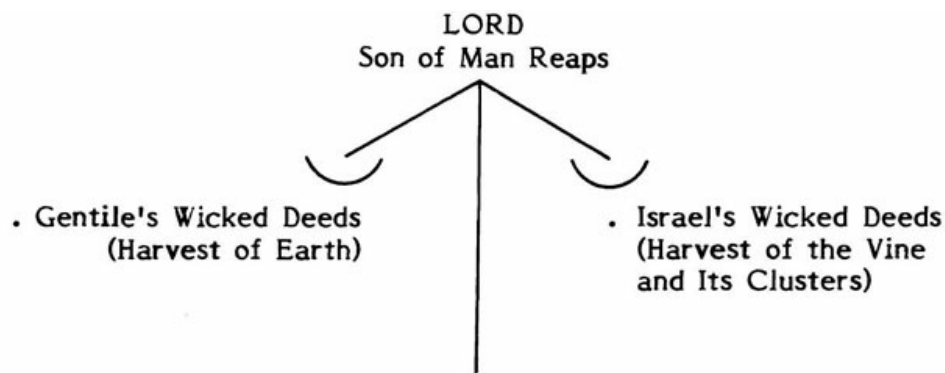
The word *LORD* means master of the house, the head of the family, the “loaf keeper.” The LORD of the human family has been given Supreme Power to govern the administration of the bread of blessing and the bread of judgment to the human family of which He is the Head; He is the Husband.

Jesus Christ, the Son of Man, is LORD over the harvest of sin, the corrupt works of mankind. Harvest is a time in which the **fruits of the earth are cut down** and gathered in. Harvest is a season of *reaping* and gathering in of **the crops that have been sown**. The harvest, here, in Revelation is the reaping of man’s sinful and corrupt works that have been done upon the earth. The harvest is the effect and consequence of the wicked deeds that sinners have sown which have grown to *fruit*.

The LORD of Harvest will first deal with the sin of the unrighteous so that He might justly measure it; and, then, He will justly punish the sinner.

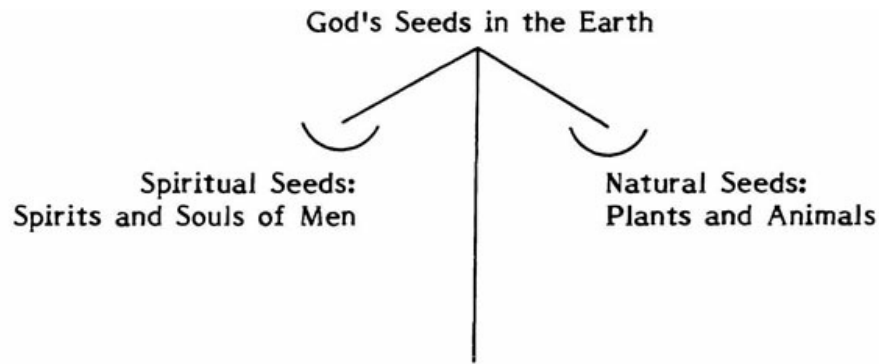
When grain and fruits are ripe in the natural realm, they are ready for harvest. Likewise in the spiritual realm, when wicked souls are ripe for ruin, when the fruits of wicked deeds are mature, they are ready to be reaped by God’s judgment. When the measure of the sin of man is filled up, he is ripe for destruction. The harvest, here, in Revelation consists of the cutting down of the harvest of the earth, the cutting off of the clusters of the vine, and the gathering in of the vine and its clusters which are fully ripe.

The **harvest of the earth** is the *reaping* of the wicked **deeds of the Gentiles**. The **harvest of the vine and its clusters** is the *reaping* of the **wicked deeds of Israel**.



The term *Gentile* is a name that is used in Scripture to designate all men who are not Jews and all pagan nations who are ignorant of the one true God and who, therefore, are idolatrous worshippers of vain images. In opposition to the Gentiles, the Israelites are God’s chosen people (Isaiah 5:1-5). God chose Israel to be the leader of the nations of the earth in the Wisdom and the Knowledge of God. Israel was called to be God’s model nation of godliness and righteousness in the earth. God worked diligently and laboured carefully to help Israel fulfill her role as a model nation. But Israel became a wild, degenerated vine. Because the Owner and the Master of the vineyard could not ignore the disappointing results, He, therefore, abandoned His choice vine to ruin. Consequently, at the appointed harvest time, God will send His Son as the LORD of the Harvest to oversee the reaping of the wild vine and its clusters. However, God will save a remnant of seed out of both the Jews and the Gentiles, with whom He will replenish the earth. They will be a holy people who will serve the LORD God and His Holy Son, Jesus Christ.

There can be no harvest without seeds. God has prepared the earth for seeds. God has given the natural seeds of plants and animals, and God has given the spiritual seeds of the souls of men to be sown in the earth.



First, God filled the earth with natural seeds of plants and animals. Then God seeded the earth with the second class of seed, the spirit and soul “seeds” of men. God has a twofold purpose for the seed of man: to grow spiritually and to till the soil of the earth.

First, God purposed that every spirit and soul “seed” of man might avail itself of its great possibility to unfold and grow to spiritual maturity in holiness in its spiritual education and in righteousness in its moral development. God has provided all the necessary nourishment of His Word plus the guiding influence of His Holy Spirit to accomplish His Purposive Will. All men are the spirit and soul seeds of God. They are quickened with life and are sown in the earth to grow into a spiritual harvest for God, through the LORD Jesus Christ. God continually sows the earth with spirit and soul beings in the hope of reaping a spiritual, moral harvest in their hearts and lives.

Secondly, God purposed that the seed of man might clean, plow, manure, harrow, and ridge the earth, naturally, in precise preparation for the particular crop of seeds that he intends to grow upon it. Thus, the earth is to be a prepared field, made ready for the sowing. First comes the sowing of the seed; then the growth of the blade; then the growth of the ear; and, finally, the growth of the full ear, which makes the harvest ready.

Since man’s fall into sin, every seed, both of man and plants, has to fight for survival. Every blade in the natural realm that breaks the earth has to fight for its life against different foes: insects, worms, rust, mildew, living creatures, varying temperatures, or weeds that try to usurp its place and crowd it out, for example. The growth of every seed, from the seed stage to the full ear, is a hard-won victory. The victory can be won only through unceasing struggle and watchfulness.

The natural soil of the fields of the earth, with its seeds, is a type of the soil of the hearts of spirit and soul seeds. Every heart that receives the good, Holy Seed of God’s Word has to endure the painful experiences of many vigorous fights against the world and fallen Lucifer. It has to bear unceasing struggles against the corruptions of the old man or the fleshly nature, in order to gain maturity in Christ, which will yield the precious fruits of godliness and holiness and make one worthy to be blessed by the Son of Man, the LORD of the Harvest. The unfolding and growth in God’s Word to this class of righteousness, through Christ Jesus, is the kind of spiritual harvest that will be acceptable to God’s Holy Will.

The Son of Man, the LORD of Harvest, cuts down His saints when they are ripe for God’s blessing of Glory. Likewise, He cuts down the wicked when they are ripe for God’s judgment. Some seeds of men are like weeds because they prefer to grow wild and uncultivated, always choosing their own evil, sinful way instead of Christ’s Holy Way of goodness and righteousness.

God’s harvesting never is premature; it always is carefully gathered in the right season—both the harvest of the righteous and the wicked; therefore, nothing is lost. All fruits of man’s works and doings must be brought before Almighty God as a spiritual witness either for them or against them.

The LORD of the Harvest is Jesus Christ, the Son of Man, not a mere angel or some other subordinate creature. The LORD of Harvest sits on a white cloud as John saw Him in his vision. His sitting position suggests that, like a “setting hen,” He is brooding over, hovering over God’s command of prophetic judgment that is about to be delivered to Him.

Since Jesus is both LORD and Christ, He is divine; therefore, He knows the end of things from the beginning. The Son of God was brought up and trained up by His Father in the humility theories of Truth; and, then, He was sent by His Father into this world to learn and to experientially know humility Truth through His surrenders, subjection, and obedience to His Father. Consequently, it will be easy for Jesus Christ to rest in surrender, subjection, and obedience as He sits upon the white cloud, brooding over God’s prophetic, theoretical Truth of the coming judgment until the angel brings the command from His Father to Him; then experiential Truth will be

granted unto Him to thrust in His sickle for the reaping of the harvest. The LORD of Harvest will sit in His official capacity as a Judge upon the white cloud; and He will wait there for the command from His Father to thrust in His sickle and reap the harvest.

The LORD of Harvest will sit on the white cloud waiting in trustful confidence for the command of His Father. The Apostle John received the revelation of the brilliance and splendour of Christ's holy surrender, subjection, and obedience to His Father's Will. Thus, we see the humility of Christ more vividly, and we understand more fully the greatness of His oneness of relationship with His Father.

The whiteness of the cloud denotes the humility of Jesus' surrender to the Father's Will. And God uses clouds for veiling and covering His Glory.

God always operates by His spiritual, holy principles. The Scriptures say this about God: "... with whom is no variableness, neither shadow of turning" (James 1:17). God is the immutable, changeless God! We can expect Him to do today what He did yesterday; and we can expect Him to do the same in the future. When we look at God's use of clouds yesterday, we will gain understanding of God's first purpose for the clouds.

1. God's Glory Veiled by a Cloud in the Wilderness

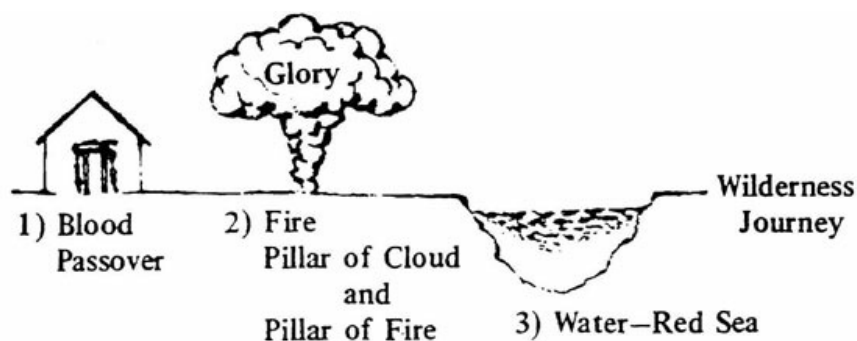
And the **LORD went before them by day in a pillar of a cloud**, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people (Exodus 13:21,22).

After Israel had suffered for 400 years under Egyptian bondage, God commanded Moses to lead Israel to Canaan's Land, their promised land. Israel's journey to Canaan's Land is a beautiful blueprint in God's Word which shows us how to grow up in Christ's spiritual stature. In principle, our spiritual experiences in Christ Jesus parallel the journey of the Israelites from Egypt to Canaan's Land. Israel's first experience was passive and active faith in the shed blood of the Passover lamb. As long as Israel remained under the covering of the sacrificial blood of the lamb, they were spared the judgment of the death angel who destroyed the firstborn son of the Egyptians that night.

Israel was God's firstborn son among the nations of earth, and the Egyptians sinned against God's firstborn son by refusing to let him go and serve his God. Consequently, the Egyptians reaped what they had sown. They had sown the destruction of Israel's firstborn sons—they reaped the destruction of their firstborn sons.

Israel's first experience, his beginning of freedom from slavish bondage, began with the Passover lamb. Likewise, our initial spiritual experience begins with our faith in the shed blood of Jesus Christ for the remission of our sins, whereby we escape the penalty of sin, which is death and hell.

The people of Israel had not gone far in their journey toward Canaan's Land before they experienced a baptism of the cloud and fire and a baptism of water as they crossed the Red Sea, which brought them into the wilderness (I Corinthians 10:1,2).



The pillar of the cloud and fire led the Israelites both day and night, protecting them, governing their times of rest and marching, and guiding them in God's Purposive Will through the barren deserts and the entangling, howling wilderness.

By day, the pillar of cloud served as a covering and as a means of protection and guidance; by night it provided fiery light for Israel's protection and guidance. This pillar of cloud not only led the Israelites through the Red Sea, but it also served as protection against their pursuing enemies.

Israel miraculously walked on dry ground through the Red Sea, progressing afterward into the wilderness of Sin where they were attacked by hunger pains and where they bitterly complained against their leaders, Moses and

Aaron. The LORD heard their murmurings, and He spoke unto Moses, saying, “Behold, I will rain bread from heaven for you....” (Exodus 16:4). And because of their murmurings and complainings, the whole congregation was told to come and to stand before the LORD for “... in the morning, then ye shall see the glory of the LORD: ... II (Exodus 16:7).

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared **in the cloud** (Exodus 16:10).

God’s Kabode Glory was hidden within the covering of the pillar of cloud. The cloud that was clearly visible to all Israel, by day, veiled God’s Kabode Glory and Shekinah Glory from their view. God parted the pillar of cloud, making His Kabode Glory visible upon certain occasions, according to His Purposive Will.

In the scene referred to in the above Scripture, God’s Kabode Glory came forth in judgment against the people’s sinful attitudes and disbelief toward His Word and toward His chosen leaders. Because of the weaknesses and infirmities of their humanity, it would have been impossible for the children of Israel to have lived continually under God’s unveiled Kabode Glory. It would have judged them every time they had sinful thoughts, feelings, and attitudes. But God, in His Mercy and Grace, covered His Kabode Glory and Shekinah Glory with His pillar of cloud. Thus the first purpose of the pillar of cloud and fire was to protect and to cover God’s Glory.

2. Jesus’ Glory Covered by a Cloud at His Ascension



God used a cloud to cover His beloved Son, Jesus Christ, at His ascension.

And when he had spoken these things, while they beheld, he was taken up; and **a cloud received him out of their sight** (Acts 1:9).

After Jesus’ crucifixion, burial, and resurrection from the dead, He was glorified and He was made both LORD and Christ. The eternal marriage union between the LORD Christ, the divine Word, and Jesus, the Son of Man, had been made; Jesus, the Man, was now eternally joined to Christ, the divine Word, and He was crowned as LORD with His Father’s unbegotten resurrection Glory; however, until Jesus’ ascension, He was not clothed with an **ascending** cloud. When Jesus appeared to different ones after His resurrection, He appeared as a gardener, a stranger, or as a man eating fish and honeycomb. God allowed Jesus’ humanity to veil the Father’s brilliant, unbegotten Kabode Glory from sight. When God was ready for Jesus, the mighty conquering Hero, to ascend in all the brilliance and splendour of His Kabode Glory, He covered Him with an ascending cloud.

The Father covered His Son with a **concealing** cloud as He ascended into heaven because if God had not covered His brilliant, fiery, unbegotten Glory in Jesus Christ, all the elements would have melted with fervent heat. After Jesus’ ascension, two men appeared clothed in white apparel, saying, “... Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11). They saw Jesus leave in a cloud; therefore, we can expect Him to return with clouds.

Next, let us look at Jesus’ **covering** cloud at His second coming. Jesus left this earth with a cloud covering His Father’s unbegotten Kabode Glory; and He will return with a “covering” cloud, which will veil His Glory until it is time to pull back the veil. Then the heavens will be dissolved, the elements will melt with fervent heat, and the works of man will be burnt up (II Peter 3:10-12).

When He returns, He will come with His own Glory, the Father's Glory, and the Glory of the angels-a threefold witness of His deification and beauty.

For **the Son of man shall come in the glory of his Father** with his angels; and then he shall reward every man according to his works (Matthew 16:27).

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming **in the clouds of heaven** with power and great glory (Matthew 24:30).

And then shall they see the Son of man coming **in the clouds with great power and glory** (Mark 13:26).

When **the Son of man shall come in his glory**, and all the holy angels with him, then shall he sit upon the throne of his glory (Matthew 25:31).

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, **when he cometh in the glory of his Father with the holy angels** (Mark 8:38).

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, **when he shall come in his own glory, and in his Father's, and of the holy angels** (Luke 9:26).

When Jesus Christ ascended to the Father, a "covering" cloud (singular) clothed Him, transporting Him to heaven. "And when he had spoken these things, while they beheld, he was taken up; and **a cloud** received him out of their sight" (Acts 1:9). However, the Scriptures reveal that at Jesus Christ's second coming, He will return **with clouds** (plural), because He will need a covering cloud to conceal His Father's unbegotten Glory, His own begotten Glory, and the created Glory of the angels. He is coming back with great Power and great Glory!

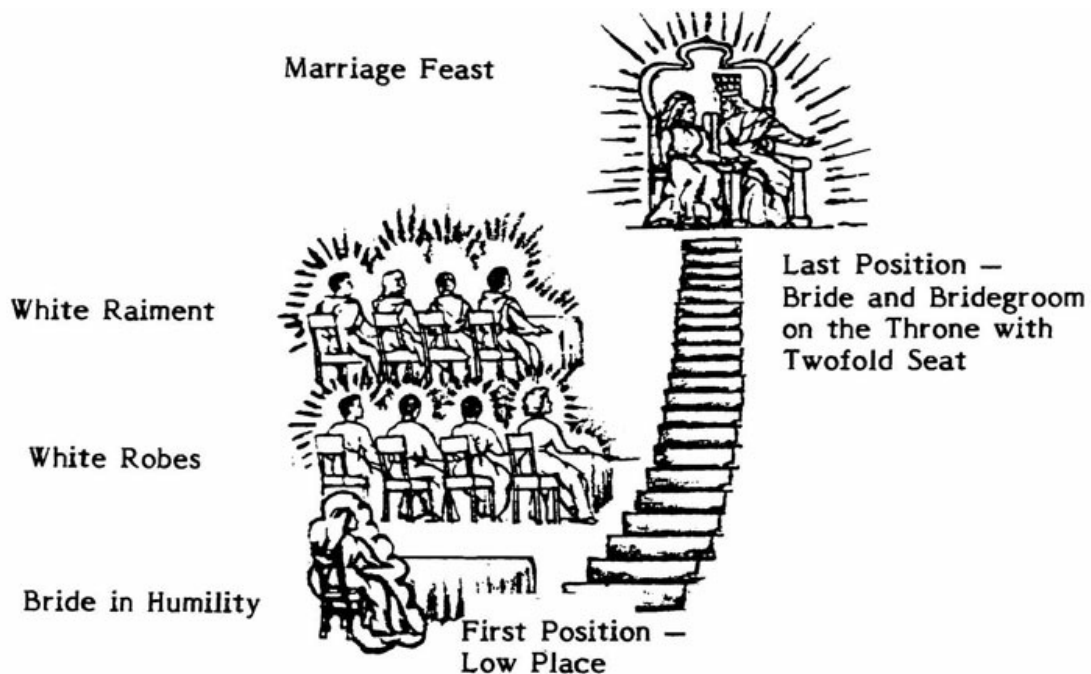
And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the **Son of man coming in the clouds of heaven** with power and great glory (Matthew 24:30).

Inside the clouds, hidden and veiled from view, is the Father's omnipotent, unbegotten Glory, Jesus' begotten Glory, and the angel's created Glory that will be unveiled little by little as the LORD Jesus Christ needs them for the purifying of the heavens and for His purging judgments upon the earth. After the purifying of the heavens and the purging of the earth and after fallen Lucifer-Satan, Devil, Serpent and Dragon-is bound for a thousand years, the LORD Jesus Christ will establish His millennial reign upon the earth.

For a third example of God's use of clouds for covering, let us consider the veiling of the Bride's Glory.

The LORD also will use clouds to veil the Glory of His Word that shines through His Bride, at the beginning of the marriage supper of the Lamb.

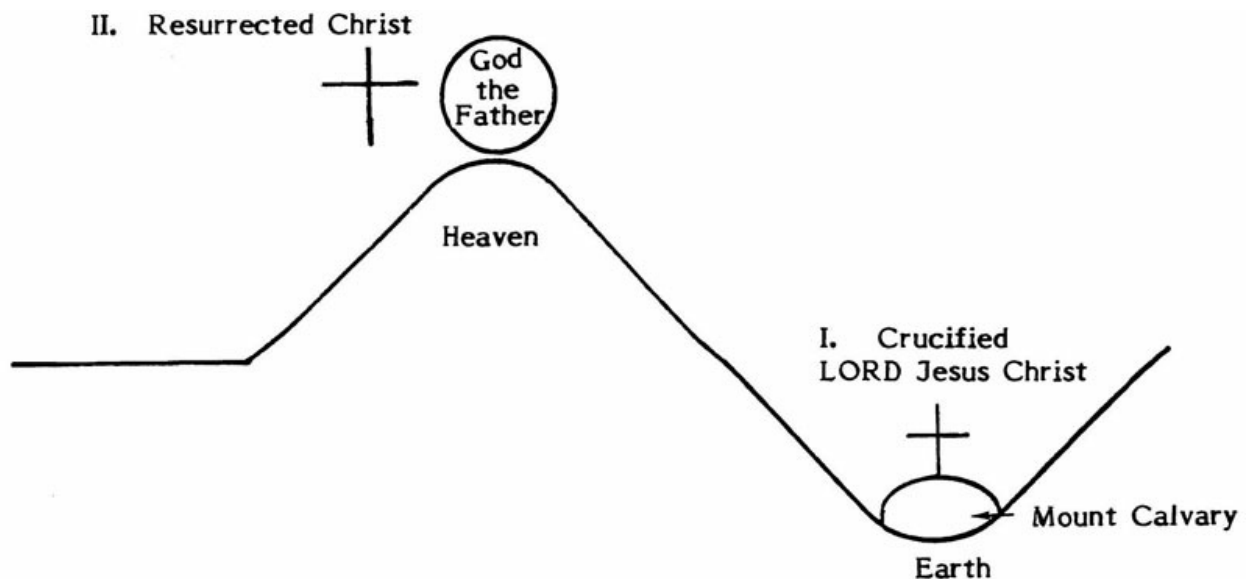
3. The Bride's Glory Covered by a Cloud at the Marriage Supper



Jesus once related a parable that explains how His Bride will have the humility Wisdom and Knowledge of the Crucified Christ, which will cause her to take the lowest place, first, and to wait in her “covering” cloud, which clothes her mature spiritual stature of the Crucified Christ and the Resurrected Christ, until the Son’s appointed time comes to reveal her to the others at the great marriage supper.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, **go and sit down in the lowest room**; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then **shalt thou have worship in the presence of** them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted (Luke 14:7-11).

The way to rise to the highest with the glorious Resurrected Christ is to sink to the lowest, with the humble Crucified Christ.



We cannot expect to be in the highest place with the glorified Resurrected Christ as His Bride, if we are unwilling to learn about the lowest place of humility in the Crucified Christ.

Because Christ's Bride will have learned the Power of Christ's humility by submitting her proud will to His humble, crucified Will, she will know the most powerful place of all to be in when she comes to the wedding supper. She will take the low place and wait for her precious Bridegroom to bid her to come higher and to be unveiled as His Bride. Because the Bride will have learned well the Truth of Christ's humility, she will humbly sit, covered with her "concealing cloud" until the appointed time of her exaltation.

We always can tell when we have learned Christ's humility; we will not murmur and complain about God's governance of our situations and circumstances. We will not be struggling and striving to change things out of season in order to gain premature rest and exaltation. But we will wait in patient peace for our Bridegroom to exalt us in His time.

The brilliance of the Sun-Glory of the Bride's white linen dress will be unseen at first because it will be veiled with a cloud. However, because of lack of Knowledge of Christ's humility, others in the wedding party will seek out the better seats. Because they will not have learned the principles of Christ's humility as the Bride has, they finally will be commanded to take lower seats. The Bride will have learned well Christ's doctrine that His humility must precede His exaltation. As the Bride sits in the low place, clothed in her humility "cloud" covering, those who pass by on their way to the high seats probably will say, "I wonder who she is. How foolish to sit in such a low place when there are better seats available in the high place."

However, after the great, glorious Bridegroom makes His spectacular entrance, He will walk over to the one who is sitting in the low place in her humility covering, and taking her by the hand, He will say, "Friend, go up higher." Only then will He part the covering cloud of humility over her so that all can see who she really is. As she takes His arm, her beautiful white, sun-like "linen" Glory will shine forth in all its magnificent radiance and beauty. In His parable of the Bride, Jesus concluded by saying, "... then shalt **thou have worship in the presence** of them that sit at meat with thee..." (Luke 16:10) The Bride will receive worship because of her oneness of relationship with the Bridegroom.

Jesus said the same thing about the Philadelphia church, who represents the head-realm of Christ's stature or the prize of being in the Bride.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, **I will make them to come and worship before thy feet**, and to know that I have loved thee (Revelation 3:9).

God does not permit a *creature* to receive worship. But those who are made one with the Crucified and the Resurrected Christ will be joined to Christ's worship. Whatever the Bride receives, she gives back to the Bridegroom.

We have seen the purposes of God's clouds. They are used to veil, hide, cover and protect God's unbegotten Glory, Jesus Christ's begotten Glory, the created Glory of the angels, and the Word Glory of the Bride; these clouds are parted to unveil these hidden Glories, as God Purposes by His Will.

This brings us to our second point of the stature of Truth of God's miraculous Son as He is revealed as the LORD of Harvest.

B. The LORD of Harvest Like unto the Son of Man

... upon the cloud **one sat like unto the Son of man**, ... (Revelation 14:14).



The second aspect of Jesus' appearance as the LORD of Harvest is that of the Son of Man. The Son of Man is a manifestation of the humanity side of Jesus Christ's nature. The LORD of Harvest will come in His merciful, compassionate nature like unto the Son of Man Who was made knowledgeable during His earthly journey of man's sufferings, frailties, and infirmities.

However, the merciful, compassionate Son of Man also has Authority to judge, which has been given to Him by His heavenly Father. He will judge both the fruits of man's sinful deeds and man himself.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; **And hath given him authority to execute judgment** also, **because he is the Son of man** (John 5:26,27).

Jesus, the Son of Man, had the same human nature which is common to all men, except He was without sin. He was the Son of Man, the seed of the woman, the seed of Abraham, and the Son of David. The actions and passions of His Life show that He truly was the Son of Man. He was hungry, thirsty, weary, faint. He bled. He died. The torture and pain He suffered in His body, soul, and spirit, when He took the place of sinful man, made Him an acceptable sacrifice to God for mankind. The First Adam was the fountain of sin and impurity; the Second Adam, the Son of Man, was the pure fountain of righteousness and redemption. The Son of Man had to assume mortality in order to overcome it by swallowing it up with His Resurrection Life so He could lead mankind from mortality into glorious union with His immortality. Because the Son of Man was made in the form and likeness of mankind's humanity, He was the sacrifice for our sinful humanity.

The Son of Man is a Shepherd to guide our blind eyes and to feed our hungry humanity. The Son of Man is a Prophet to teach our unlearned humanity about the future things in store for us, which depend on whether we are a saint or a sinner. The Son of Man, the Prophet, has unveiled the distinctions of both the righteous and the wicked. The Son of Man also is a High Priest Who intercedes before God for our weak humanity. The Son of Man is Bread to strengthen our frail humanity. The Son of Man is the Living Vine that refreshes man's spirit and soul, helping to bring his humanity to spiritual fruitfulness in Him. The Son of Man is a Lamb that gave His precious blood to wash away the proud arrogancy of our humanity so that He might replace it with His meekness and humility. The Son of Man is a Lion that gives us strength and courage to praise and thank the LORD in all things for His Headship. Jesus Christ is the Son of Man, the Way through which we pass from death and hell unto God's eternal Life, Power and Glory. The Son of Man is touched by the infirmities of our humanity, by reason of His humanity. There is not a single throb in a single human bosom that does not travel faster than the speed of light to the bosom of the Son of Man, causing the LORD's heart to vibrate with love and compassion. His heart thrills with joy at the opportunity to help us in the midst of our infirmities. Christ Jesus' humanity understands and knows how to meet man's needs.

Not one of Christ's saints sheds a tear or heaves up a sigh to Him but what those tears and sighs return to Him purified and exalted by having passed through the Son of Man's eternal, human bosom. The Son of Man learned sympathy by being tempted; yet He was without sin. The Son of Man knows the feelings of human infirmities; therefore, He can be touched with the feelings of our human infirmities.

All of Christ Jesus' attributes of Mercy and Compassion, as the Son of Man, qualify Him to minister God's judgment upon both the sins and the sinners of the earth.

The LORD of Harvest, as the Son of Man, will represent Himself as merciful, even in the midst of His administration of justice and judgment. The same compassionate nature of Jesus Christ was emphasized in chapter one of the Book of Revelation when John saw the glorified Christ standing in the midst of the seven candlesticks. Although He was the Resurrected King, He appeared "like unto the Son of man." John saw Him clothed with a golden girdle; His hair was white as wool, white as snow; His eyes were of fire; His feet like glowing, polished brass. His voice was as the sound of many waters; His countenance as the sun, and out of His mouth came a sharp twoedged sword. When John beheld all of this, he fell at Christ's feet as a dead man. Laying His hand upon John, this glorious Person identified Himself by saying, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen: and have the keys of hell and of death." This majestic Person is none other than the glorified, Resurrected Christ. Yet He retains the humility of His human nature as the Son of Man.

The Son of God left heaven's Glory to come down into a fleshly human body and dwell among mortal men in order to die for sinful, mortal man.

But we see Jesus, who was made a little lower than the angels for the suffering of death, **crowned with glory and honour; that he by the grace of God should taste death for every man** (Hebrews 2:9).

God made His Son lower than angels so He could humble Himself unto suffering and death on the Cross as a holy, human sacrifice, taking man's place in death and hell in order that sinful man could be freed from sin and its penalty. Then God crowned the human nature of Jesus with Glory and Honour by effecting an eternal, ineffable union with Christ's divine nature.

As a reward for Jesus Christ's suffering as a human being, He was advanced and exalted to the highest place of dignity in heaven and given Sovereign dominion over all things.

In spite of the fantastic changes wrought by His resurrected, glorified state, Jesus was recognized by John as the One with Whom he had walked on the sandy shores of Galilee.

The third point in our study of the LORD of Harvest deals with the Golden Crown He wears on His head.

C. The LORD of Harvest, Wearing a Golden Crown upon His Head



... **having on his head a golden crown**, ... (Revelation 14:14).

Jesus Christ, the Son of Man, appeared in John's prophetic vision as the LORD of Harvest. He was ready to harvest, for He held a sickle in His hand, and He was the *LORD* of the Harvest because He wore a golden crown denoting His LORDship. And He sat upon the white cloud waiting for His Father's message commanding Him to reap the harvest.

The fact that Jesus' crown is made of gold indicates that He possesses exalted, royal, divine Wisdom and Authority to give commands and the right to enforce obedience and the Power to make final judgmental decisions. God gave His Son a taste of the crown, the Glory, and the Honour before He came into this world and finished His work on the Cross. God graciously had given His Son a taste of His exalted Kabode Glory. Jesus also knew the humility of God's Shekinah Glory as He walked in humble subjection to the Father's Will in His earthly journey.

God's miraculous Son, Jesus of Nazareth, never did sidestep God's Will in His earthly journey. Jesus, in His obedient humility, went to the Cross, to the grave, down into death and hell, and He arose the third day to be eternally deified and eternally crowned. Jesus ran the race and obtained the prize; and He has been made both LORD and Christ. His Father crowned Him with a golden crown of His divine Wisdom and His Sovereign Power to rule over all things.

The Greek word used for this *crown*, worn by the Son of Man, is a different word from the Greek word used in connection with the *crown* worn by Antichrist and the *crowns* on the heads of the Dragon. There is no similarity between Jesus' eternal, divine crown of Wisdom and the foolish, temporal crowns that are worn by the Antichrist and the Dragon. The Son of Man *is seen wearing* His God-given crown; but the Antichrist does not receive his crown until the first seal is broken, which permits him to ride forth into the earth to conquer.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; **and a crown was given unto him: and he went forth conquering, and to conquer** (Revelation 6:1,2).

This brings us to the fourth and last notable point in John's descriptive stature of Truth about the LORD of the Harvest, which is the LORD Jesus Christ, the Son of Man, with a sharp sickle in His hand.

D. The LORD of Harvest with a Sharp Sickle in His Hand



... **and In his hand a sharp sickle** (Revelation 14:14).

It is time for the sickle to be thrust into the harvest to reap its fruits. Let us take note of the humility of the Son of Man. Although Christ knows the purpose for the reaping and although He knows how to perform God's Purposive Will in this harvest, yet God's humble Son makes no move to thrust in His sickle until the angel brings Him the Father's command.

Anyone can thrust in a sickle, but not everyone is capable of governing the effects of that act. Human beings are skillful at imitating God's "cutting principle" by unjustly cutting others down; however, they give no forethought to their powerlessness to govern the painful results that follow, either the painful consequences that befall their victims or the pain they bring on themselves.

When God cuts down, He does it in righteousness and justice; therefore, it produces righteous, just effects. After God cuts down man's wicked works, He also follows through with a true measurement of man's sinful deeds so that He can mete out a just measure of punishment unto man for that which he has sown.

The Son of Man's actions give a beautiful demonstration of His keeping His Spirit dependent upon the Father's Holy Will. Although John saw the Son seated as a King, crowned with Sovereign Power and Authority while He holds the implement of judgment in His own hand, the Son did not act independently from His Father's Will, His command. This scene previews the day of the **Son's exaltation and triumph**; yet, His **humility dependence** upon His Father's headship shows He is still joined to His Father's Purposive Will. This is definite proof that Jesus walked the way of humiliation, obedience, and suffering during His earthly journey, where His Way of humility was

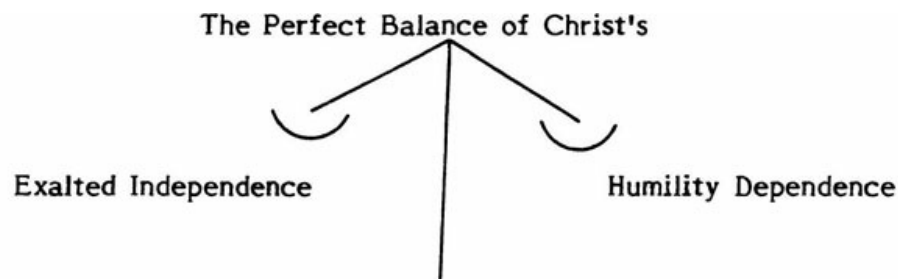
joined to His Father's Path of exaltation. So, now, it is revealed that Christ possesses the humility of His humanity and the glorious exaltation of His divinity. The subordination of His Will to His Father on this occasion is a manifestation that His humility dependence and His exalted independence are joined as one. The Son always has done and always will do those things He sees His Father doing (John 8:29).

The humility dependence of the Son of Man is magnificently displayed while He is sitting up on the white cloud as the LORD of Harvest. The faithful Son of Man always is joined to His Father's Will, both in the dependent Way and in the exalted Path.

Later, after this scene has come to pass, Christ's millennial reign on earth will come, and His exalted independence will be manifested according to His Father's Purposive Will. Then in eternity-future, the LORD Jesus Christ will return to bow in humble dependence before His Father.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him that put all things under him, that God may be all in all** (I Corinthians 15:24,25,28)

Dependence and independence seem to be a peculiar, paradoxical pair of scales. Yet, Jesus Christ manifested both of these diametrically different aspects in His holy nature. Likewise, as we grow in His spiritual stature, we also must learn these positions of humility dependence and exalted independence in our spiritual experiences.



When the LORD Jesus Christ is in control in our heart and life, He will guide us to experience dependence on the humility side of the scales where we bow in surrender to God's Holy Will; and at times He will guide us to experience His independence on the exalted, authoritative side of the scales where we can standing up for the Truth.

Jesus Christ, in His great humility as the Son of Man, will sit submissively on the white cloud in complete dependence upon His Father's Holy Will. He has no irritation, restlessness, anxiety, or impatience as He sits steadfastly, waiting in serene security and peaceful patience for the Father's command. The Son's Love is so great for His Father that He carefully guards His unity with Him by waiting for His guidance in all things.

It is so satisfying to gain a mature spiritual relationship with the Father's Holy Will so that we, too, are able to wait for the Father's command in all things. Christ has made every provision for us so we can grow up into a full spiritual marriage union with the Father's Purposive Will and His holy headship in our life. This is God's moral high calling for us in Christ Jesus. Therefore, we should strive toward God's moral high goal for us.

1. The LORD of Harvest Reaps the Wicked Deeds of the Gentile Nations in the Earth

The Son of Man supervises the reaping of the wicked deeds of the Gentiles, and He does it with a sharp sickle in His hand. A sickle is not an instrument of warfare. It is a cutting tool consisting of a sharp blade and a short handle, which is used for cutting down tall grasses and weeds. A sickle is a reaping hook that is also used for cutting grain. It is a harvesting implement. The sharp sickle in the hand of the LORD of Harvest is God's Word of justice and judgment that is waiting to be thrust into the sinful crop of the wicked deeds of the Gentiles. The LORD of the Harvest will reap the fruit of man's wicked works, by cutting them down from the earth.

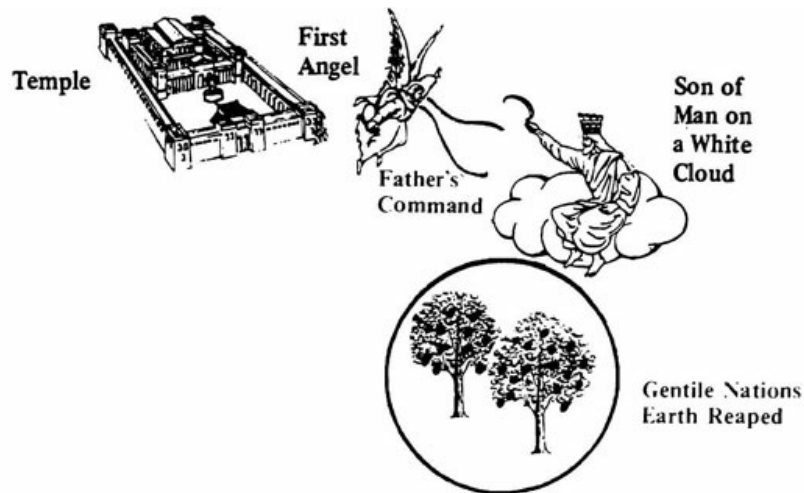
The Son waits for the Father's Voice to say when the sinful harvest of the Gentiles has reached a total state of ripeness, and the Son waits for the Father's command to thrust in His sickle for the reaping. In the natural realm, fruit is ripe when it can draw no more substance into itself.

Likewise, in the spiritual realm, when the fruit of the Gentile nations has ripened by drawing in all the wicked substance it can, and their wickedness can be no greater, God will command His Son to thrust in His sickle and reap their wicked works and fruits.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; **for the harvest of the earth is ripe** (Revelation 14: 15).

When all the Gentile nations put fallen Lucifer the Dragon in the place of the heavenly Father; and they put the Antichrist in place of the LORD Jesus Christ; and they put the false prophet in place of the Holy Ghost, they will be ripe for reaping and for ruin. After men can draw no more sin into their hearts, they will be ripe for Christ to thrust in His sickle and reap their harvest of wickedness and evil.

Next in John's vision, the angel appeared as he came out of the Temple in heaven to relay the Father's command to the Son for Him to thrust in His sickle and reap.



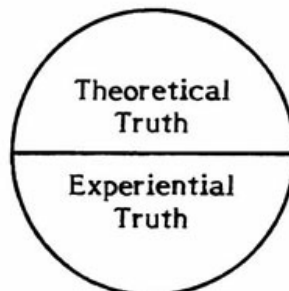
The Son's great humility is seen again in the fact that, as the Son of Man, He accepts the message-not from His Father, personally, but from an angel, one of His created beings.

When we are in love with God's Holy Will and His precious Truth, it matters little what vessel God works through to communicate His Holy Will and His precious Truth to us.

At this point of Jesus' existence, He already had been deified by being made both LORD and Christ. Therefore, the deified Son of Man will possess omniscience, which means all-knowing perfection of Knowledge, the same Knowledge that God the Father possesses. Hence, it is evident that the Son already knows what His Father had commanded. So it would seem to be a foolish choice on the part of the Father to use an angel to communicate already known information to His Son. Yet Jesus Christ, the LORD of the Harvest, will sit on the cloud and wait humbly and patiently to receive His Father's message which will be brought by an angel.

In order to understand why God uses an angel, we must understand the principle of theory and experience.

The Whole Wheel of Truth



Jesus Christ, the Son of God, was born or begotten in Spirit and Soul form before any creation took place.

I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, **I was brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**: Then I was by him, as one **brought up with him**: and I was daily his delight, rejoicing always before him; (Proverbs 8:23-25,30).

Who is the image of the invisible God, the firstborn of every creature: (Colossians 1: 15).

Jesus Christ is the image of the invisible God. He is the express image of His Person. “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). Therefore, who has seen Jesus has seen the Father. “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (John 14:9). God, through His Son, Jesus Christ, created all creatures and all creation.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made (John 1:1-3).

Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he commanded, and they were created (Psalm 148:4,5).

As God’s firstborn and only begotten Son, the LORD Jesus Christ is heir of all things. “Hath in these last days spoken unto us by his Son, whom **he hath appointed heir of all things**, by whom also he made the worlds;” (Hebrews 1:2).

The Son was brought forth and brought up by the Father. Jesus, the Son, was brought up by the Father’s theoretical Truth. He was the Father’s only begotten Pupil. The Father taught Him all the theories of humility Truth concerning the work of man’s redemption, which the Son was to undertake after man’s creation and fall into sin. So the Son accepted the Father’s humility Truth in His Master Plan. Therefore, from the time of His acceptance of the Father’s Will, Jesus was slain in His own Will.

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).

From eternity the Father trained up or “truthed up,” as it were, His Son for that service, which in the fullness of time He was to perform for mankind. Therefore, the Son received special instruction and protection from His Father. Because Christ was trained by His Father in all the Truthful theories of humility, subjection, and obedience, in His earthly journey, He always was able to do what He saw His Father doing. He pleased His Father and sought His Glory in all things and did according to the commandment that He received from His Father. The Son and Father delighted and rejoiced in the beauty and harmony of His Father’s Master Plan for the whole creation. They shared their satisfaction with each other in reference to the great work of Redemption. The Son was pleased with His Father’s Master Plan and Purposive Will, and the Father was well-pleased with His Son as a Mediator and a Redeemer.

The Father tutored His Son in eternity-past in all the theories of humility Truth concerning His doctrine and His prophetic Master Plan for all things. The Son was afforded the aeons of past eternity in which to contemplate the theories of humility Truth concerning His suffering and His obedience in the fullness of time.

The Father revealed the principles of His theoretical humility Truth to His Son in preparation for His experience in the fullness of time. The Father gave His Son the compositions and the musical arrangements for the harmonious melody He desired His Son to play and sing by His life and His experiences in the fullness of time.

The Father taught His Son, in His Master Plan, all the theories of medicine that He would need to know in the fullness of time in order to practice on sick mankind. The Father taught the Son all His Truthful theories of Mercy, Love, and Forgiveness that the Son would need in order to heal sinful broken hearts.

The Father’s theories of Truth are founded on principles of His own divine Nature and Power which are an established, independent evidence of their validity. Thus, the Son of God first was taught in the humility theories of His Father.

The second phase of training for God’s only begotten Son included His experiences in the fullness of time. When the fullness of time had come, the time appointed by the Father for the Son to put an end to the Old Testament covenant of shadows and types and to establish a different and a better covenant in its place, He sent forth His Son.

The Son Who was prepared, promised, and prophesied about from the foundation of the world was manifested in the fullness of time-the Father’s appointed time came for the Son to appear on the earth. Then the Son entered into experiential Truth, which was governed by God’s theoretical Truth. Thus, His Wheel of Truth was completed.

The word *experience* means proof, trial, to try, to make trial of, to tryout fully, to go through, frequent or repeated trial, test or proof or practice, observation of facts of happenings under similar circumstances, the knowledge gained by observation or trial, practical knowledge of skill in, an individual instance of trial or observation. The experience in its final, completed state is that which has been tried and is, therefore, certain. Experience in its final state is a deduction from the past for the service of the present. Experience is an unerring guide which no one can desert without falling into error. Experience will lead us to moral humility Truth, if we allow it to do so. We profit by experience so we can rectify our practice of the Truth. Experience will unveil humility Truth or proud deceitful error, if we permit it to show us the Truth. Experience will reveal the capability of humility Truth and the incapability of proud deceit and error, if we allow it to do so. Experience will display the usefulness and convenience of humility Truth or the contrariness and inconvenience of proud deceit and error, if we will open our eyes to see. Experience will reveal the *good* in the reality of humility Truth and the evil in the unreality of proud deceit and error, if we are desirous to know the Truth.

The Son of God, Who delighted to do His Father's Will and Who rejoiced to put in practice the beautiful theories of humility Truth He had been taught by His Father, came to earth.

The Son of God's first experience of humility Truth was for Him to submit to be made of a woman-to have a body prepared, then to enter into this small house in the womb of the Virgin Mary and be known as the Son of Man. This was His humble incarnation.

Then the Son's second experience of humility Truth came in the form of subjection, when He submitted to be made under the Law. He, Who was equal with God, became man for our sakes; and He Who was LORD over all the Father's creation, came under the Law that was made for sinful man. Thus, He proved the reality of His Father's theories of humility Truth. The experience of the Son saved us from the intolerable yoke of the Law and appointed us to His yoke of humility Truth, both in theory and in experience, which is easy, rational, and light. But the Son of Man, in His experience, did more than deliver us from the bondage and curse of the ceremonial law. He delivered us from God's wrath and God's penalty of death and hell. He fills our nature with humility Truth, both in theory and in experience, so we can grow up into spiritual maturity with greater freedom and the blessed privilege of entering into His Bride.

Theory Truth is the revelation of God's Word that we learn in our mind so we can obtain our spiritual education. Theory Truth becomes experience Truth when we put the theory into practice in our moral development in all situations. This is how we grow in our spiritual education and in our moral development; it takes both theoretical Truth and experiential Truth to complete the whole wheel of Truth in us so we can grow to spiritual maturity and be in Christ's Bride.

We learn many Truths on the theory-side from our Bibles; then, God places us in situations where we have the blessed privilege to learn that same Truth on the experience-side. This is why it is so serious to reject the situations God presents to us by always blaming fallen Lucifer or some other human being because we never will have that exact same opportunity again to know the Truth through that experience.

If we are a child of God, no one can touch us without our heavenly Father's permission. Satan could not touch God's servant, Job, until he had first obtained permission from God. We must be careful not to despise the strange vessels that God uses to bring us these opportunities for growth. Every situation is an opportunity to practice Christ's humility, surrender, and obedience.

Jesus Christ did not despise His Father's angelic messenger who brought Him the Father's command. By theory, the Son already knew God's Holy Will because it was prophesied in His Word and because of His union with the Father's omniscience. However, He will continue to know His Father's Will on the experiential side in the future. If it were possible for Jesus to become irritated or angry over the matter of having to receive a message from His Father second-handedly, He would have missed the experience which that particular situation afforded Him. But God's Holy, spotless Son always made use of His situations to gain new empirical Knowledge of His Father's Holy Will. Never again will Jesus, the Son of Man, have the opportunity to receive this particular message from His Father through an humble, created vessel (an angel) and to know by experience what He already knew in theory. Through this experience, the Son and the special angel will know a fresh union between the Creator and the creature. The humble creature had an opportunity to be of service to the exalted but humble Creator.

God's judgment of cutting down the sinful fruit of the Gentile harvest is reserved solely for His Son. This judgment will not be left to an angel because God alone knows what is good and what is evil, and He passes His holy, just judgment onto His miraculous Son. Any knowledge we possess comes to us through the Son, Who receives His Knowledge from the Father.

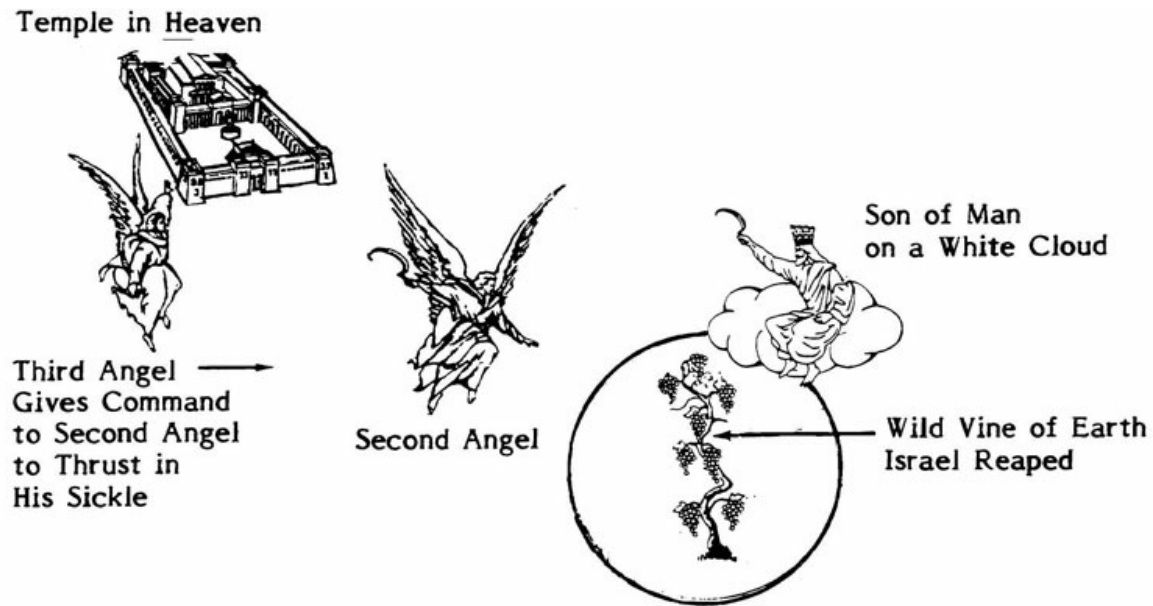
In this first *reaping* by the Son, the sinful Gentile fruit of the earth is reaped but the vine (Israel), with her clusters

of grapes, is not reaped until later. The whole earth will mature in wickedness during the tribulation period. The fruits of iniquity, wickedness, and perversion will reach their ripened state during the tribulation. The appearance of the Son of Man on the white cloud, bearing a harvest sickle, comes at the end of the tribulation period.

Israel's vine tree in the earth also is ripe and ready for harvest.

2. The LORD of Harvest Reaps Israel's Wicked Deeds or the Clusters of Her Vine

A second angel will come out of the Temple in heaven; He will also have a sharp sickle. A third angel who has power over fire, will command the second angel to thrust in his sharp sickle and gather the **clusters of the vine (Israel) of the earth**. The angel with the sharp sickle will cut down the vine of the earth with its clusters of fruit and cast them into the winepress of God's wrath. The blood of God's saints, prophets, and people will be found in the fruit of the vine (Israel). God will have measured the fruit of Israel's doings, so He can reward her with a proper portion of judgment.



This scene shows a perfect degree of unity of purpose in all those who play a part in this great reaping of the harvest. There will be no competition for power; neither will there be any evidence of self-willed authority. All will work together in unity and harmony under the divine Headship of the Father's Purposive Will and Master Plan. Each will have His own place and will move according to the Father's command.

The second angel will cut down the vine of the earth with its clusters of grapes and cast it into God's wrathful winepress. The blood of God's martyred saints, prophets, and people will flow out of God's winepress, which God measures; and, then, He will return an exact portion of His judgment upon Israel and Old Jerusalem according to their bloody fruits.

After Israel and Old Jerusalem accept the Antichrist as their true Messiah, she will make all nations drunk with the wine of the wrath of her fornication; therefore, God will measure out an equal amount of the wine of His judgmental wrath upon Old Jerusalem, Babylon the Great; and she will stagger and fall under God's mighty judgment.

In summary we have seen God's miraculous Son on a white cloud, ministering as the LORD of Harvest. The cloud on which He sits is a vehicle of transportation to carry Him to the place of judgment, where He reaps the wicked fruits of the Gentiles in the earth.

Jesus Christ, as the LORD of Harvest, sits on the white cloud; He does not stand in a proud, arrogant position. Instead, He sits in a humble manner on the white cloud. He has earned His position as the Avenger of right and justice through His humility obedience and surrender to His Father's Headship. Jesus' sitting posture and the vehicle upon which He rides indicate the humble attitude in which He undertakes the judgment of man's wickedness. He displays no victorious, vengeful pride; but He, instead, evidences a merciful, compassionate nature of One Who is

cognizant of man's sufferings and frailties.

His divine nature, the Christ, is joined to His humanity nature, Jesus the Son of Man, as He reaps the fruit of man's wickedness. On His head, Jesus wears a golden crown which indicates the Sovereign Power vested in Him by His Father. The LORD of Harvest holds a sickle in His hand, an instrument of reaping, but He waits in humility dependence on the Father before He skillfully wields it.

Jesus Christ, as the LORD of Harvest, will reap the crop of wickedness that mankind has sown in the earth. But He also is the LORD of Harvest in our life today. He is ready to reap our personal injustices, rebellions, disobediences, and all our other unrighteousness. Therefore, let us surrender ourself to Him Who is able skillfully to cut down all un Christ-like things in our heart and live.

Jesus Christ appeared to the Apostle John in four great capacities. We have studied three of these prophetic pictures: Jesus Christ, God's miraculous Son as the Resurrected King in the midst of the seven churches; Jesus Christ as the slain Lamb in the midst of the Throne; and Jesus Christ as the Son of Man on a white cloud with a sickle in His hand and golden crown on His head.

The fourth picture John presents in his prophetic writings is Jesus Christ, God's miraculous Son, as the KING OF KINGS AND LORD OF LORDS.

IV. God's Miraculous Son, the KING OF KINGS AND LORD OF LORDS

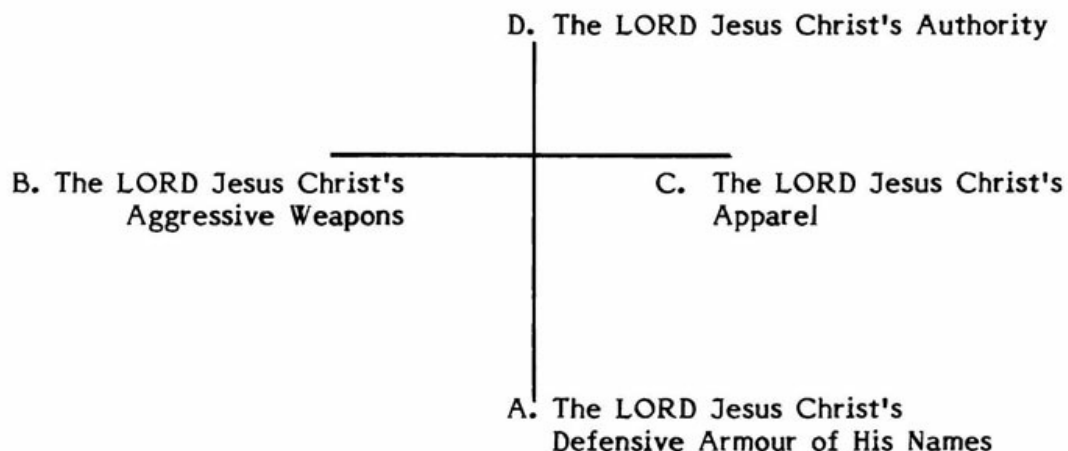
The fourth great picture of God's miraculous Son, the LORD Jesus Christ, is found in the last part of the Book of Revelation where He appears in John's prophetic vision as the KING OF KINGS AND LORD OF LORDS.

And I saw heaven opened, **and behold a white horse; and he that sat upon him was called Faithful and True**, and in righteousness he doth judge and make ware. His eyes were as flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.** And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. **And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS** (Revelation 19: 11-16).

After Christ's marriage to His spiritual Bride is solemnized in heaven, He, the glorious Head and Husband of the Bride, is called out with His Bride to a new expedition, which is to fight the final battle against the Antichrist and his armies at Armageddon.

First, let us look at the unveiled stature of God's exalted, miraculous Son, Who is the Bridegroom-General of His Bridal armies.

The LORD Jesus Christ as KING OF KING AND LORD OF LORDS



A. The LORD Jesus Christ's Defensive Armour of His Names

Christ's armour is comprised of the different Names His Father has bestowed upon Him, which signify the different levels of His Holy Natures.

Defensive armour in the natural realm is a covering that is designed to protect the body from being injured or wounded by any weapon of warfare a foe uses. This is also true in the spiritual realm; defensive armour is anything God has designed and fitted as a defense against spiritual enemies. God's armour of Light, for example, defends God's children against Satan's works of darkness, making it possible for God's children to walk in the Light so they can see the true Way to go (Romans 13:12). God's armour of righteousness is a defense against Satan's wicked works of unrighteousness. It is for God's children to use so they can be just and righteous in performing good deeds (II Corinthians 6:7). The **whole** armour of God defends the Christian soldier against the Devil's fiery darts of deceitful doubts, fears, and falsehoods.

At the battle of Armageddon, when the LORD Jesus Christ returns to earth with His Bridal army, the defensive armour of **all** Jesus Christ's Names will oppose all the wicked nature of fallen Lucifer, the Antichrist, the false prophet, and all their wicked armies.

Let us see the Power of Christ's defensive armour by studying the meanings of His Names. The LORD's first Name is called Faithful.

1. His Name is Faithful

The Hebrew root word for *faithful* is *aw-man*, meaning to build up, to support, to foster or train as a parent, to be firm, faithful, permanent, quiet and to be morally true. God brought forth His only begotten Son; and then He was faithful in the spiritual task of educating His Son in His nature of faithfulness. God trained His Son up in all the diverse, divine ways of faithfulness. The Son's Love, respect, and confidence in His Father made it easy for the Father to train Him up in faithfulness, to such a degree, that the Son was counted worthy to wear the Name of Faithfulness.

Christ came to earth in humility and proved that He was clothed with the defensive armour of the "Name of Faithful," which always opposes Satan and the Devil's temptation to be unfaithful. The Father's Name or nature is Faithful; therefore, His Son is Faithful.

Thus saith the LORD, the Redeemer of Israel, and his Holy One, whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of **the LORD that is faithful**, and the Holy One of Israel, and he shall choose thee (Isaiah 49:7).

The LORD, the Father, is the Redeemer of Israel, and His Son is Israel's Holy One. The Son suffered unparalleled humiliation in the days of His flesh. He was despised and rejected by sinful man whom He came to save. Jesus came to save and to put His Honour and Glory on man. But His persecutors were so wretchedly ungrateful that they poured the most unimaginable contempt upon Him when they cried out, "Crucify Him! Crucify Him!" Christ was trampled upon, abused and scourged in His sufferings and humiliations.

Because His Father is Faithful and because Jesus Christ also is Faithful, His Father has fulfilled His promise by exalting Him. Kings of the earth have worshipped the Christ, and kings shall worship Him (Revelation 21:24).

The LORD Jesus Christ, God's unveiled, miraculous Son, will return to earth with His exalted Name of Faithfulness to war against all the unfaithfulness of His creation.

The LORD's second defensive piece of armour is His Name called "True."

2. His Name Is True

The Hebrew root word for *true* is *eh-meth*, meaning stability, certainty, truth, trust, worthiness, right, sure, and verily. In the days of His flesh, Jesus declared "I am the Truth" (John 14:6). *Truth* or *eh-meth* is a feminine word, which lets us know that Jesus was God's Living *Torah* in flesh. The LORD declared that His to reach the goal of God's moral high He displays no victorious, vengeful pride; but He, instead, evidences a merciful, compassionate nature of One Who is cognizant of man's sufferings and frailties.

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and **abundant in goodness and truth**, (Exodus 34:6).

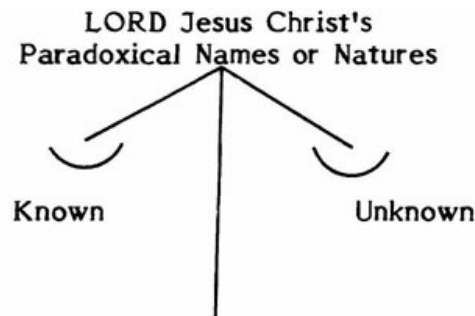
The Truth from the LORD's nature of Truth (*eh-meth*) fences in His great Love for His people with Truth, *eh-*

meth. God's *eh-meth* Truth tempers His overflowing Love. His Truth denies His people every carnal wish that endangers their ability to reach the goal of God's moral high calling in Christ Jesus. Therefore, the LORD's denials, through His Truth, help to further us in the Way to God's moral high calling for us. The LORD, the Truth, knows how to grant us, perfectly, everything we need to help us reach our spiritual goal in Christ Jesus; and He knows how to deny us, perfectly, everything that would have a deleterious effect upon our spiritual life and our spiritual goals.

Hence, when the LORD Jesus Christ returns with the defensive armour of His Name, Truth, He will oppose all who have used their own proud wishes and selfish desires to help them gain their own immoral goals. The LORD Jesus Christ, the Truth, will grant or deny man's wishes according to God's Purposive, Holy Will. Next in His spiritual armoury is Christ's Secret Name.

3. His Secret Name

Christ has a Name or nature that is concealed from the knowledge of His creatures. Christ's nature of Love transcends all our perception and knowledge. The nature of His incomprehensible Malesty goes beyond our finite understanding. The nature of His abundant Goodness, Mercy, and Grace is something not totally revealed to our finite minds. The nature of His mysterious humiliation, sufferings, and death on the Cross is beyond our feeble, finite discernment. The nature of His Father's unbegotten, resurrection Glory that raised Him from the dead is an unexplained and inexplicable matter. Oh, the depths of His unknown Name or nature!



We know and have Understanding of the Love and Power of Jesus Christ's Name to save us from death and hell and to deliver us from sin. We have some clear perception and Understanding of Christ's salvation, both theoretically and empirically; but on the other side of the scales, we see a Name or nature that is unknown and unrecognizable to anyone except His heavenly Father and Himself.

Christ's fourth Name is the Word of God.

4. His Name Is the Word of God

The Hebrew word for *Word*, the name of the LORD Jesus Christ, is *daw-bawr*, meaning an expression of thought that is not necessarily understood. Christ is called the Word, *daw-bawr* because He is the only begotten Son Who is in the bosom of the Father; and the Father has declared Him. The *Word* is the eternal, infinite Wisdom that the Father conceived and brought to birth in the beginning of His Way (Proverbs 8:22).

Christ is the *Word* that God has spoken to us and has commanded us to hear (Hebrews 1:2).

The Word was co-existent with God the Father, and the Word was God (John 1:1,2). The Word was full of all the Father's wise designs of His Master Plan and the Counsels of His Holy Will.

When Christ comes again, He will be clothed with the defensive armour of His Holy Name, *the Word*, that will oppose all Lucifer's satanic opposition, devilish plans, serpentine counsels, and his dragonish warfare. Christ will defend His Father's Master Plan and Purposive will when He comes again.

The LORD Jesus Christ's fifth defensive Name is "KING OF KINGS."

5. His Name Is KING OF KINGS

The LORD Jesus Christ's Name, KING OF KINGS, covers Him with His Father's defensive Sovereign Power. The LORD Jesus Christ will display His absolute rulership over all the earth and all His creation. Christ is the

Supreme Monarch to Whom God has granted all Power in heaven and in earth.

This earth has been ruled over and has been tyrannized by wicked kings who have been given Power by fallen Lucifer. They have usurped Christ's power and position over His creation. They have caused humanity to lay under their grievous yokes as they have groaned in pain to be delivered. But when the King of Kings returns to earth, He will oppose all these fearful tyrants with His Kingly Name that is written on His vesture and on His thigh.

Christ's sixth Name, denoting His defensive armour, is LORD OF LORDS.

6. His Name Is LORD OF LORDS

The Name of *LORD*, used in the Hebrew text, is *aw-done*, meaning sovereign, controller, master, and owner. When the LORD returns to this earth, His Name of LORD, written on His vesture and on His thigh, will be a defensive armour against all lords and masters in the earth who have established their lordship in opposition to Christ's royal LORDship.

Christ's LORDship is superior to all other lordships. He is supreme in Power and rank, and He holds His royal position by grant from His Father. The LORD's Name is His defensive armour against all who have usurped His position of governing, managing, and restraining His creation.

The KING OF KINGS AND LORD OF LORDS also has the rightful supremacy over everyone of us because He is our Owner and Master. He displayed His conquering Power as the Son of Man; therefore, He is able to teach us how to conquer ourself, our carnal flesh, by submitting to Him as the KING OF KINGS AND LORD OF LORDS. It is our carnal self that resists the Sovereign Supremacy of the LORD's Mastership over our willful self. It is much better to yield ourself to the LORD's royal right to rule over us than to fight against the One Who already has conquered all enemies. How dare we fight against the Supreme, Sovereign Conqueror!

Christ, as KING OF KINGS AND LORD OF LORDS has conquered sin, the world, fallen Lucifer, self, death, and hell. Christ's defensive armour, which consists of His Name as **Faithful, True, Secret Name, Word of God, KING OF KINGS AND LORD OF LORDS** has conquered, can conquer now, and will conquer all forces that oppose His Father's Master Plan and Purposive Will.

The LORD Jesus Christ also has aggressive weapons with which to war against His enemies and our enemies.

B. The LORD Jesus Christ's Aggressive Weapons

When Jesus returns to fight the Battle of Armageddon, He will come armed with His aggressive weapons of His Faith, Righteousness, and the Sharp Sword of His Word. These powerful weapons are all He will need to win the victory over His enemies. His first spiritual weapon will be His White Horse of Faith.

1. His White Horse of Faith

The first aggressive weapon that the LORD Jesus Christ will use against His enemies at His second coming is His White Horse of Faith. Christ's spiritual Horse of Faith is infinitely strong, and He despises the opposition of finite creatures who are inferior in strength. The Glory breath of Christ's Horse of Faith will make Him fierce and furious in the battle as He charges the enemy with undaunted, victorious courage. He will use His strength in confident contempt against His enemies. Christ's White Horse of Faith will not retreat but will rush forward into the battle.

Faith is the victory! "This is the victory that overcometh the world, even our faith" (I John 5:4).

Faith is the spiritual weapon, the White Horse, the spiritual transportation to victory by which we overcome the world in our life now. It will be the weapon and the vehicle that Christ will ride to overcoming victory when He returns. It is Christ's Faith that sanctifies and purifies the heart from sensual lusts of the flesh, thereby obtaining dominion over our soul. It is Christ's Faith that overcomes the frowns and flatteries of this world. It is Christ's Faith that will carry Him to victory in His final battle against this hostile world at Armageddon.

2. His Righteousness

The Righteousness of the LORD Jesus Christ is the second aggressive weapon He will use against His enemies. In Righteousness, Christ doth judge and make war. The Hebrew root word for *righteousness* is *tseh-dek*, meaning moral, legal, right, equity, prosperity, altogether just and right cause.

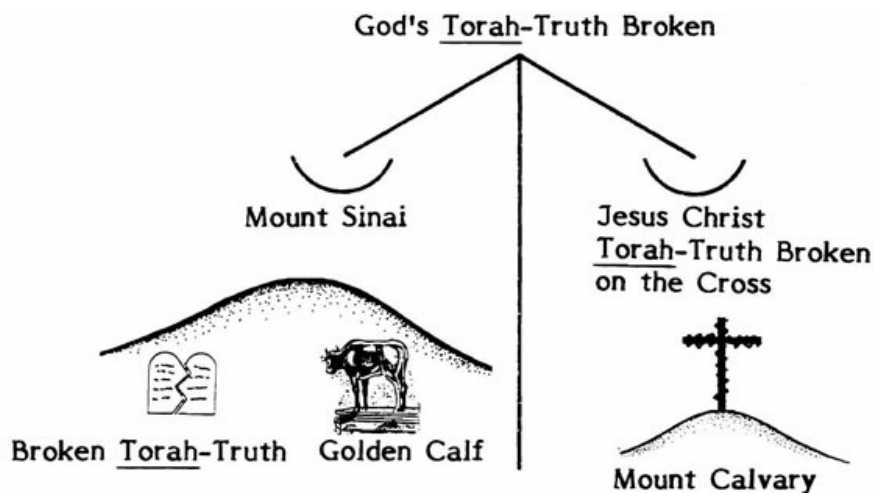
Christ is a qualified Judge as a result of the Power vested in Him by His Father. He has all theoretical Wisdom, Understanding, and Knowledge, and He has all experiential Wisdom, Understanding and Knowledge. He has all expertness of Knowledge of the weight of sin because He bore the weight of sin on Calvary's Cross. He knows the awful penalty of sin because He paid that penalty in death and hell; therefore, He is qualified to judge, righteously, the controversy that sinful man has against God. He is able to judge, righteously, the merit or the lack of merit of all things.

Christ *doth* judge both now and in the future. The verb *doth* is a present, indicative verb. First Christ righteously judges; then He makes war according to His judgmental findings and decisions.

God's *Torah*-Truth warned finite judges against the misuse of power, the abuse of power, and the forgetting of one's duty which obliges one to judge righteously concerning the happiness and honour of others. The judges in Israel were not to use their power for force or caprice. God forbade the misuse of the Institution of Law. *Tseh-dek* righteousness upholds *Right* and applies it and its consequent Laws. God's *Torah*-Truth forbade the recognizing of faces in the Court of Law; therefore, the Judge could not be influenced in forming his judgment.

Jesus Christ *doth* righteously judge us now. He applies *Right* and the consequent Laws of Right. No finite face will influence Him to render a partial judgment and, thus, cause Him to misuse His righteous Power as a Just Judge.

Christ is a qualified Judge because He is the Living *Torah*-Truth; He knows the pain of suffering and being broken by man's sins. When Christ wrote the first *Torah*-Truth in stone on Mount Sinai, Israel's idolatrous sin of worshipping a golden calf caused them to be broken at the foot of the mount. When Christ, the Living *Torah*-Truth came in flesh, bringing the Living Words of Life, Israel's idolatrous rejection caused Him to be broken on Calvary's Cross.



Jesus Christ, the Righteous Judge, has suffered from having His written *Torah*-Truth broken on Mount Sinai, and from being broken as He hung as the *Torah*-Truth on the Cross when He took the place of sinners at Mount Calvary. Sin broke the written *Torah*-Truth on Mount Sinai, and sin broke the Living *Torah*-Truth at Mount Calvary. Therefore, the LORD Jesus Christ has the experiential Knowledge to rightfully use His judicial Powers of punishment and to judge righteousness judgment.

The first weapon the LORD will use against sinners and their sinful deeds is His righteous judgment of their offense against God's Master Plan and Purposive Will. After Christ judges the sinful world, He will make righteous war against it.

The LORD makes war with those whom He weighs in His balance and finds wanting. The LORD Jesus Christ will engage in active hostility and conflict with those who oppose His Father's moral *Torah*-Truth.

The LORD will enter into an armed conflict against those who oppose His rightful Power and position. He makes war in righteousness against those who are at enmity with His Kingdom.

The LORD makes war with us, now, when we engage in rebellious opposition against His rule and reign in our life. The LORD, in righteousness, will make war with the Antichrist and the rebellious nations of the earth when He returns to establish His Throne and His Kingdom on earth. An attack upon the LORD Jesus Christ as King is a revolt against God Who has willed Christ's Kingship. Jesus Christ has every right to defend His Kingship that has been given to Him by His Father.

Christ's third aggressive weapon of warfare is His sharp Sword.

3. His Sharp Sword

Christ's Word of Truth that proceeds out of His mouth is sharper than any twoedged sword because it can enter the hearts of His enemies where no other sword can penetrate. In that great day of battle, His sharp Sword will divide asunder their souls and spirits. It will subdue their prevailing enmity against Christ and will overcome their proud, perverse spirits. His sharp Sword will cut into the ignorant rebellion of their wills. Christ's powerful, prevailing Sword will batter down Satan's kingdom of error and deceit. It will cut down the Devil's stronghold and cut asunder the Serpent's deceitful wisdom. His Sword will prevail against the Dragon's efforts to distort and to destroy God's Truth. Christ's sharp Sword will help to set up Christ's Kingdom upon the ruins of fallen Lucifer's kingdom of error and deceit.

To win, Christ will need no other weapons than His White Horse of His Faith, His Righteousness, and His sharp Sword or Word.

All Christ's vicious enemies will be overcome by the Faith of His Word (White Horse), by the Righteousness of His Word, and by the Power of His Word (Sword).

Now that we have seen Christ's weapons of warfare, let us note His apparel, for there is much to learn from the description of what He will be wearing.

C. The LORD Jesus Christ's Apparel

As John's vision continued, he saw Christ clothed with a vesture dipped in blood. The Hebrew word for *vesture* is *leb-oosh*, meaning apparel, clothed with clothing, garment, raiment and vestment. Christ, the mighty Warrior, will stain His apparel as He treads the winepress of Almighty God's fierceness and wrath.

The Son of Man reaped the fruit of the earth, and the angel cut down the clusters of grapes of the vine of the earth in which was found the blood of God's servants, God's Prophets, and God's people. Christ will carry the witness of God's martyrs upon His vesture as He treads God's wrathful winepress. The earth sowed the innocent blood of those who were killed for Christ's sake; therefore, when Christ returns with the blood of Almighty God's fierceness and wrath, she will reap by giving her blood in exact proportion to the amount she sowed in the earth.

Who is this that cometh from Edom, with **dyed garments** from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? that speak in righteousness, mighty to save. Wherefore **art thou red in thine apparel, and thy garments like him that treadeth in the winefat?** I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and **their blood shall be sprinkled upon my garments, and I will stain all my raiment.** For the day of vengeance is in mine heart, and the year of my redeemed is come (Isaiah 63:1-4).

These Scriptures from the Old Testament are confirmed by John's vision in the Book of Revelation in the New Testament. Christ will execute God's divine vengeance upon Old Jerusalem. Christ is His Father's divine Hero as He victoriously emerges from the conflict with God's enemies at His second coming. The LORD Jesus Christ stands a solitary, majestic Figure in His bloodstained vesture. Christ, God's divine Warrior, will return to earth to punish the bloodthirsty oppressors on earth and to save His people who remain on earth. The LORD Jesus Christ is God's divine Champion Who has and Who will triumph over all God's enemies.

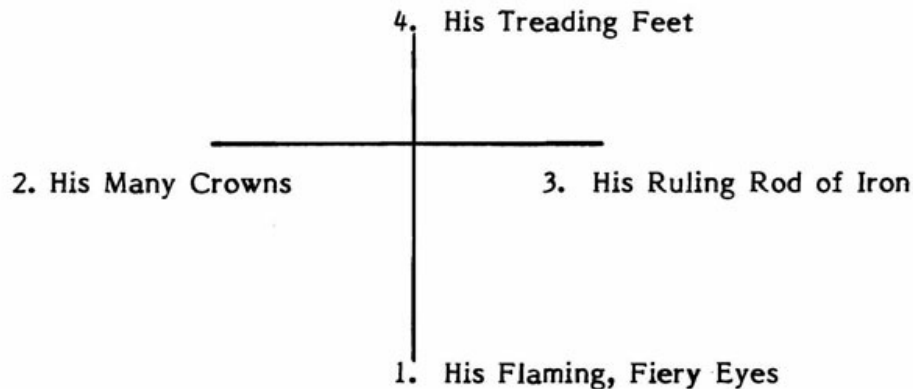
Christ will tread out every drop of blood on earth in exact proportion to every drop He wears upon His clothing from treading Almighty God's wrathful winepress. God has appointed a day for reaping individuals, families, cities, nations, and the whole earth. No one will escape God's fierce wrath if he has shed the blood of God's people.

In this fourth and last great picture of the LORD Jesus Christ, God's miraculous Son, we are seeing Him as He will be seen when He returns to earth the second time. He will come armed with defensive armour and aggressive weapons of warfare; His apparel will be bloodstained, and He will have great Authority. His Authority is the last point on the stature of Truth we are studying about Jesus Christ as the KING OF KINGS AND LORD OF LORDS.

D. The LORD Jesus Christ's Authority

The eyes, the crowns, the rods, and the treading feet of the LORD Jesus Christ are the marks of His Authority and His right to give commands, to enforce obedience, to take action, and to make final decisions.

The LORD Jesus Christ's Authority

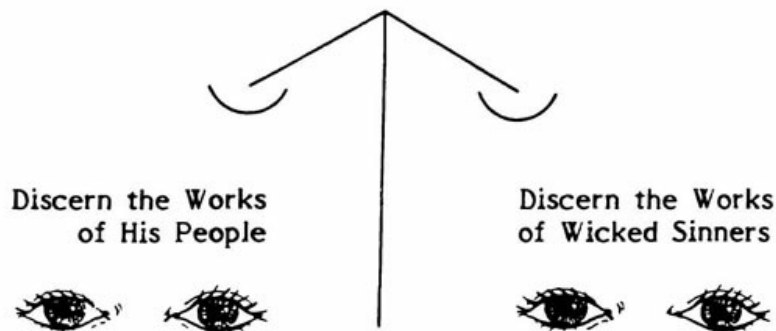


1. His Flaming, Fiery Eyes

When John saw Christ, the King in the midst of the seven churches, He appeared with flaming, fiery eyes to discern the faults and shortcomings of His people and to give authoritative commands that demanded obedience.

Christ's eyes of fire *discern* the good and the evil of His people; and they discern the wickedness of sinners.

LORD Jesus Christ's Flaming, Fiery Eyes



Christ's flaming, fiery eyes were turned on the church of Thyatira to expose both her good and her evil. The burning, blazing brilliance of His fiery eyes revealed the nature of their works, whether they were good *or* evil.

The glowing heat of His fiery eyes tries the works of the children of men. The piercing and penetrating flames of Christ's knowing eyes give insight and revelation to man's every work.

Three times, Christ drove wicked sinners out of His Father's Temple with the Authority of the burning, blazing, brilliance of His fiery eyes (John 2: 14-16; Matthew 21:12,13; Mark 11:15,16).

The Authority of Christ's fiery eyes revealed the evil works of those wicked servants who turned His Father's House into a commercial show house and a den of thieves. Jesus Christ cleansed His Father's Temple in the beginning of His ministry with the Authority of His burning, blazing eyes. The guilty offenders fled from before the Authority of those flaming, penetrating eyes.

Christ cleansed the Temple again at His triumphal entry into Jerusalem. Then He went out to spend the night in Bethany, and when He had returned to the Temple the next day, these wicked servants again had filled the Temple with their wicked works. Consequently, Christ once more cast them out of the Temple with His authoritative, flaming eyes.

Likewise, when Christ's people stand before Him at His judgment seat, He will judge them by trying their works with His flaming fiery eyes. The burning, blazing brilliance of His fiery eyes will reveal whether the works of His people are wood, hay, and stubble of the flesh or gold, silver, and precious stones of God's Purposive Will (I Corinthians 3:13,14).

Christ's eyes, which are full of the Father's unbegotten, resurrection Glory, will give Him His Authority to

subdue His enemies when He returns to earth.

2. His Many Crowns

The Hebrew root word for *crowns* is *aw-tar* meaning to encircle for attack or protection, a garland of festivity and a mark of ruling authority. Christ's crowns are a sign of His victory and His Honour, and they are emblems of His Sovereignty.

a. Crowns of Sovereign Dominion

Christ's many crowns reveal the Position, Power, and Dominion that have been given to Him by His Father. Jesus Christ, as God's only begotten Son, possesses crowns of unlimited dominion because of His divine right and inheritance from His Father.

One of the many crowns Christ wears is the crown of creation. He is encompassed with Power, Glory, and Honour from His Father for implementing all the Father's commands to bring about the creation.

Let them praise the name of the LORD: for **he commanded, and they were created** (Psalm 148:5).

The Father commanded and the Son created. "All things were made by Him; and without Him was not anything made that was made" (John 1:3).

It is Christ's Strength and Wisdom that piles up the mountains and depresses the valleys and balances the clouds and measures out each raindrop.

Christ also wears a crown of sustaining, supporting Power over all creation. He upholds all things by the Word of His Power (Hebrews 1:3). If Christ would withdraw His crowning support from the creation, it would tremble, tumble, and fall. All things would be destroyed in the blackness of annihilation.

Other crowns Christ wears are the crowns of Mercy and Grace. In His Sovereignty, He dispenses His Mercy that pushes back what man deserves, and He dispenses His Grace that gives man what he does not deserve. He gives His gifts of Mercy and Grace to those who willingly bow to the Sceptre of His Love.

Since Christ possesses so many crowns of dominion, man is so very blindly foolish to rebel against Him. Man shall not prevail in His hostile striving against this crowned KING OF KINGS AND LORD OF LORDS. Therefore, if we have erred in thoughts, feelings, and deeds, let us go to Him Who is crowned with Mercy and Grace and ask for the forgiveness and blessings He so freely gives.

Remember, Christ in His Mercy and Grace weighs our trials and counts our storms of life. He will not put upon us anything that is not for our highest good. He will quench the destructive fires that burn across our pathway of life; and He will swallow up the sweeping floods that would try to drown us. Jesus Christ is the Sovereign King with many crowns, and the overflowing floods obey His Voice. There is no place we can walk without His omniscient and omnipotent reigning Presence being there.

b. Crowns of Subjugation

Jesus Christ, the Son of Man, has a crown of victory because He overcame the evil world round about Him.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; **I have overcome the world** (John 16:33).

We must expect tribulation and trouble in this present, evil world, so let us be of good cheer because Christ wears His victorious, overcoming crown; therefore, He is able to help us overcome.

We must triumph over the world's frowns, and we must conquer the world's flattering smiles. We must not be moved to despondency and discouragement by the world's frowning disapproval of our LORD's Way of humility and crucifixion. We must not be enchanted and overcome with the world's flattering smiles of approval. The Son of Man overcame; therefore, He wears the triumphant trophy of His victory. And He has the divine Authority to command the world to move back from our mind and heart.

Jesus Christ also overcame sin in all shapes, forms, and fashions. He, unlike Adam the First, cast down all forms of evil. Jesus Christ, the Son of Man, chose not to allow sin to touch Him. He now wears the Conqueror's crown

because of His Supremacy and Superiority in His battle against sin. Jesus defeated the opponent called sin and overcame all Satan's sinful obstacles that were thrust against Him.

Jesus Christ, the Son of Man, also wears the crown of victory over death. He died on the Cross, went to death and hell, and through the Father's unbegotten resurrection Glory, He annihilated the power of death, the destructive destroyer. Christ's victorious Omnipresence always is with us as believers. Therefore, by faith and through Christ's triumphant crown, we can triumph over all thoughts, feelings, and deeds of death.

c. Crowns of Gracious Gratitude

All of Christ's saints who have laid hold of Christ's gracious gratitude as they have gone through sufferings, trials, and tribulations in striding forward in their spiritual education and moral development and in their service for Him will have a golden crown *to cast* at His precious, nail-scarred feet. Not one martyr will wear his own crown since it was by Christ's supporting Love, Grace, and Blood that he overcame. Since Christ gives us our crowns by His Love, Mercy, and Grace, He deserves to wear the many crowns of His people.

The more our tears run down in overflowing gratitude for sins forgiven and the more we allow the Holy Ghost to offer up intercessory Love and Gratitude to Christ for His Mercy and Grace in allowing us the privilege to be chastened and to suffer for Him, the bigger our crown will be. Therefore, let us weep tears of repentance for the ingratitude and ungratefulness we have in the midst of our sufferings and trials because such feelings arise out of our fleshly nature that must be crucified.

The Authority of Christ's crowns, His Sovereign Dominion, His Subjugation, and His Gracious Gratitude will give us the Commands, the Obedience, and the Power to act right and make the right decisions, if we, by faith, look to His Authority.

Christ's Authority is also indicated by His ruling Rod.

3. His Ruling Rod of Iron

The Hebrew word for **rod** is *shay-bet*, meaning a stick for punishing and correcting, fighting, ruling and walking, a sceptre, staff, or a tribe.

The Psalmist prophesied that Christ would rule with His *shay-bet* Rod.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel (Psalm 2:9).

The pernicious plotters against Christ will be broken by His iron Rod, and He will dash them to pieces like a potter breaking worthless, useless vessels. Christ will bring utter destruction to His enemies, such as the shattering of an earthen vessel.

Isaiah, the Prophet, also spoke of Christ's rule with His *shay-bet* Rod.

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and **he shall smite the earth-with the rod of his mouth**, and with the breath of his lips shall he slay the wicked (Isaiah 11:4).

The LORD Jesus Christ will righteously judge the poor, the lowly helpless ones in His Kingdom, those who are in distress because someone has deprived them of their rights. He will justly judge the meek, those who have been oppressed; He will judge with courage and fortitude. Christ will smite the earth with the corrective Rod of His Word out of His mouth. Christ's Words will fall on their minds, hearts, and wills like a Rod of iron when they oppress.

To judge the fatherless and the oppressed, that the man of the earth may no more oppress (Psalm 10:18).

Christ will right the fatherless and the oppressed so that men who are in the earth will never again treat them terrible. Christ will rule man, who originated from the dust of the earth, with a Rod of iron so that he may no longer inspire terror in the hearts of the poor, weak, and oppressed.

The LORD will rule with His Rod of iron until, as sheep, men will follow Him as their Shepherd.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; **thy rod and thy staff they comfort me** (Psalm 23:4).

Christ's *shay-bet* Rod will drive off beasts of prey when they try to attack His sheep. Through His *shay-bet* Rod, the LORD's divine Authority will rule over nations until they submit to Him.

The LORD's Rod-Word will be hard, firm, and unbending in enforcing obedience to His moral *Torah*-Truth.

Thy throne, O God, is for ever and ever: **the sceptre of thy kingdom is a right sceptre** (Psalm 45:6).

Christ's Throne is divinely ordained; therefore, it will last eternally. The Authority of Christ, the Bridegroom, and His Kingship is founded on God's divine Will. The LORD Jesus Christ, as the Father's miraculous Son, is ordained to crush evil and to promote good.

Christ's punishing Rod of iron is for the backs of those who have no understanding.

In the lips of him that hath understanding wisdom is found: **but a rod is for the back of him that is void of understanding** (Proverbs 10: 13).

From the lips of those who have discerned right and wrong, Truth and error, one can find words of Wisdom. Those who lack Understanding to guide their conduct in right and wrong, in Truth and error, must be forcibly driven by Christ's ruling Rod of iron.

Foolishness is bound in the heart of a child; but **the rod of correction shall drive it far from him** (Proverbs 22:15).

The carnal heart is always delinquent in striving after its spiritual education; and it is always departing from the moral Laws of right in its moral development.

A whip for the horse, a bridle for the ass, **and a rod for the fool's back** (Proverbs 26:3).

Forcefully, man uses a whip to keep a horse going in the right direction-the way its owner and master chooses. Likewise, man uses a bridle to guide and to govern an ass in order to make him go the desired direction. But Jesus Christ has to employ His Rod-Word of iron on the backs of His children to guide them forcefully in the right direction when they refuse to be guided by His Voice of Counsel and Truth.

Christ's Rod of iron is for training the children He has created.

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame (Proverbs 29: 15).

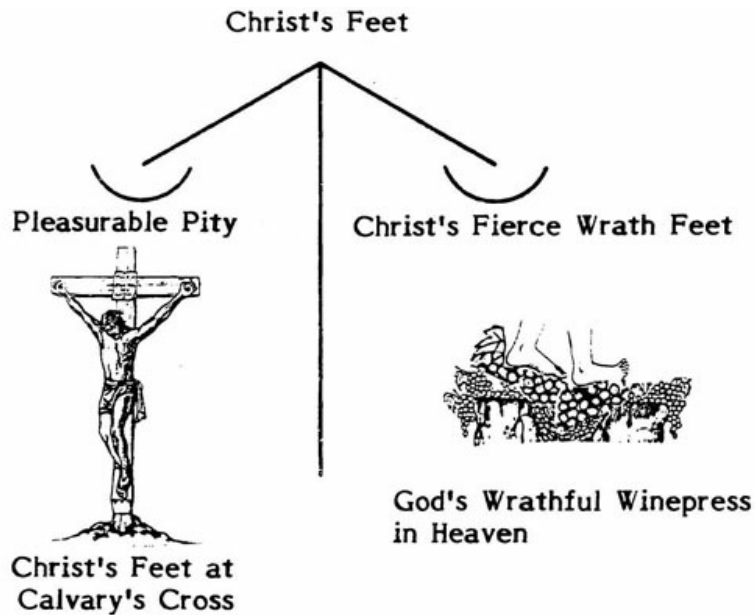
A child left to himself will remain wild and unrestrained; but Christ's Rod-Word reproofs and gives Wisdom to the heart and mind.

There is one more aspect to Christ's Authority-His treading feet.

4. His Treading Feet

Christ, the bleeding Lamb with His nail-scarred hands, was the only One in heaven and in earth Who was worthy to take the prophetic, sealed Book from God's hands and loosen the seals thereof. Likewise, Christ's nail-scarred feet are the only feet that are counted worthy to tread out the effects of sin or the fruits of sin because He is the only One Who paid the price for sin itself.

Christ suffered on both sides of the scales-as the Living *Torah*, Who was broken, and as the sinners' substitute who was condemned to death and hell. Therefore, His precious, nail-scarred feet are the only feet worthy to tread God's wrathful winepress.



Christ's feet submitted to the indignation of being nailed to the Cross because of His righteous pity and tenderness toward fallen mankind whom He desired to redeem from sin. Therefore, they are the only feet worthy to tread out God's fierce wrath in the winepress in heaven. He will rejoice in that day over the triumphant justice of God's vindication of the righteous blood of His saints that has been spilled down through the ages, especially the blood shed by Israel when she slew her Messiah and the great Prophets and Disciples of Christ. On one side we see the pity, the tenderness, and mercy of Christ's surrendered feet on Calvary's Cross when He died for mankind. On the other side we see His wrath, indignation, judgment, and the justice of His insulted Majesty as He avenges the wrongs His Majesty has suffered because of man's sins. The blessed Saviour went through privations, humiliations, and sorrowful sufferings to display the pleasure He took in doing the Father's Will in extending His pity to lost mankind. Therefore, He alone is worthy to tread out the winepress of God's great wrath that will bring down judgment and justice on unrepentant sinners and the nation of Israel for her deeds of wrath and rejection of the One Who chose her to be the leader of all nations. When Israel condemned Him to death on the Cross, she insulted the Majesty and Honour of God's miraculous Son Who had been born as her King. But one day, when Christ treads out the winepress of God's wrath, God's Majesty will avenge the insults it has suffered, just as the Apostle John saw in his prophetic vision.

The blessed Avenger will use His "all Power and Authority" when He treads out the fruits of man's sinful rebellions and proud oppositions to His Father's Master Plan and Purposive Will.

Christ, as a gentle, submissive Lamb, was hung on the Cross, where He used His nail-scarred feet to tread down sin, death, and hell. But, His same nail-scarred feet will also fight to crush, to tread, to trample, and to subdue the works of His Father's enemies by exposing every drop of their guilt of shedding righteous blood. Christ will intensely and eagerly tread the evil fruits of man's doings in God's wrathful winepress. He will tread the winepress with His divine, violent, unlimited Authority. Those who have spurned the Love, Mercy, and Grace displayed by the nail-scarred feet of the Crucified Saviour at the Cross will feel the effects of the fierceness and wrath of the nail-scarred feet of the Resurrected Avenger.

The divine Authority of the LORD Jesus Christ, the KING OF KINGS AND LORD OF LORDS will prevail.

So Christ's divine, Sovereign Authority consists of His Eyes of Fire, His Crowns, His Ruling Rod of Iron, and His Resurrected Feet that will tread God's wrathful winepress. Christ will bring with Him His armies or His Bride who will be dressed in fine linen, white and clean; and they will be riding upon White Horses of Faith. The Bride will be a witness against Old Jerusalem and all the world as to their wicked works perpetrated against Christ and His *Torah-Truth*. The Bride will rule and reign with Christ for a thousand years after the Battle of Armageddon is over.

Summary

We have seen the fourth and last great prophetic picture of God's Miraculous Son, which is His return to earth as the KING OF KINGS AND LORD OF LORDS on a White Horse. This picture was revealed to the Apostle John who wrote his vision in a book because God wanted its infallible Truth preserved. The Book of Revelation displays the sixty-sixth spiritual principle-the Revelation of God's Miraculous One-the LORD Jesus Christ; it is the same principle that appears as the sixty-sixth principle in the Book of Genesis.

In the picture of Jesus Christ, as the KING OF KINGS AND LORD OF LORDS, we have seen the defensive Armour of His Names; His aggressive weapons; His apparel or vesture dipped in blood; and His divine Authority.

Thus, we have had a small finite glimpse of God's glorious, miraculous Son in the Book of Revelation as the Resurrected King, Slain Lamb, the Son of Man on a White Cloud, and THE KING OF KINGS AND LORD OF LORDS.

As great a miracle as Isaac, Abraham and Sarah's miraculous son, was, his life is not worthy to be compared to the Splendour and Glory and Malesty of God's miraculous Son, the LORD Jesus Christ, the One Who is our Resurrected King, Who stands in our midst to correct and lead us in our spiritual education and moral development; Who is our omnipresent, ever freshly-slain Lamb with blood to help us overcome all our enemies who would try to hinder our spiritual education and our moral development; Who is our Sympathizer as the Son of Man because He endured the trials and temptations of the world, the flesh, and the Devil, yet, because He overcame and remained spotless, He became our Redeemer Who will return someday on a White Cloud to reap the sins of the world and the sins of Israel who betrayed and crucified Him; and Who, finally, is the Conquering Hero Who reigns supreme in our life, giving us His spiritual Armour, Weapons, and Authority with which to win the victory over all our enemies. Someday soon, He will literally return to earth as God's wonderful and mighty Miraculous Son-the KING OF KINGS AND LORD OF LORDS! Amen!
