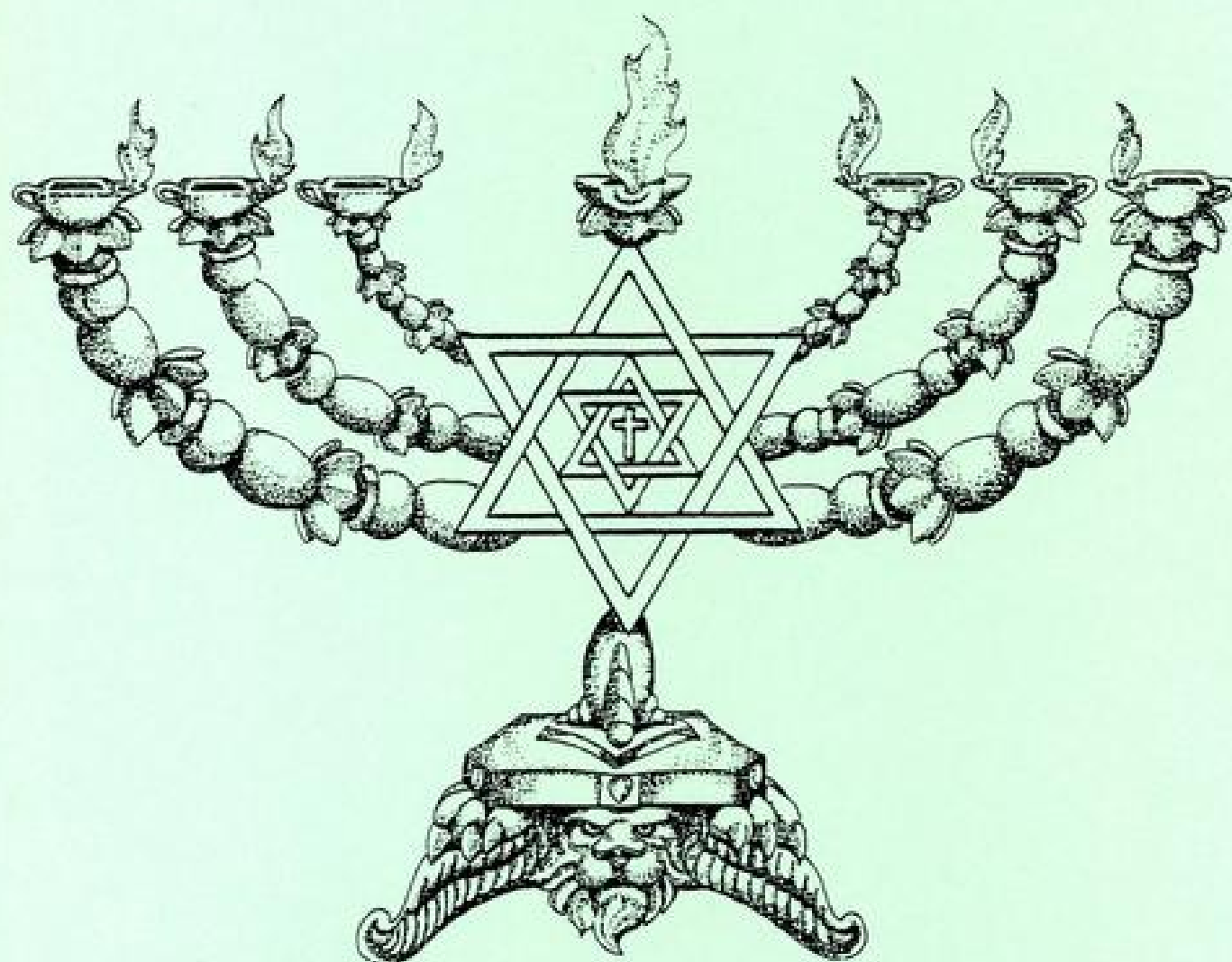


**THE LORD'S  
SIXTY-SIX SPIRITUAL PRINCIPLES  
OF TRUTH**

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

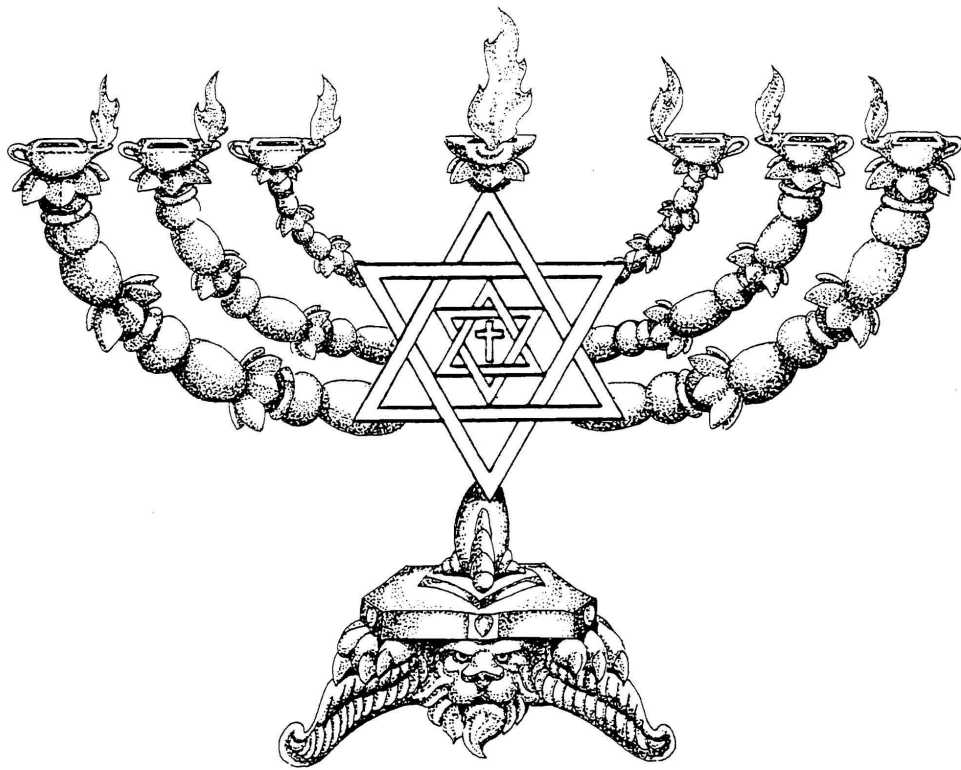


**Volume Two**

**Rev. B. R. Hicks**

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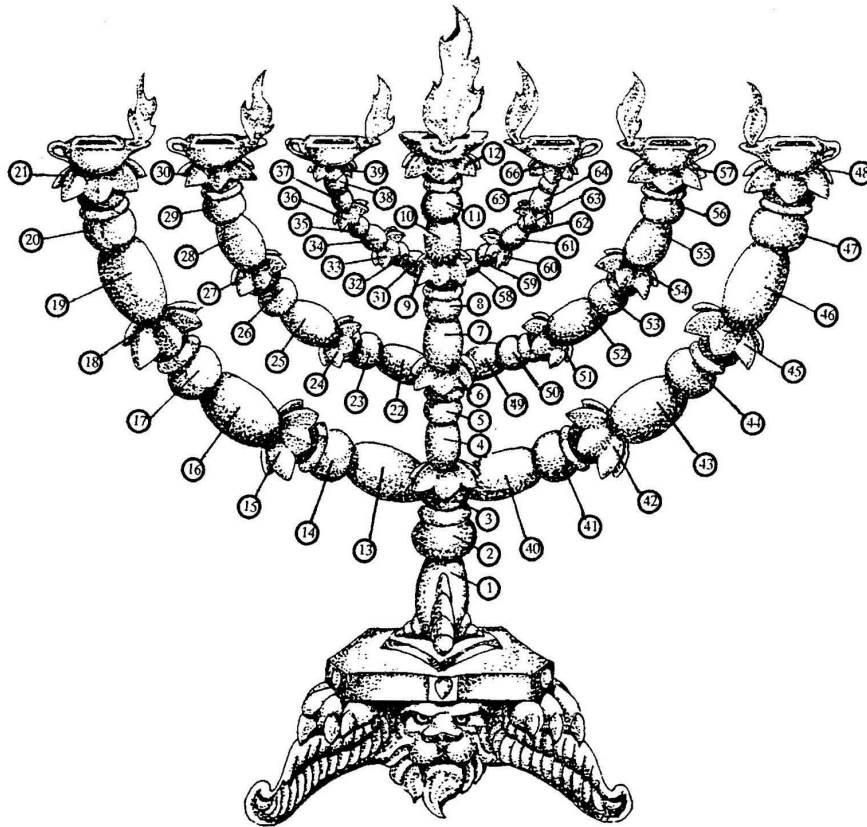
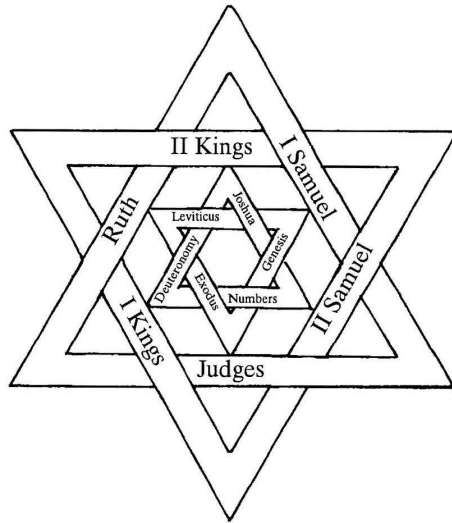
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It is no accident that the Holy Bible consists of sixty — six books. When God gave Moses the blueprint for the Tabernacle and its furniture, He included a Golden Candlestick to represent the full Wisdom, Understanding, and Knowledge found in Christ Jesus. Also, this Candlestick was the visible picture or type of the complete light of truth found in the sixty — six books of the Bible.

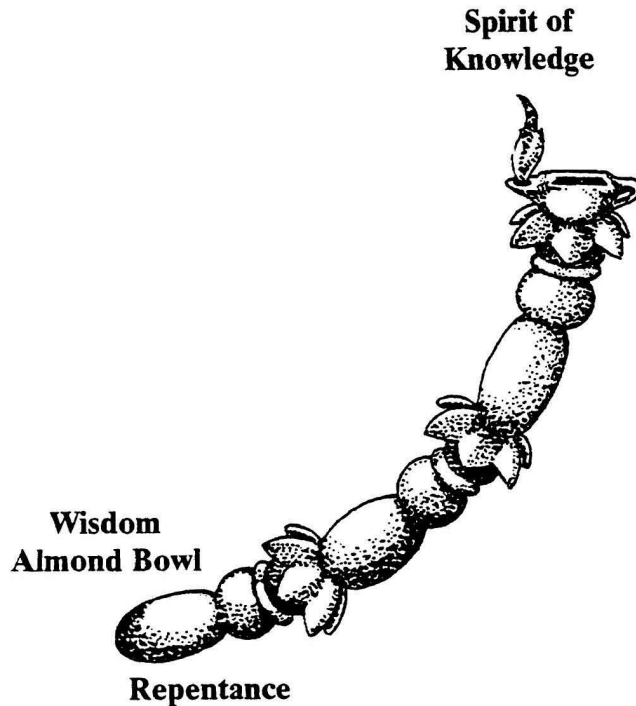
The Golden Candlestick was fashioned with sixty — six bowls, knops, and flowers on its central shaft and its six branches. Each separate design was a type of the truth found in each of the books of the Bible, whether it be Wisdom, Understanding, or Knowledge. Thus we find Wisdom relating to the bowls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

We have studied the principles of truth in the first twelve books of the Bible that fit together with the twelve bowls, knops, and flowers on the Candlestick's main or central shaft which supported the Lamp of Light, picturing the Spirit of the LORD, and the twenty — seven books that fit together with the twenty — seven bowls, knops, and flowers on the Candlestick's three branches on the right side, picturing the Spirit of Fear, the Spirit of Might, and the Spirit of Understanding.

In this section of our study of the LORD's sixty — six spiritual principles of truth, we will be dealing with the nine principles from Matthew to Galatians found on the first branch on the left side of the Candlestick's main shaft or loin. This branch supports the Lamp of Light called the Spirit of Knowledge. God's paths of knowledge lead us to the force and power of His love in Christ Jesus. These paths of knowledge bring us to delight, joy, and happiness in Christ Jesus. As we tread in paths of knowledge, the love of God, with its joyful, happy feelings, is begotten in our mind and in our soul.

No other way or path we can take leads us to the happiness we find as we give ourselves completely to Jesus Christ, thereby experiencing the overflowing streams of His love. From out of this kind of love, we can give all of our thoughts, feelings, and possessions, both naturally and spiritually, to the service of the LORD Jesus Christ to accomplish His divine purpose on earth.

MATTHEW  
A BOOK OF WISDOM  
PRINCIPLE 40  
REPENTANCE PRINCIPLE



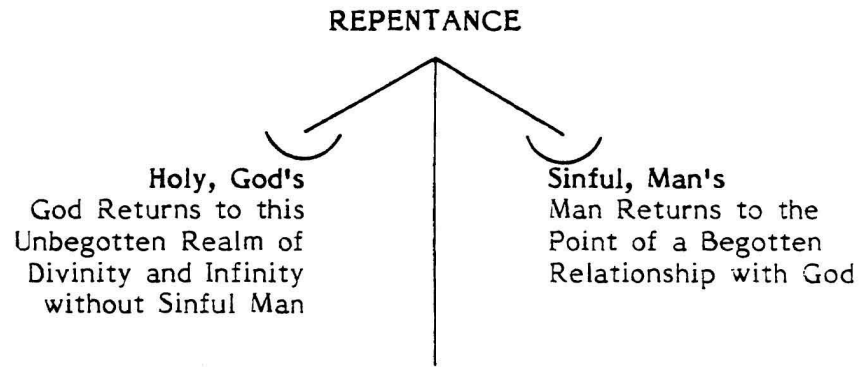
The fortieth principle represented by the first almond bowl on the first branch on the Candlestick's left side which supports the Lamp of Light of Knowledge of the LORD God is found in the Book of Matthew. This particular almond bowl of wisdom displays the repentance principle.

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

And it repented the LORD that he had made man on the earth, and it grieved him at his heart (Genesis 6:6).

God created the earth and set man to be His representative, His king over the world of inhabitants upon the earth. But man, from the beginning through his sin, made a large break in God's harmonious relationship with His world of inhabitants. When Adam male and female caused a large break in the harmony of God with the world, God cast them out of the garden of Eden. Then, in Noah's day, the evil of man had wrought such a large break in God's harmonious relationship with the world that evil man forced the LORD to repent, or change His mind, concerning man as His representative on earth. Therefore God sent a flood and removed man from the earth, with the exception of Noah and his family, who were secured safely in the ark!

The word repentance carries the connotation of returning again to the beginning point. When man repents, he returns to the beginning point—a begotten point of a harmonious relationship with God. However, when man continually refuses to repent, he forces God to repent—change His mind—about His creation of man. When God repented about His creation of man in Noah's day, He returned, at it were, to His unbegotten, divine realm without man. However, When man repents, he returns to a relationship with God. Thus man's repentance is diametrically different from God's repentance.

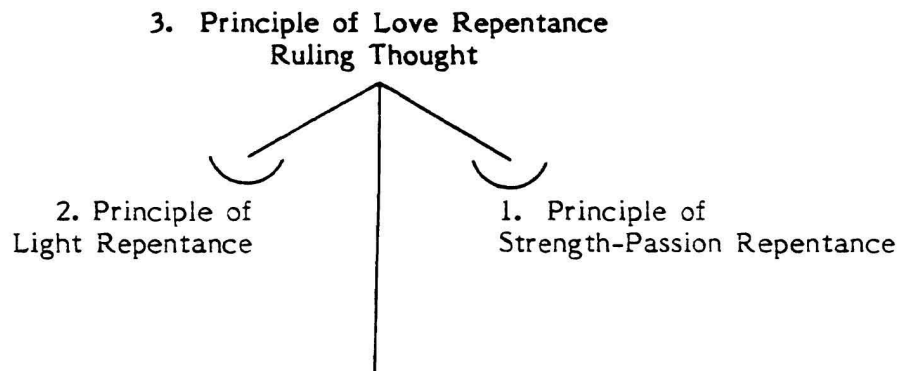


Man repents because he feels sorrow, regret, or pain for something he has done or left undone. When man feels sufficient sorrow for sin, it leads him to the amending of his life. True repentance causes one to grieve over one's past sinful life, and to seek forgiveness for sin with a determination to lead a new life. Repentant man returns to a new-born, begotten, harmonious relationship with God. But when sinful man continues his wicked way, he forces God to change His mind about His satisfaction with him. When God repents, He changes His course of conduct concerning man, because He feels regret and dissatisfaction over man's sinful way. Consequently, man either repents and returns to a harmonious relationship with God, or God repents and turns away from discordant, sinful man to His own harmonious world without sinful man. The choices of man are: either to return to God without his sin through the blood of the LORD Jesus Christ, or to be cast away from God with his sin.

This is an awesome truth, either man repents or God repents. If sinful man forces God to repent, the consequences are terrifying. When God saw hearts and minds of mankind in the days of Noah, He beheld that the formation of their every thought was evil continually. This forced God to repent, bringing Him to an alteration of His decision concerning mankind. God was pained at the loss of the priceless pearl of purity in the human race. There was a painful repentance, or a grieving renunciation in God's heart concerning sinful mankind.

God's Purposive Will for mankind was for them to have a happy, prosperous existence on earth in harmonious unity with Him. God was greatly grieved when He had to renounce His heart's desire, and to alter His decision concerning the existence of the human race, with the exception of Noah and his family.

There are three classes of repentance that are performed through fifty different gates of repentance. Let us look at the three classes of repentance that are found in God's Word: the strength passion principle of repentance, the light principle of repentance, and the love principle of repentance.



First, let us examine the passion principle of repentance that takes place in our spiritual night seasons, which is the first class of repentance. Strength-passion repentance consists in the kind of repentance we do when the Spirit convicts our conscience of sin, producing an awareness or a feeling of guilt. We can repent on this level without fully understanding the principle of what we have done wrong or why it is so particularly grievous to God.

### **I. Principle of Strength—Passion Repentance**

Passion repentance is begotten by God's holy Spirit through His convincing and convicting us of sin. In our

spiritual night season, we feel more about the wrong which we have done than we see about the wrong that we have done. In our night season, when we are moved upon by God's holy Spirit, we feel the passion of the Spirit's grief. We feel the passions of our own misery and sadness which opens the fountains of our head, allowing the tears to stream down our face and repentance to spring up in our hearts.

Passion repentance is important because it cleanses the channels of feelings in our affection and our worship to the LORD. Passion repentance is a purifying power and every repentant tear contains a river of cleansing virtue. The clouds of repentance will produce continual showers of cleansing, refreshing, and blessing. Repentance is the road to God's golden treasure house of forgiveness.

Repentance lifts up the fallen soul into a new birth of hope for the moral perfection that the soul desires. Repentance reunites the soul with God. Repentance returns the soul to God and reattaches it to Him. Repentance depends on the light of Christ to bring deliverance, rebirth, and restoration. Repentance produces a healthy soul and a healthy body. Repentance produces rest, peace, security, and joy in the spiritual life. Repentance is the only stairway to moral perfection.

Mortal humanity is frail, finite, and weak in performing obedience to God's Torah, the moral law. He is always side-stepping, deviating from the moral righteousness and justice of the Law. He is always stumbling in his journey toward his goal of moral perfection. But repentance is the foundation of all desire for moral perfection. Sin comes to an end through passion repentance, light repentance, and love repentance.

The Bride of Christ is to be filled with sensitivity to regard and to respect the truth of repentance. She will be a special one or firstfruits of the grace of repentance (Revelation 14:4). The greatest sin is to be without conscious need of repentance. Our greatest grace is to be made conscious of our sin that has broken the heart of Christ and then allow God with His mercy to break our hearts with repentance for our sin.

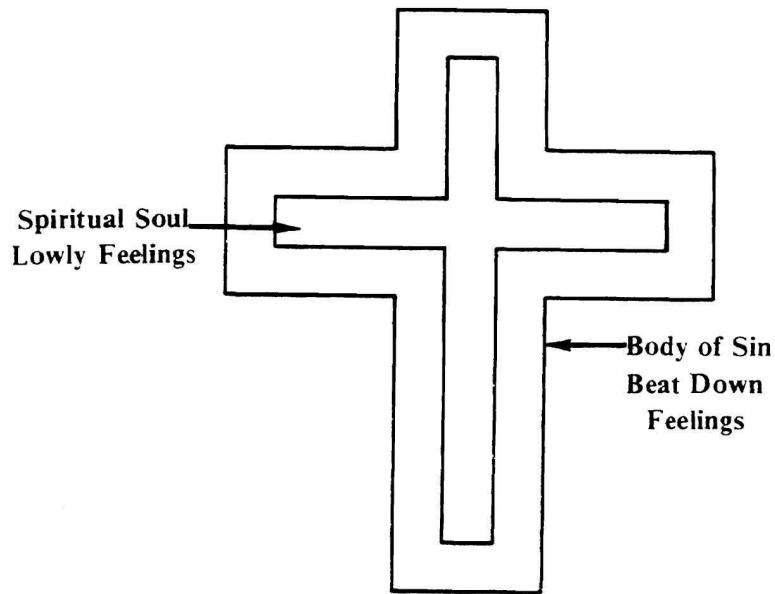
Passion repentance prepares our hearts for the principle of light repentance. God's Word opens the eyes of our understanding, enabling us to see in the mirror of His Word where we have failed and come short of His moral high calling in His Torah. Then we can repent by what we see, in addition to what we feel. Let us examine principle repentance or light repentance.

## **II. Principle Repentance—A Light Repentance**

Passion repentance is produced by the soft touch of the convicting feelings of God's Spirit upon the heart. But light repentance is produced by penetrating light of God's Word upon the eyes of one's understanding in the soul. The illuminating of God's Word helps one to see and to perceive with a clear, mental impression and understanding the wrong in one's thoughts, actions, and feelings.

Day by day, as our thoughts and feelings are more illuminated by the sixty-six principles of the Torah, we can practice the principle of light repentance more. Then, our actions become more clear and firm, and our hearts overflow with the rivers of delight in God's truth. When we practice light repentance, our eyes are filled with burning, sparkling fire of the LORD's truth. Hence we experience the gradual illumination of truth for a need of change in our will, our thoughts, our feelings, and our actions. Then comes the gradual growing knowledge or awareness that change, good, and perfection is growing within our soul. Light repentance introduces the celestial soul to a slow struggle of freeing itself from its own sinful dungeon and enslavement to begin its experience in holy freedom through continual repentance. Jesus taught in His model prayer to ask for forgiveness every time we pray (Matthew 6:12).

God's forgiving is delightful to the soul that has been enslaved in sin, error, and falsehood. The sunshine of God's forgiving mercy, joy, and love reaches down with its life-giving rays, causing His seed of truth to take root downward and bear fruit upward. Then, many happy feelings begin growing within the heart. This class of happiness and joy is the fruit of a repentant, broken spirit and a penitent, lowly, humble spirit. True lowly feelings from a repentant heart bring spiritual satisfaction. Learn to discern the difference between the lowly feelings of a true repentant heart from the beat-down feelings that ooze out from the body of sin. Lowly feelings from the penitent heart join themselves to the lowly feelings of the forgiving Christ. Then there is a new birth of gratitude and praise that rises up to God (Psalm 103:2-6).



The body of sin oppresses the soul, making it feel a stranger, fatherless, and a widow. When the soul feels dark, ugly, oppressed, weighted down, and depressed, it feels like an outsider, a foreigner, an unknown one, or an alien. Although the person may be adorned with outer riches and honours, if the soul is feeling fatherless and without protection, it will feel fearful and sad. What good is it if the outer ground, as it were, is wet and moist with riches and honours of this world, while the inner fleece of the soul of life is impoverished and dry because of its attachment to creatures instead of the Creator? When the soul is attached to creatures, it feels like a deprived, bereaved widow because there is no creature comfort to be found. It takes the light of truth from God's Word to illuminate the darkness of our hearts so that we can perform light repentance before God for all of our inordinate affections in order to be joined to the Bridegroom, the LORD Jesus Christ. How bright and shining is the delight of the spiritual soul, when she is freed from the weight of sinful confusion and the distressful feelings of a stranger, a fatherless one, and a widow! How glorious is the rest of the freed soul!

The Psalmist said that his soul was satisfied because it had fed on God's abundant mercy and grace. God's mercy had driven back the punishment the soul deserved in answer to its repentant prayers, and God's grace had served the forgiven soul a banquet table which it did not deserve. For this spiritual meal the Psalmist's soul had been impelled to utter words of thanksgiving in the night season upon his couch.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches (Psalm 63:5-6).

Let us look at the rest of a penitent soul.

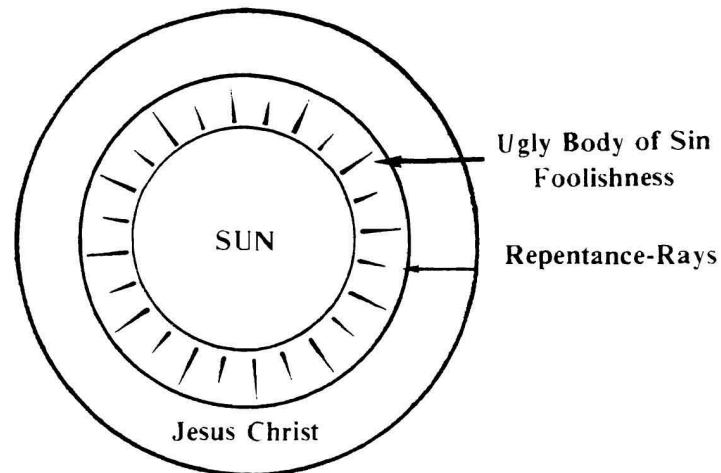
Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee (Psalm 116:7).

The Psalmist commands his penitent soul to return to its rest since it has repented of its fears and anxieties. Now, the penitent soul can regain its tranquillity. The Hebrew word for rest here is plural, the plural of intensity which signifies perfect rest.

Thus the light of principle repentance and the strength of passion repentance join to erase the known and unknown sin, giving birth to joyful ringing bliss in the heart and soul. Moreover, the heart and soul are able to join God's great universal choir and orchestra in the song of gladness that fills all creation. After repentance, the soul feels the inner rest and peace of belonging, of being known, and truly being joined. This is the reason the angels rejoice when a soul repents, because they hear the sound of a new voice that has joined the harmonious, glad song of the universal choir and orchestra. The whole creation vibrates with the waves of love and mercy from the LORD Jesus Christ, the Bright and Morning Star.

The light of principle repentance illuminates the reason and makes faith illustrious in the soul. Thus the soul is able to gradually stride forward in its spiritual education and moral development.

The light of principle repentance makes openings or eyes in the wall or the body of sin. Everything in the body of sin is a potential eye when light repentance is made unto the LORD Jesus Christ and forgiveness has been obtained from Him. There is always a new vision, a new sight, a new set of eyes that are born when principle repentance is made. Weeping eyes of repentance have power to beget and to bring to birth new, watchful eyes that help one to evade the dark pitfalls of the flesh, the world, and the devil. The enslaving body of sin has power to inflict upon the soul a grievous blindness and a disastrous sickness of stubbornness that empowers the will with an unyielding determination to hold onto its obstinate opinions. The enslaving body of sin empowers the soul to defend the wrong that is condemned according to the moral standard of God's Torah. The obstinate, carnal will prefers to support the body of sin and its sinful disposition rather than turn to the light of repentance. However, repentance gives freedom of sight and liberation of soul from the bondage and enslavement of the obstinate will.



Principle repentance frees the soul from Suspicion concerning others who are a part of God's Kingdom. Principle repentance prepares the soul to be filled with wisdom, purity, and peaceableness, so that it can discern the good in all things, and so that it can see others as filling a good part in God's Kingdom. The whole celestial soul of man craves expanse. This is obtained through principle repentance. When the sunlight of principle repentance breaks through the dark clouds surrounding sinful self, penetrating it with conviction and conversion, the soul is restored to a new, personal relationship "with Christ. Thus all things are restored to their proper, secondary place in our hearts when we touch Christ. The light of repentance travels with wondrous speed when the celestial soul cries with fierce wails to be joined to the celestial Bridegroom. Christ is faithful to send speedily the light of principle repentance so that hindering sin can be removed and a new, spiritual union with the LORD can be experienced. Christ's faithful principle repentance is a pure form of perfection of truth which purges away the pain and poison of bitterness. Principle repentance restores all things, because it puts the LORD God and His only begotten Son first in our hearts, restoring all other things to their rightful place of being secondary in our heart.

And Jesus answered and said unto them, Elias truly shall first come, **and restore all things**. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them (Matthew 17:11-12).

Principle repentance restores our soul to the harmonious song, "I am the LORD thy God," which is sung in all the universes. All creative life is a living choir with each living thing fulfilling its musical part in God's choir. God needs the whole choir. Before principle repentance is formed sufficiently in our hearts, we want to keep only the musical voices that we comprehend. We want to cast out all other voices either as enemies or competitors. But the light of principle repentance restores our spiritual sight so that we can see and appreciate all of God's diversified creation.

Spiritual perfection is the unity of diversity. The light of continual principle repentance restores our old heart to a gradual acceptance of all God's laws and precepts. Principle repentance gives the soul a crystal clear perception of God's oral and written law. Principle repentance transforms all past sins into spiritual assets by teaching the heart what not to do. There are noble lessons that we can learn from every error. Lowly falls into fleshly pits can give us a desire for heights.

God's principle repentance brings action or will to birth (Philippians 2: 13) and love repentance brings the delightful "do" to birth. Hence, the soul moves to a higher level of moral perfection in Christ Jesus. Principle repentance severs the evil layers of sin from our true spiritual self. A crystal clear perception of both our sinful selfishness and the sinfulness of the world results in a true experience of repentance. Sinful unrest destroys the calmness needed for perception, therefore we must repent of our unrest before we can move into deeper principle repentance in the soul.

This brings us to the third and greatest form of repentance, love repentance.

### III. Love Repentance—Ruling Thought

Love repentance is the highest realm of repentance, being the ultimate governing force which removes all sadness and ingratitude over doing God's will so that the heart can delightfully do God's Purposive Will. We can have the "will" to obey God's will without the "delightful do" which should accompany it.

Love repentance cleanses the heart of all sadness and unhappiness over having to do God's will. The soul and spirit cannot be mended, repaired, washed, and cleansed as long as hatred abides in an evil layer over them, causing deterioration to them and causing them to be sad while doing God's will. Every sinful thought and feeling of hate from the body of sin pushes the LORD's Name farther down. Hate can be healed only through love repentance. Hate destroys the inward harmony of the LORD's Name. It is the nature of the LORD's harmonious, loving Name to radiate love and harmony unto the whole creation, including our "will."

The LORD must remove all opposing forces by His merciful judgments before His radiating love and harmony are released unto all heaven and earth (Ephesians 1:10). Before love, unity, and unreserved homage to the LORD will be paid throughout the earth, judgment must be passed upon the nations for the crimes which they have done to other nations and individuals. God must first cause leaders and rulers to desist from putting their privileges, positions, and powers to unlawful use, and the judgments which have been so frequently prophesied in His Word against the wicked, must be executed upon them.

God's divine judgment brings honour and glory to His saints who have practiced love repentance, and who have, with loving devotion, committed their lives unto the LORD and with great delight have done His Purposive Will.

To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD (Psalm 149:9).

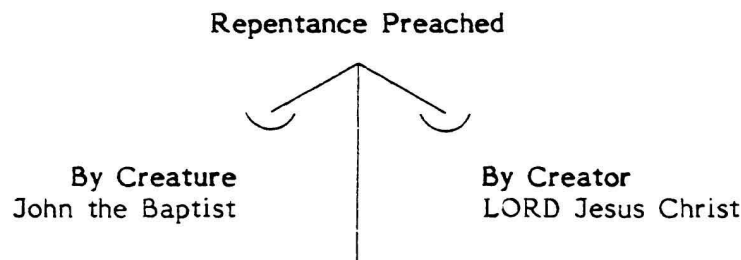
The LORD's loving nature ministers to all according to what they have need of. Love repentance is performed by righteous people, repenting over their feelings of incompleteness.

- a. Not sufficiently close to Bridegroom.
- b. Not enough intense longing for perfection in Christ.
- c. The dryness and hardness of the heart (Isaiah 35:7).
- d. Insufficient vision to take in the length, breadth, height, and depth of the cross.
- e. Insufficient delight in doing His will.

Love repentance removes the thrust of sadness out of the human will against the pleasure of the divine will, and fills it with satisfying delight to obey the moral Torah in all thoughts, feelings, and deeds.

God has scattered the almond seeds of wisdom repentance throughout His Word. However, God has especially made the Book of Matthew a wisdom bowl, an almond seed of passion repentance, principle repentance, and love repentance.

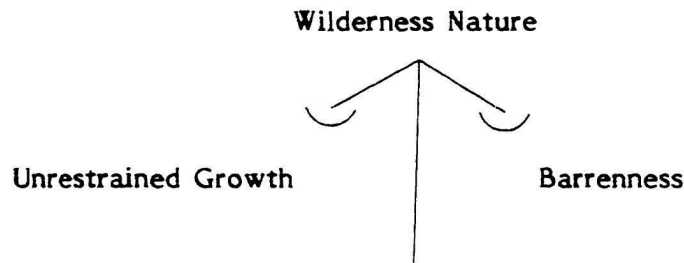
John and Jesus are the two main preachers of repentance in Matthew.



Let us look at John's message of repentance that prepared the way before the LORD Jesus Christ and His message of repentance.

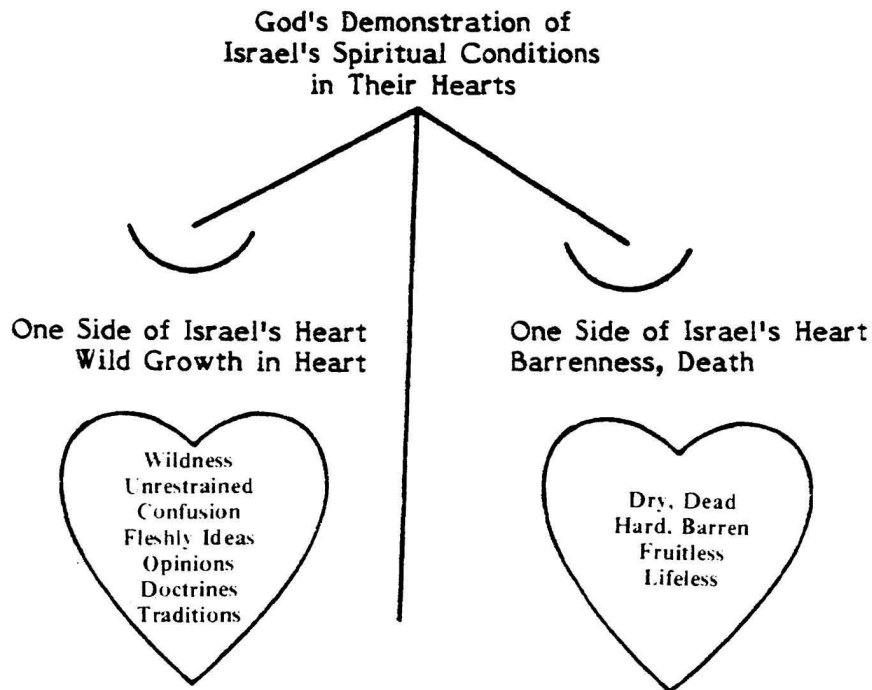
**John the Baptist and His Message of Repentance**

John preached the Word of God, the message of repentance, in the wilderness of Judea. God's Spirit led John to a suitable place, a proper pulpit for His message of repentance. A wilderness consists of barrenness and death on one side and wild, unrestrained growth on the other side.



In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region around about Jordan. And were baptized of him in Jordon, confessing their sins (Matthew 3:1-6).

John, by the leading of God's Spirit, selected a tract of uninhabited land full of barrenness and death and unrestrained growth, for his message of repentance. God made a visible demonstration through the natural, barren wilderness of the invisible, spiritual barrenness and death on one side of the hearts of His people. God also made a visible demonstration through the wild, unrestrained wilderness growth of the hearts of His people on the other side. The growth of confusion of their fleshly ideas, opinions, doctrine, and traditions in their hearts was like unrestrained growth of the wilderness.



The hearts of God's people were filled with both the unchecked luxuriance of their own collection of confused doctrines and bewildering traditions, and the barrenness and death of their rebellion against God's Word. God's

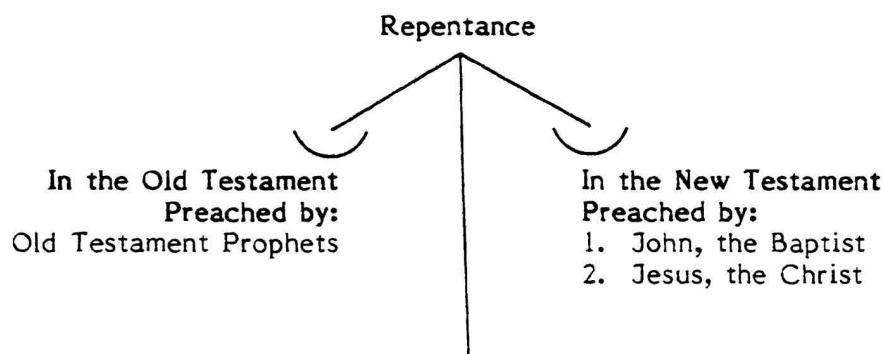
prophetic Word had informed His people of the time of His Son's birth (Daniel), the place of His Son's birth (Micah), and the instrument, the virgin that He would use to accomplish the conception and birth of His Son (Isaiah), and He also informed them of His messenger with the message of repentance, who would appear to prepare the way for the appearance of His Son, Jesus Christ (Isaiah 40:1-5). Subsequently, John the Baptist, God's messenger, appeared with a message of repentance in the wilderness. How comforting to know that no condition of our heart is too deathly, nor a place so remote, as to shut out God's message of repentance and a visitation of His divine mercy and grace.

God first found Israel in a waste howling wilderness in the Old Testament (Deuteronomy 32:10). Likewise God, through John the Baptist, found Israel in the wilderness of Judea in the beginning of the New Testament. John was priest after the order of Aaron, but he never came to the temple. Instead, he went to the wilderness. But the LORD Jesus Christ came to the temple and cleansed it three times, signifying that the Aaronic priesthood was driven to the wilderness, while he remained in the temple with new cleansing and a new Melchizedek order for the priesthood.

John did not come struggling, contending, and plucking at vain forms, but he came with the foolishness of preaching (I Corinthians 1:18) to expose sin. Christ's gospel and Kingdom are built on the foundation of repentance. John preached repentance to the so-called spiritual ones of his day who could not wash their hands in innocence, and, therefore, had to wash their hearts and hands in the tearful waters of repentance.

The spirit of repentance causes one to change one's mind about God and His Christ. The change of one's mind creates a change in one's way. When the heart is truly sorry for its defection from God and for its offences against Him, it will seek forgiveness and pardon from Jesus Christ, in order to return to the LORD, and to cease doing the things that displease Him. John gave the Jews a spiritual reason for repenting: "the kingdom of heaven is at hand." The Kingdom is a heavenly one of which Christ Jesus is the Supreme Sovereign, and we must choose to be willing, loyal subjects of it. Since the Sovereign King is righteous and holy, the subjects, also, must be righteous and holy in order to be a part of the heavenly Kingdom. The holy, righteous King was at hand; hence, the sinful subjects had to repent in order to be ready to receive their holy, righteous King.

The prophets in the Old Testament called the people to repentance over social and political sins against God's written Torah, which had forbidden the oppression of His poor people. But John preached repentance for sin against both God's written Torah, and His living Torah, Jesus Christ. God's Word commanded the people to prepare a clean way for His living Torah in the flesh, Christ Jesus. No one person had prepared for the birth of Christ, although they knew the time and the place. No one prepared a place in Bethlehem for the lowly birth of God's Son. Not one of the leaders of Israel followed the Gentile strangers, the wise men from the east, even after they had instructed them where to go in order to find Him in Bethlehem. Thus Israel was in dire need of John's message of repentance.



The Old Testament prophets taught the people collectively how to repent for the purpose of obtaining God's temporal mercies nationally and for the preventing and removing of national judgments. But, although the message of repentance and the duty commanded are the same, the reason is a new one. The call to repentance now is an individual call to each heart, and to each subject in Christ's heavenly Kingdom to prepare for the arrival of his king. They had ignored His birth; would they refuse to repent and make themselves ready for the appearance of their King, and would they also ignore their King's message and ministry? A personal relationship with the message and the ministry of holy King, Christ Jesus, should have been a great inducement to their repentance. God ministers His divine grace to break the chains of sin, freeing the heart from sin after repentance has been made. What miserable wretches we have been to sin against the holy King, His marvelous message, His miraculous ministry, His matchless grace, and the law of love of His Kingdom. If we will return to God, through Christ Jesus, in repentance, He will

return to us through His mercy and grace.

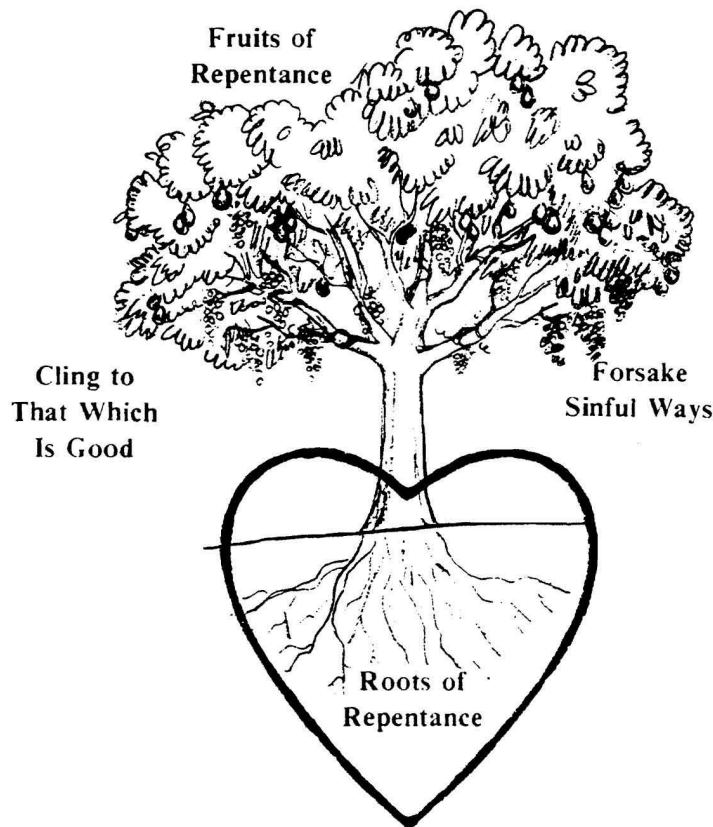
John's voice was a single voice crying aloud in the wilderness, which should have been both shocking, surprising, and awakening. It was John's God-given ministry to prepare the hearts of God's people with his cry of repentance. Thus they could have been ready to hear the gracious words of their holy King with joyful hearts and they could have willingly accepted His message of truth.

However, John did baptize in Jordan the individuals who came, believed, repented, and submitted to his doctrine and to his discipline. Repentance and water baptism must be accompanied with strong resolutions in the strength of God's grace to not return to the sinful things of which one has repented. Consequently, John demanded of the Pharisees and Sadducees, who came to his baptism, to bring forth fruit fit for repentance.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: (Matthew 3:7-8).

John did not call these leaders "rabbi," but, instead, he called them a generation of vipers, full of the venom and poison of malice and enmity against the coming holy King and His righteous Kingdom.

Some of the leaders pretended to profess repentance and to attend to John's doctrine, and to condone his baptism of repentance. However, John, by the power of the Holy Ghost, commanded that they bring forth the fruit of repentance, which would prove the existence of the root of repentance in their hearts.



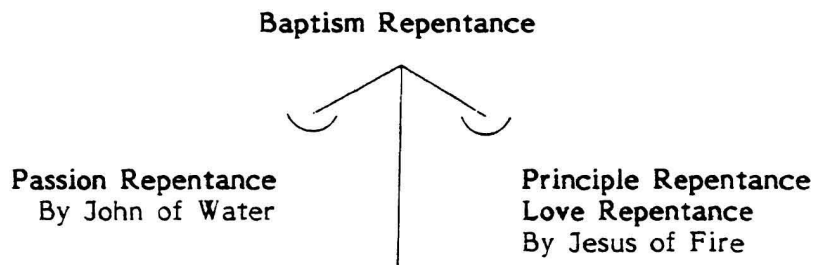
Some of the leaders clung to their natural inheritance of Abraham, using it as a reason for not repenting. It is both foolish and vain to claim the inheritance of a spiritual ancestor as a justifiable reason for not repenting, as the Pharisees and Sadducees claimed, saying, "Abraham is our father," therefore we are excused from John's crying voice that demands repentance. However, God's leaders should be the first in repentance, establishing first a clean, holy relationship with the LORD, and, second, becoming living examples of obedience to God's truth before those whom they are seeking to lead.

John gives a word of instruction concerning the preeminence of Christ's preaching of repentance above his own preaching of repentance.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire (Matthew 3:11-12).

John speaks highly of Christ's baptism of repentance by fire versus his baptism of repentance by water.

John proclaimed, with passion, his message of repentance. Those who heard and were moved with feelings of passion repentance were baptized of John in Jordan. However, John announced that Jesus' message of repentance and baptism would be on a higher and mightier level than his. Jesus was coming with the fire and light of principle repentance, and the spirit and power of love repentance.



Although John came with power, full of the Holy Ghost with measure (Luke 1:15), preaching passion repentance and baptizing in water, Jesus came with mightier power, full of the Holy Ghost, without measure (John 3:34), preaching principle repentance with truth and love repentance with the baptism of fire. Therefore, John felt he was unworthy to perform the most lowly task, "whose shoes I am not worthy to bear." John abased himself so that Christ could be magnified. John made himself nothing so that Christ could be all.

John preached passion repentance and baptized with water, but Jesus Christ preached principle repentance and love repentance and baptized with fire. John's water repentance prepared hearts and souls for the greater works of Christ's baptism with fire and principle and love repentance.

Some defiling things can be cleansed by water, but there are some other defiling things that can be cleansed only by fire. This principle of cleansing by water and fire was clearly established in the Old Testament.

Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water (Numbers 31:23).

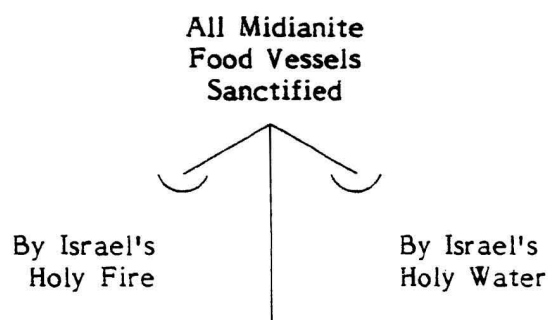
This was a law given by God concerning "food vessels." God commanded Israel that the spoil they had taken from the enemy had to be baptized, as it were, with either water or fire, or both. For example, the food vessels that had been used by the Midianites, after they had come into the possession of the Israelites, made it imperative for them to be sanctified or baptized with either water or fire, depending on the kind of food vessel. Israel was a holy nation that had passed through God's cleansing fire and water so that she could serve the holy LORD God in the wilderness. Consequently, God required that their "food vessels" should also have the seal of holiness upon them through either water or fire, or both.

When the LORD Jesus Christ comes again to earth, as Supreme Sovereign in the millennium reign, He will sanctify all the "food vessels" in Jerusalem and Judah. The "food pots" will be so sanctified and holy, that they will be as the pots before the LORD's altar.

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts (Zechariah 14:20-21).

God has always commanded and will always command that His "food vessels" be holy unto Him and for Him. Hence God commanded that all pots and pans taken in the spoil from the Midianites be cleansed. All defiling matter that had entered the metal "food vessels," by the defiling fire of the Midianites, had to be removed by the holy fire of the Israelites. Likewise, all defiling matter that had entered either wooden or clay "food vessels," by the defiling water of the midianites, had to be removed by the holy water of the Israelites. Thus God laid down the law that all metal "food vessels" into which prohibited matter from the Midianites had penetrated, had to be sanctified by fire

and cleansed of such matter before the Israelites could use them. All metal “food vessels” that had been contaminated by the fire of the midianites, had to be sanctified by God’s fire in Israel. The Midianite “food vessels” had to be heated up to a glowing red heat in Israel’s fire in order to draw out the defiling matter. Food that is cooked in a defiled pot causes the food to become distasteful. Likewise, the Midianite food vessels that had been defiled by their unclean water and fire had to be sanctified by the holy water and fire of the Israelites. Thus all food vessels, both cooking and eating, had to be purified of all defiling matter that had permeated in them. All defiling matter had to be extracted either by fire or by water.



Before the “food vessels,” the non-Jewish possessions, of the Midianites could be utilized as Jewish possessions, they had to be sanctified either by water or fire, or both.

Israel’s moral high calling and material high calling as God’s wife demanded sanctification of her whole life, including her cooking, eating, and enjoyment of food.

This law of cleansing by water and fire of the Midianite “food vessels” was clearly established in the Old Testament. This principle of “food vessels” being sanctified before they could be used as holy “food vessels” by God’s Bride, is a picture of John’s baptism of repentance by water and Jesus’ baptism of repentance by fire. Thus the defiled hearts in Israel could become sanctified “food vessels” to receive God’s holy Word and to serve God’s holy Word to others. The desire of God’s heart is that we become holy “food vessels” to receive His holy Word, and to serve His holy Word to others.

The Midianite defilement represents the carnal flesh of God’s people that must be cleansed from their hearts by water and fire, before they can become an acceptable “food vessel” in God’s Bride. The word for Midianite comes from the Hebrew root word *mid-yawn*, meaning: brawling, contention, contentious, strife.

Brawling, contention, and strife means the offence of quarreling; creating a disturbance by a noisy, tumultuous wrangling; behaving riotously, indecently, or violently. It means striving and struggling in an effort, in a contest to control, to rule, or an eagerness to excel. When the heart is filled with the Midianite clan, it endeavours to excel over another; it contends for superiority even with God. These clans of Midianites fill the heart with contentious anger, discord, contrariness, contradiction, variance, and inimical opposition to God’s way and will.

When God was carrying Israel His Bride, His “food vessels,” to Canaan’s Land to be His Bride, He demonstrated His sanctifying power by water and fire.

Moses and Israel were defiled with the waters of strife at Meribah in Kadesh in the wilderness of Zin, where God had purposed to sanctify, to cleanse, or to baptize His “food vessels” with the “spoken water” from the Rock (Numbers 27: 14). However, when Moses smote the Rock instead of speaking to it, he lost, for himself and the congregation, the opportunity of a water baptism, as it were, of the spoken water that would have washed away the Midianite defilement of strife from their hearts, making them holy “food vessels” for God’s holy Word. Consequently, the nation as a whole that came out of Egypt, with the exception of four people, never enjoyed the taste of God’s holy Word in Canaan’s Land because their hearts or “food vessels” were defiled with their continual murmuring and complaining against the Word of God’s Master Plan and Purposive Will for them.

Likewise, when John the Baptist came preaching repentance to the nation of Israel, he baptized all who believed with the waters of repentance, removing the Midianite strife and contention from their hearts, making them clean vessels for Christ’s holy Word and His baptism of fire. Hence they became holy “food vessels” for God’s Word, by receiving His Words and by sharing it with others. Thus they fulfilled the desire of God’s heart.

But the Scribes, Pharisees, and Sadducees refused John’s baptism of water repentance, thereby, retaining their same old inimical host of Midianites which made them defiled “food vessels” in Israel. Moreover, because they refused John’s water baptism of repentance, their “food vessels,” or their hearts, were defiled, forcing them to also

reject Christ's baptism of fire and His holy Words of truth.

Because Israel had defiled her heart, her "food vessels," with the Midianite fires of angry contentions and strife against God's Master Plan and Purposive Will in the wilderness, God gave her baptism of His fiery judgment for the sanctifying of the nation of these defiling Midianites (Numbers 11:1-3).

Likewise, when the Scribes, Pharisees, Sadducees, and Priests in Israel clung to the fleshly clans of their Midianite strife and contention, rejecting John's baptism of water and Jesus' baptism of fire, resisting Christ's truth and doctrine, and preferring to be defiled "food vessels," Jesus baptized them with His judgmental fire from his eyes, by driving them from His Father's temple (Matthew 21:12-13), Three times Jesus cleansed his Father's temple in Jerusalem and three times the leaders went back to their same defilement of God's temple. Subsequently, God sent His judgment fire, destroying both the city and the temple in 70 A.D.

Beloved, in reality we have just one choice. We can either willingly accept God's provided baptisms of water and fire, and become holy "food vessels" to receive and to dispense His Bread of Life, or God will send His judgmental baptisms of water and fire as a punishment for our despicable loathing and irreverence for God's Bread of Truth.

Jonah is a classic example of a rebellious, ungrateful "food vessel" who was baptized with God's judgmental waters.

For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me  
(Jonah 2:3).

Jonah had dishonoured and despised God's Bread of Truth that had come to him when He commanded him to preach repentance to the city of Nineveh. Jonah, as an "unclean food vessel," had neither received God's bread, nor shared God's bread with the peoples of Nineveh. If Jonah had allowed God to baptize him with the waters of His Word, which would have washed away all the striving, contentious Midianites, he would have been able to willingly move forward as a "clean food vessel," sharing God's Word of repentance with Ninevah.

However, Jonah chose to be an unclean, rebellious "food vessel" and runaway from receiving and sharing God's Word. Thus Jonah forced God to baptize him with His judgmental waters for three days and three nights in the whale's belly.

King Ahaziah's servants are also fitting examples of rebellious, ungrateful "food vessels," who were baptized with God's judgmental fire.

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty (II Kings 1:9-12).

Ahaziah, king of Samaria, was an unclean, idolatrous ruler. Hence he was a rebellious, unclean "food vessel" who had refused to receive and dispense God's bread of truth. After he had fallen through his upper chamber and suffered a great injury from the fall, he sent to inquire of Baal-zebub by his unclean servants instead of inquiring of the LORD through God's prophet, Elijah. However, Elijah, the clean, holy "food vessel" of the LORD, was sent to intercept Ahaziah's inquirers of Baal-zebub with an ominous prediction "... thou shalt surely die." When the king received Elijah's message of doom, he sent two different groups of messengers to Elijah, trying to force him to come down to see him. Nevertheless, God restrained Elijah from going down to the king, and instead He sent a baptism of judgmental fire on each of the two unclean groups for their union and loyalty to the idolatrous king, and their impudent, arrogant approach to Elijah.

God's principle of baptism by both water and fire can be seen from Genesis to Revelation.

John was faithful to preach repentance and to baptize with the water of repentance, although it cost him the giving up of his head on Herodias's silver charger. John finished his ministry and his message of water repentance, then Jesus came!

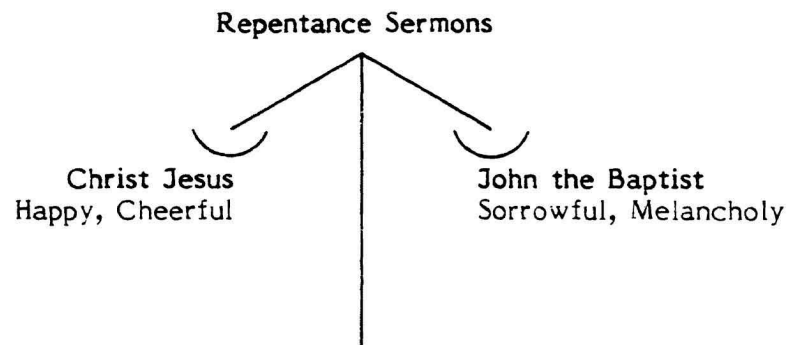
The first sermon, by Jesus, was a message of repentance.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand (Matthew 4:17).

When Jesus preached repentance, a great light sprang up among the Gentiles. Repentance is the beginning of

Christ's salvation. The Apostle Paul bore witness that Christ was the first to preach salvation in the New Testament (Hebrews 2:3). Repentance is the doorway to salvation. John the Baptist pointed the way to the door. But, Jesus was both the door and the Proclaimer of the door. Jesus took the same text for His sermon as John did: "Repent, for the kingdom of heaven is at hand." Christ could have remained in His Father's bosom, and could have preached from heaven with sublime, heavenly knowledge, which would have amazed and amused the listeners without changing them. But, instead, He came down to earth in all of His Father's wisdom, preaching repentance, convincing and convicting all sinners of their need to repent in order to become a holy subject in God's holy, heavenly Kingdom. Christ also looked for fruit on the tree of repentance from those who professed to possess the tree. Christ, through descending almond wisdom, wrought wonderful changes in the hearts of those who listened. Thus they willingly repented and received His Words of life and shared them with others, making them clean food vessels.

John preached repentance accompanied with a sorrowful, melancholy spirit upon the words that proceeded from his mouth. But Jesus preached repentance accompanied with a happy, cheerful spirit upon the gracious words that proceeded from His mouth.



God's intent was that if John's message of repentance with a sorrowful, melancholy tone did not strike a cord of response in the hearts of His people, then Jesus' message of repentance with a happy, cheerful tone would strike a cord of response in His people. Jesus went and preached in places where sinners could hear His wonderful song of repentance, much to the dismay and anger of the Pharisees.

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: **for I am not come to call the righteous, but sinners to repentance** (Matthew 9:11-13).

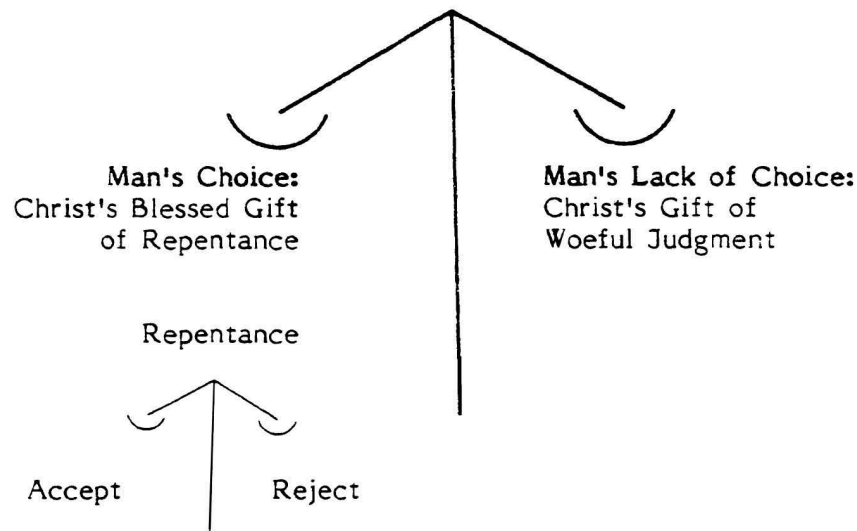
Because Jesus Christ took up the great quarrel of sin between God and man, He suffered great quarrels from unrepentant Pharisees. However, these "spineless Midianites" did not have the spiritual courage to quarrel with Christ to His face, so they quarreled with His disciples. Nevertheless, the striving Pharisees could not hide the sounds of their evil words from the all-hearing ears of Christ. Hence He answered them with words of truth: that His ministry was to the sinners, not to the righteous. Jesus proclaimed that the nature of His commission from His Father was not to call the righteous, but sinners to repentance.

Jesus sent His call for repentance to sinners so that they could change their minds and change their ways, and return unto God. Sin-sick sinners need a divine Physician Who has the remedy and the cure for their illness. A spoon of repentance and a spoon, as it were, of the blood of Christ Jesus, will cure and heal the sin-sick soul. The more sensible a sinner is of his disease, the more welcome is Christ's remedy and relief. Christ came not expecting the conceited self-righteous to hear His call to repentance. But He came to call to repentance those who already knew they were sinners. The diseased perception of reality of the self-righteous gives them a malevolent sickness against the Saviour instead of being heart-sick of their sins. But poor, humble sinners find relief and remedy when they repent and turn to the Saviour, the LORD Jesus Christ.

Subsequently, Jesus upbraids the three proud cities of Chorazin, Bethsaida, and Capernaum for not receiving the witness of His mighty, holy works in their midst, and for not repenting of their great, sinful works.

Christ, in His humility wisdom, invites sinful man to repent; and, if he rejects and slights Christ's invitation to repent, He upbraids. Christ upbraided these three cities for their shameful, ungrateful, and wilful impenitence against His gospel of repentance, which would have remedied their sins and relieved their souls. Christ's mighty works on bodily diseases in these three cities were done as great witnesses of His doctrine, and for strong inducements to

repentance. They had refused both Christ's doctrine of repentance, and His mighty works that bore witness to His doctrine. If sinful man rejects the blessings of Christ's gift of repentance, he will receive Christ's gift of woe.



Christ pronounced woes on the three cities of Chorazin, Bethsaida, and Capernaum because of their rejection of His blessed gift of repentance. Therefore they could expect the great sorrow, grief, misery, affliction, and trouble that His gift of woeful judgment would bring. Chorazin and Bethsaida were situated on an east side and west side of the sea of Galilee. They did not know the day of their visitation, nor did they choose to receive and put to practical use Christ's message of repentance. Therefore, without choice, they fell heir to Christ's gift of woes. Consequently, they decayed and dwindled into small, insignificant villages. Even the wicked cities of Tyre and Sidon would have repented had they been visited with the gracious words and mighty works of Jesus Christ. Hence Tyre and Sidon will not be as miserable in the day of judgment as Chorazin and Bethsaida. Christ also denounced Capernaum for her wicked rejection of His message of repentance. Capernaum, above all the cities of Israel, was graced with Christ's most frequent residence. It was like Shiloh, the place where God had chosen to place His Name, and yet they rebelled against the LORD.

But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel .... Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh (Jeremiah 7:12,14).

In Israel's early period of history the Mosaic Tabernacle was pitched in Shiloh; but it was destroyed in the days of Eli for the wickedness of his sons, and the Ark carried into the country of the Philistines. Likewise, Capernaum was blessed with the Name of the LORD Jesus Christ being placed there. Christ's miracles were her daily bread poured forth from God's holy "food vessel." But she, too, like Israel in the wilderness, despised Christ's manna bread. Christ had delivered many sweet loaves of the Bread of Truth to little purpose, therefore He delivered unto her a loaf of His dreadful, woeful wrath. Christ revealed that even the wicked city of Sodom would have repented had it received the sweet bread of truth and the mighty miracles that Capernaum had witnessed. Therefore Capernaum was the greatest debtor to God's divine justice. To whom much is given, much is required (Luke 12:48).

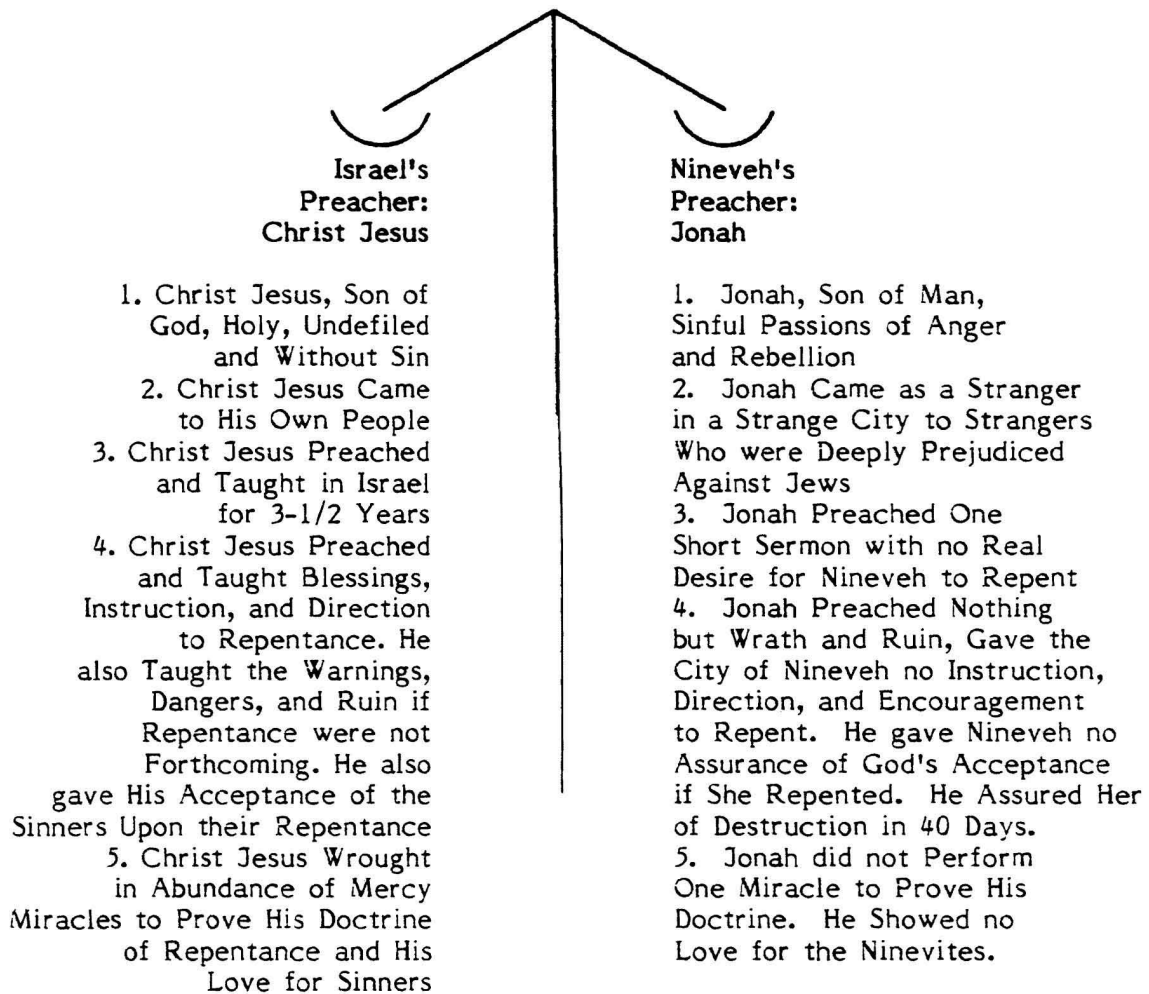
Jesus again upbraided the sinful, adulterous generation to whom He preached repentance.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: **because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here** (Matthew 12:41).

Nineveh, a Gentile city, repented at the preaching of repentance by a lesser, a creature, Jonah. But Israel, God's people, repented not at the preaching of repentance by a greater, the Creator in person, the LORD Jesus Christ. Nineveh received Jonah's message and repented and was protected from ruin. But Israel rejected Christ's message, repenting not, and was hastened to her ruin.

Let us compare the creature Jonah to the Son of God, the Creator, the LORD Jesus Christ, that we may see more

clearly Israel's great sin, in order to learn a lesson from his instructive example concerning what not to do.



Nevertheless, the Ninevites, the Gentile strangers to God's covenant, repented at the preaching of the lowly Jonah, the creature, while Israel, God's people, repented not at the gracious preaching and the mighty works of her divine Creator, the LORD Jesus Christ. Surely the Ninevites will rise in the judgment as a witness against Christ's generation. Jesus gave a parable in the temple concerning repentance to the chief priests and the elders of the people.

He answered and said, **I will not: but afterward he repented, and went ....** For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, **repented not afterward**, that ye might believe him (Matthew 21:29,32).

Jesus used parables to convince and convict those who were sincere in heart of the truth, and to shut up the truth to those who were wise and prudent in their own estimating. Hence Jesus gave a parable of the two sons sent to work in their Father's vineyard.

## Father's Sons

- Wise Son Repents**
1. Father's Command:  
Go Work in Vineyard
  2. Son First Said:  
"I Will Not"
  3. Afterward Son Repented
  4. Son Went to Work  
in Vineyard

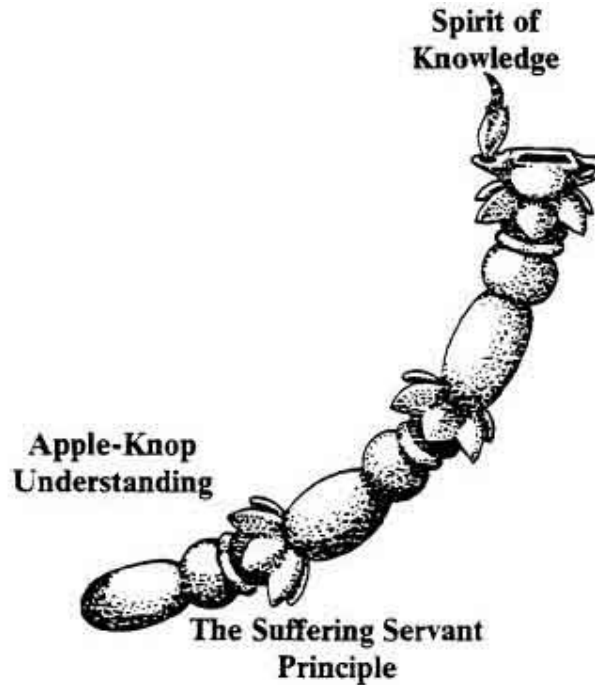
- Foolish Son Repents Not**
1. Father's Command:  
Go Work in Vineyard
  2. Son First Said:  
"I Go, Sir"
  3. Afterward Son Rebelled,  
Repented Not
  4. Son Wentest not to Vineyard

The wise son repented of his rebellious, impudent, corrupt nature, changed his mind, and went to do his Father's Purposive Will, by working in His vineyard. He proved his repentance by bringing forth the obedient fruit of repentance in fulfilling his Father's plan and purpose for him.

The wise son did better than he had said in the beginning. But the foolish son did worse than he had said. The foolish son's words were good, in the beginning, using outward submission and respect to his father, but his actions were bad. His promise was fair and good, but his performance was nil. The foolish son did not repent over his failure in performance. Therefore he did not do the will of his father. However, the wise son repented over his bad, rebellious, and disrespectful words to his father in the beginning, and went and did the will of his father. Remember, we must repent, whether our words are bad or whether our actions are bad.

The spiritual principle of the almond bowl of wisdom in the Book of Matthew is the call and the command of the humility King, the LORD Jesus Christ, to **repent**, for His heavenly Kingdom is at hand!

MARK  
A BOOK OF UNDERSTANDING  
PRINCIPLE 41  
PRINCIPLE OF THE SUFFERING SERVANT



The forty-first spiritual principle represented by the first knop on the first branch on the Candlestick's left-hand side, which supports the Lamp of Light of Knowledge of the LORD God, is found in the Book of Mark. This apple of understanding displays the principle of the suffering servant.

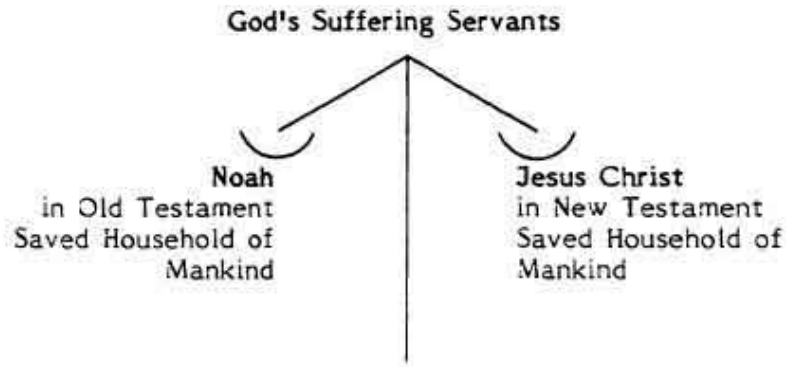
This principle is found, also, in the Book of Genesis, the Book of beginnings, because all of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found in the Book of Genesis. Therefore the suffering servant principle on the LORD's Candlestick of truth is also the forty-first principle in the Book of Genesis.

Jesus Christ, God's suffering Servant, is seen in the Book of Mark as the mighty Worker, rather than the unique Teacher. Mark is the Gospel of Jehovah's "Servant--the Branch" as prophesied by Zechariah the prophet.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH (Zechariah 3:8).

Zechariah prophesied of the Servant-Messiah that was to sprout forth from the old tree of the Jewish state, as Israel's ideal King and Ruler. The old tree of the Jewish state, the generation of kings, was dead, but God foretells of a new king, a Servant-Branch, springing up as a new shoot out of David's house, Who would save His house.

Noah was God's suffering servant in his day, who saved his house and the house of mankind in the Old Testament, and he is a picture of Jesus Christ, God's suffering servant, Who saves His house of mankind in the New Testament.

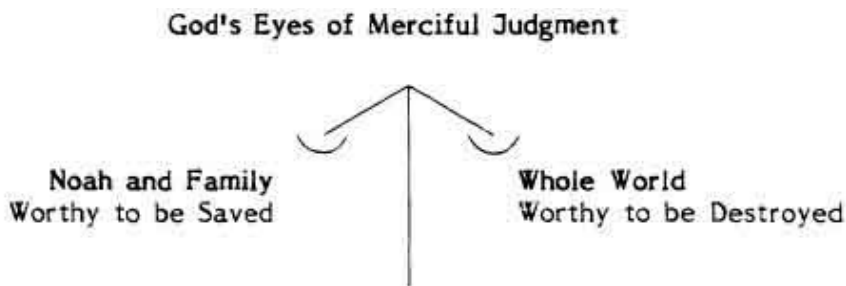


### A. Noah in the Old Testament

But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God (Genesis 6:8-9).

God had created the world and set man in it to be His servant of righteousness, to keep the fires of godliness burning in the earth. But man's wickedness and sinfulness had made such a great break in the harmony of God's Master Plan that only Noah in his day remained as God's suffering servant of righteousness and godliness.

The same God of love and mercy Who had placed man on earth, now proclaims His great decision to destroy all of mankind, save Noah and his family. Man had so debased, that God's decision of extermination was an act of mercy and love. While everyone on one side of the scales was so degenerate that God was forced to destroy them, Noah, on the other side of the scales, was found worthy to be saved and to have the whole work of saving future animal life and mankind conferred upon him as God's suffering servant.



No wonder God's heart was so grieved that He was forced to repent or change His mind concerning maintaining the existence of the known world. What a horrible thought: after 1600 years of mankind's history, only one solitary man stands alone as a suffering servant upon whom God could look and say: This man has found grace or favour in My sight. But how beautiful, thrilling, and gloriously grand that, with this solitary suffering servant, God continued carrying out His Master Plan and Purposive Will for mankind. Although the whole world (excluding Noah and his family) had debased itself beyond God's redemption, His supreme, sovereign rule, His Master Plan, and His Purposive Will remained unshaken. God, the Creator, stands immutable and changeless in the face of all change in His creation. Likewise, all those suffering servants, who devotedly attach themselves to God, remain firm and immovable while overflowing changes are taking place in the creation round about.

Noah was the only solitary, suffering servant that found grace in his day in the eyes of the LORD. God's Word does not say that his family found grace in the eyes of the LORD. However, they were saved as a result of Noah's faith and preaching.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Hebrews 11:7).

Noah received a prophetic warning concerning God's intent to destroy the whole world of inhabitants. Noah's faith in God's Word produced fear upon his heart and mind of God's coming judgment. He communicated this

message of judgment to the world, and as a result, the world despised both him and his message. Noah's faith influenced both his affections and his actions. He warned his family and the world of inhabitants, and he constructed an ark according to God's blueprint without murmuring and complaining, but with the scorn and the reproach of his wicked generation.

Noah enjoyed the blessed fruits of his labours, as a suffering servant. He saved his own household, and he judged and condemned the wicked world, by taking away their empty security and vain confidence through His obedience to God's Word. Noah's faith in God's prophetic Word of judgment condemned their unbelief. His obedience in preparing an ark condemned their contemptuous rebellion. God's suffering servants will either convert sinners, or condemn sinners. Noah faithfully preached 120 years to the degraded people of his day.

And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly: (II Peter 2:5).

The Hebrew word for preacher is *koh-reh*, meaning a "caller," a "crier," and it is the same Hebrew word for partridge (I Samuel 26:20, Jeremiah 17:11). The *koh-reh* call of the partridge refers to the cock bird's calling to the female for mating purposes. Likewise, the calls and cries of God's suffering servants are calls for hearts to mate themselves with God's Word.

Noah, like a partridge, sent forth his calls and cries, as a preacher of righteousness, in an age of universal corruption and degeneracy. Noah held forth the Word of life in hopes that some would join their hearts to God's Word and mend their ways and be preserved from the destructive flood. Their heinous sins resulted in God's most grievous judgment. Their abominable vices demanded God's most remarkable plague of an overflowing flood.

This scornful, rebellious generation turned away with deaf ears to Noah's calls and cries of repentance and righteousness. Consequently, they were all swept away by the overflowing deluge of God's judgment.

## **B. LORD Jesus Christ, God's Suffering Servant in the New Testament**

The suffering servant character of the incarnate Son of God is manifested everywhere in the Book of Mark. The key verse of the suffering servant is as follows:

But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10:43-45).

Jesus came not to be ministered to, but to minister or serve others. The Hebrew word for minister is *shah-rath*, meaning to bind, hence to do a bounden duty, to serve, to attend to or wait on, to minister to the LORD. *Shah-rath* signifies serving and waiting on another, seeing that his personal requirements are efficiently satisfied. This is the expression of a feeling of a personal relationship with God, an attendance on Him, seeing that His requirements are satisfied. *Shah-rath* always indicates personal service, doing something for somebody which releases him, or delivers him from doing the things for himself which otherwise he would have to do in order to gratify his desires, or to fulfill his duties.

Jesus taught His disciples, both by theoretical principles and by an instructive example, that the greatest, who would truly be the chief ruler, must surrender to become a servant to efficiently see that the needs and requirements of others are satisfied. The Son of man came in the form of a servant to minister and to serve the required needs of sinful mankind, even giving His life a ransom for the souls of many.

Jesus was God's suffering servant-Son, therefore no genealogy is given in the Book of Mark, since servants are not considered worthy of such.

Jesus taught His disciples that those who desired to be the greatest had to have the knop apple of understanding of how to humble themselves and become the servant of all.

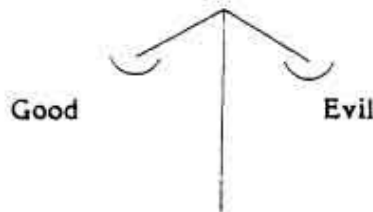
And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all (Mark 9:35).

If anyone expects to be first, he must understand how to be last. He must understand his obligation to descend in order to minister and to serve God and man in order to see their needs met. God requires worship, praise, and obedience. Those who are most humble, most self-denying, and most serving, do most resemble Jesus, the suffering

Servant-Son.

The LORD Jesus Christ, God incarnate, the Creator, was ministered unto by two diametrically different classes of servants, both good and evil.

### Servants Who Ministered to Jesus



Some of the women, including Mary Magdalene, to whom Jesus had ministered, followed Him and served Him.

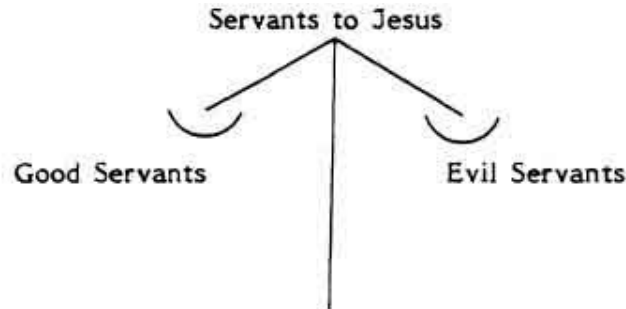
(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem (Mark 15:41).

For example, Jesus had ministered His healing power to Mary Magdalene and had efficiently satisfied her needs of healing and cleansing. Hence Mary, out of sincere gratitude, along with others, became the LORD's faithful servants. They had received apple-knop understanding of how to be good servants of the LORD by sharing their material substance with Him.

There were evil servants who brutally ministered pain and suffering to Jesus.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands (Mark 14:65).

These evil servants ministered vile abuse to the face of God's suffering Servant.



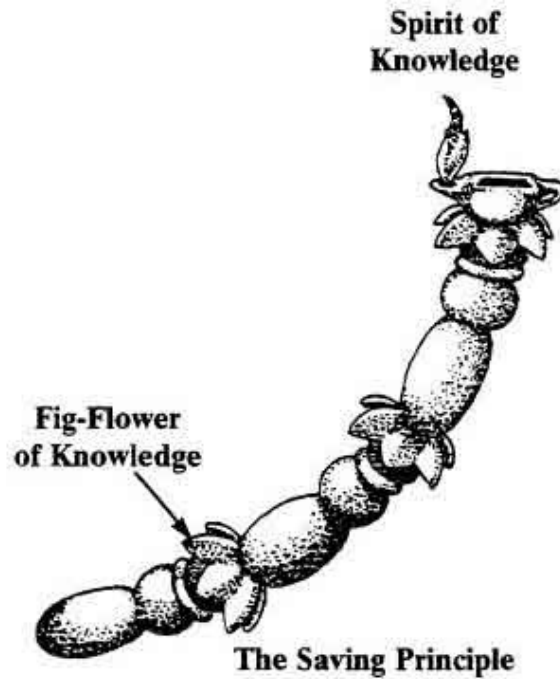
These evil servants ministered the fulfilment of God's Word to His Servant-Son.

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting (Isaiah 50:6).

God's humble Servant-Son readily acquiesces in the sufferings and disgrace inflicted upon Him by these evil servants in order that His Father's Word might be fulfilled. God's Servant-Son, the Crucified Christ, is revealed in the Book of Mark, His fidelity, His mighty work, and His obedience, and also the ministry of the risen Servant-Son.

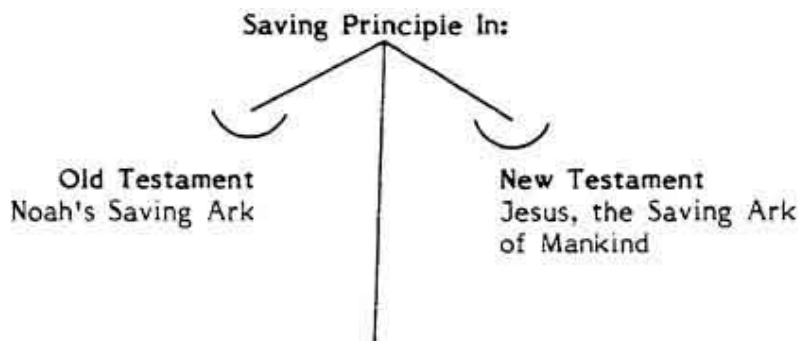
What a mark of honour and what crown of distinction to be able to acquire the apple-knop of understanding of Jesus Christ so that we can know how to descend and become a servant to God and to His creation, like unto His suffering and risen Servant-Son.

LUKE  
 A BOOK OF KNOWLEDGE  
 PRINCIPLE 42  
 THE SEEKING-SAVING PRINCIPLE



The forty-second spiritual principle represented by the first fig flower on the first branch on the Candlestick's lefthand side, which supports the Lamp of the Light of Knowledge of the LORD God, is found in the Book of Luke. This flower of fig knowledge displays the saving principle of the Ark.

All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found also in the Book of Genesis, because Genesis is the Book of beginnings. Therefore the saving principle on the LORD's Candlestick of truth is also the forty-second principle in Genesis.



Noah's ark was covered within and without with pitch, making it a saving ship for all who entered. Jesus, God's living Ark, was pitched within and without with His own precious blood, making Him a saving ship to all who enter into Him by faith.

**A. The Saving Principle of Noah's Ark**

God looked down and saw that the wicked condition of all flesh had sunk to such depths and had reached such a peak that it impelled God to make an end of it. Consequently, God commanded Noah to build an ark, a ship of salvation for all the creatures that had been ordained to be saved.

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch (Genesis 6:12-14).

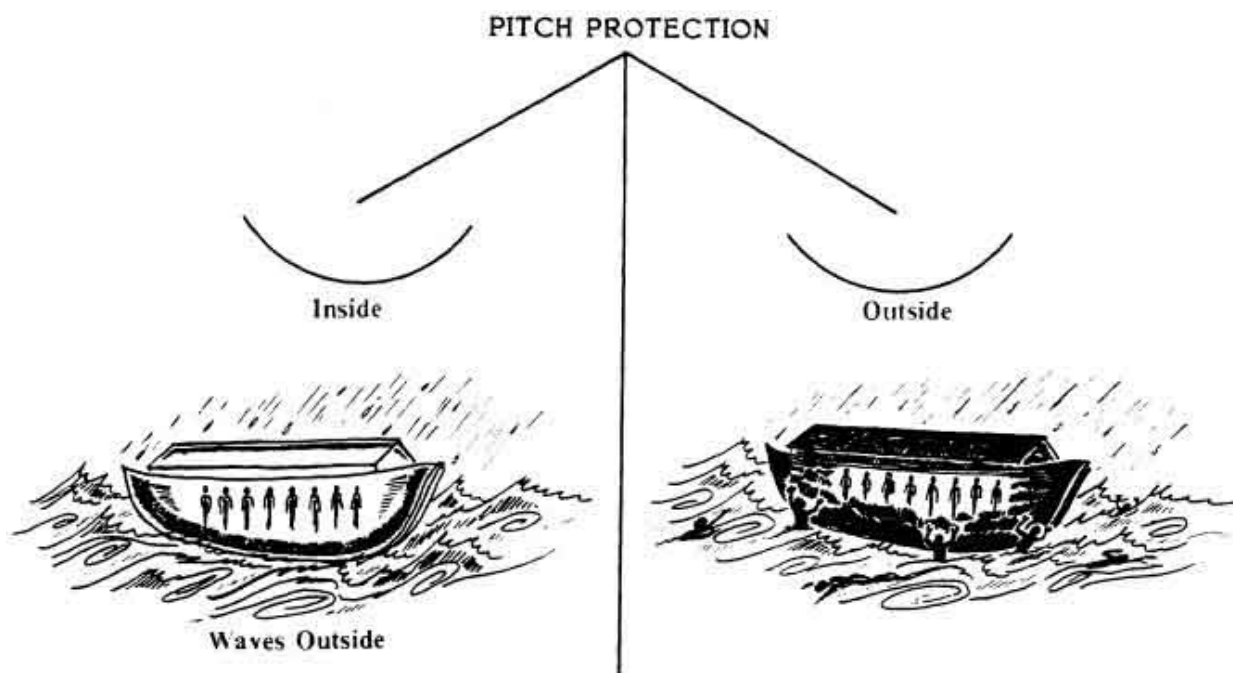
God directed Moses to construct an “ark ship,” not for sailing upon the waters, but to float upon the waters until all wicked flesh was destroyed.

God could have saved the remnant of living creatures by His chariot-clouds, but He chose to demonstrate that salvation is given to man by faith and by obedience to God’s Word. Noah, by faith in God’s Word and by obedience to His Word, built an ark for his salvation, and the salvation of his family and the other living creatures.

God’s grace and providence crowned Noah’s faith and obedient works. God’s infinite, divine wisdom gave Noah the blueprint of His Master Plan for the ark. Hence the ark was well fitted for God’s Purposive Will for it, which was to save alive a remnant of creatures for the future habitation of a cleansed and sanctified earth.

The ark must be made of gopher wood, three stories high, divided into cabins, and it must be covered within and without with pitch. The pitch served as a protective and restrictive covering within and without.

That which was on the outside could not affect that which was on the inside. And that which was on the inside could not affect the outside.



The pitch on the outside protected the living creatures inside the ark from the angry, mad waves of judgment and the fierce wrath of the drowning victims of judgment. The pitch on the inside protected and restricted any fleshly human pity from interfering with God’s judgment on the outside. Hence, what is covered is kept in and does not affect what is outside. Likewise, the protective, restrictive covering prevents anything from outside affecting what is on the inside. The pitch on the inside and outside is called in Hebrew *kaw-far*, meaning to cover, or to expiate, condone, placate, conceal, appease, make atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge away, put off, make reconciliation.

The pitch on Noah’s ark within and without is a picture of the atoning blood of Jesus Christ. The atoning pitch, as it were, on the ark kept back the raging waters of judgment and death, so that the believers inside were unaffected. The atoning pitch protected the persons, and all the future nations that were in their loins, from the effects of sins that had been committed. God’s atoning pitch prevented sin from completely destroying God’s Master Plan and

Purposive Will.

Hence the atoning pitch not only caused the ark to deflect the rain, preventing the water from soaking in, but it also took away the bad smell of all the creatures. The pitch deodorized the ark.

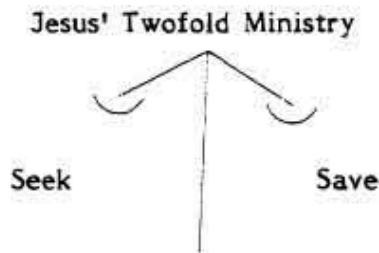
Thus Noah, with his ark and his atoning pitch, is a beautiful picture of the Messiah, the LORD Jesus Christ, and His precious atoning blood.

## **B. The Saving Principle of Jesus in the Book of Luke**

The Book of Luke reveals the saving principle in Jesus Christ, the Son of man. The key verse as follows:

For the Son of man is come to seek and to save that which was lost (Luke 19:10).

Jesus spoke these wonderful words of life to Zacchaeus. Jesus declared His twofold ministry as the Son of man, which is to **seek** and to **save**.



The deplorable, lost condition of the sons of men caused Jesus Christ, the Son of Man, to come into the world to **seek** and to **save**. Before Jesus can save, He must seek.

### **1. Jesus Seeks the Sinners**

Jesus seeks the sinners in order to save them. Jesus seeks the ones who have gone astray, those who have wandered out of God's way of truth, and defected from His moral high calling. Jesus seeks the sinner that is lost, perishing, destroyed, and cut off from a personal relationship with God. Jesus seeks the sinner that is lost to God and His goodness, and lost even to himself. Jesus seeks those that are humanly speaking not worth seeking, and those who are not seeking Him.

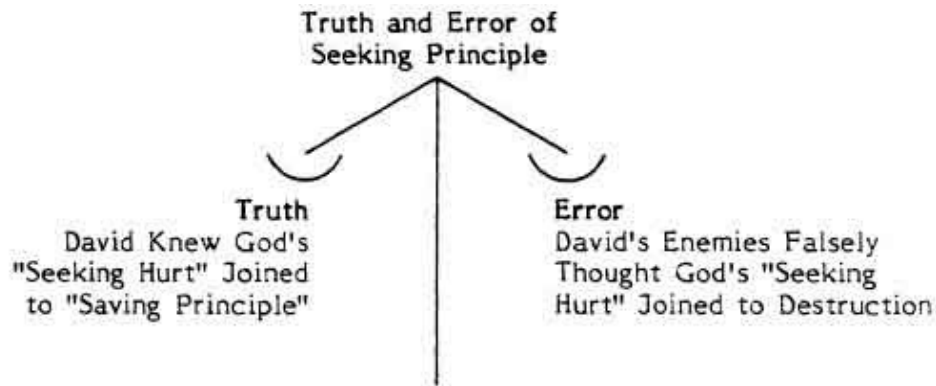
The Hebrew word for seeking is *bah-kash*, which has multifarious parts, and manifold degrees of meaning. To seek means to strive after, to aim at someone's hurt.

Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt (Psalm 71: 13).

Sinful man severs the seeking principle from the saving principle. Therefore he uses it not for the purpose of saving, but for the purpose of destruction. Therefore, David prayed that the adversaries of his soul would be shamed and consumed.

God's first defeat of adversaries merely shames them, but as they experience repeated disasters, they are ultimately devastated and consumed. David prayed that his enemies would be enwrapped in humiliation and disgrace because they had perverted the seeking-saving principle by seeking his hurt and harm. David's enemies had sought to undermine the authority of the seeking-saving principle of the Torah by underestimating its efficacy in seeking and restoring the sinners to God. They had falsely considered the spiritual hurt that God had brought to David as being evidence of his incurable disease of sin.

But Christ seeks the sinner by bringing the **hurt** of conviction to his conscience for the purpose of saving him. However, David's enemies falsely imagined that God's "seeking hurt" was attached to destruction instead of the saving principle.



Sinful man's diseased perception of reality always falsely imagines that God's seeking hurt principle is for destruction instead of salvation. How good God is to open the fragrant fig flower of knowledge, letting us **know** that all of the **hurt** He sends our way is His seeking principle which is firmly joined to His saving principle.

Therefore David prayed that God disgrace his enemies by proving their analysis to be completely wrong concerning His "seeking hurt" principle. To seek also means to search for, to seek after earnestly, to wish for, and to choose.

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, **What seekest thou?** And he said, **I seek my brethren:** tell me, I pray thee, where they feed their flocks (Genesis 37:15-16).

Joseph was Jacob's son by his beloved Rachel, whom Jacob loved above all his children. Jacob's special love for Joseph caused his brethren to hate him to such a degree that they could not speak peaceably to him. Joseph had a prophetic, spiritual dream about his ruling over his brethren in due season, which he ingenuously told them. Therefore Joseph's brethren hated him all the more. Then Joseph dreamed another dream in which not only his brethren bowed in submission to him, but his father and mother also bowed before him. When Joseph's brothers heard their Father's interpretation of the dream, they, too, believed it and began to be jealous of the future which lay before Joseph. They felt threatened by Joseph, so they separated themselves and went far away, about eighty kilometers, to preserve their independence, which they believed to be threatened by Joseph's dream.

Thus Jacob feels the breach between Joseph and his brethren and tries to heal it by sending Joseph to be with his brethren. Although Joseph is aware of his brothers' enmity, hate, and jealousy, he willingly and dutifully goes to seek them, proving his conscience is quite clear and clean toward them.

Joseph, in loving obedience to his father, and out of a heart of love, went to Shechem to seek his brethren. But Joseph, not finding them in Shechem, went on to Dothan. Joseph could have returned to his father from Shechem, but he diligently chose to continue seeking them until he found them in Dothan.

Joseph is a type of Jesus Christ. He willingly, lovingly, and obediently went seeking his brethren for the salvation of their welfare. Joseph's seeking principle was joined to the saving principle. Through seeking his brethren, he was sold as a slave into Egypt, where God revealed His saving principle that was joined to Joseph's seeking principle.

When Joseph was wandering and blundering in the field, in search of his brethren, a **certain man**, sent by God, found him (the angel Gabriel--Daniel 9:21) and providentially led him to his brethren in the ultimate fulfilment of God's Master Plan to keep the seeking principle joined to the saving principle. Joseph had to be aware that this certain man was a heavenly one, because of the conversation. Had the man been a mortal creature, Joseph would have asked, "Do you know Jacob's sons? They are my brethren, have you seen them?" But Joseph asked, "Tell me where my brethren are feeding their flocks."

Joseph's brethren had gone from Shechem to Dothan, but the angel remained behind to guide Joseph by the seeking-saving principle into God's perfect Master Plan and Purposive Will. When the certain man (angel) found Joseph, he was searching from field to field, in the whole area of Shechem, for them.

The parallelism between Joseph and Jesus is so amazingly beautiful. God dispatched a heavenly angel in order to create an encounter for Joseph with his brethren where the spiritual dilemma would expose the depths of their hatred and jealousy. They chose not to overcome their evil nature, and committed the shocking crime of selling their brother as a slave. This was all a part of God's master Plan to send the seeking Joseph to Egypt, joining him there to the saving principle by making him a ruler in Egypt so that he could store up bread for the famine. God did not

allow the Midianites to capture and sell Joseph, because Joseph was to be a picture of Jesus Who was betrayed and sold by His own brethren for 30 pieces of silver.

Jesus' brethren, the scribes, priests, and Pharisees, were also filled with such jealous resentment that they, too, refused God's chosen Son to rule over them. But, like Joseph's brethren, who had to ultimately bow in submission to Joseph, Jesus' brethren, the Jewish nation, will also bow in submission to Jesus.

Moreover, this serves to prove that nothing, not even man's evil intentions, thwarts God's Master Plan and Purposive Will. Had the angel been a mere man, he would not have known that Joseph was seeking something. When we willingly and obediently choose to seek according to God's will, like Joseph and Jesus, there is always divine assistance granted to us which leads to our salvation.

Seek, *bah-kash*, also means to seek the continuance of the king's sovereignty, to visit him in order to obtain his favor. If a king is to continue in his rule and reign, his subjects must be sought and drawn unto him in submission as loyal subjects.

And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart (I Kings 10:24).

King Solomon's wisdom and wealth was so great and splendid, that his supremacy in wisdom and wealth was universally acknowledged. Solomon, by his wisdom and wealth, caused many to seek him as God's exalted king. He is a type and picture of Jesus Christ, God's exalted King, to Whom God will ultimately cause all peoples of the earth to turn to seek His wisdom and the riches of His grace. Because Jesus sought the kingship, the headship of His heavenly Father, He was able to keep joined with the saving principle.

Seek, *bah-kash*, also means to apply oneself to God and to worship Him.

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified (Psalm 4-0:16).

Since God is the proven Champion of the afflicted against their ruthless opponents, granting salvation to all "seekers," let us be glad and rejoice in Him. All true, sincere seekers blossom forth blissfully and rejoice in the LORD. God is always ready to open His portals of a new future for the soul that seeks Him with his whole heart. God joins this salvation principle to the sincere heart, practicing the seeking principle, no matter if he is hopelessly entangled in struggles within and without.

Jesus **sought God**, His Father, at the end of His three days and nights in death and hell; the Father heard in heaven, shook the earth, bowed the heavens, rode upon a cherub and flew to the rescue of His beloved Son. God, the Father, joined the saving principle of His resurrection power (Romans 6:4) to the seeking principle of His holy Son (Psalm 18:6-16). Hence God's seeking-saving principle is alive forever more.

Seek, *bah-kash*, also means to strive after someone's life. When Jesus seeks after a soul, He is striving to redeem its life.

The bloodthirsty hate the upright: but the just seek his soul (Proverbs 29:10).

Evil persons despise and hate sincere, upright persons and desire to harm them. But the upright love and strive after the life of their souls.

The blood-thirsty, evil man, the seed of the serpent, who was a murderer from the beginning, has perverted the seeking principle by joining it to the destruction of life instead of the saving of life.

However, Jesus, God's holy Son, came with the fragrant flower of knowledge of how to "seek-save" lost mankind.

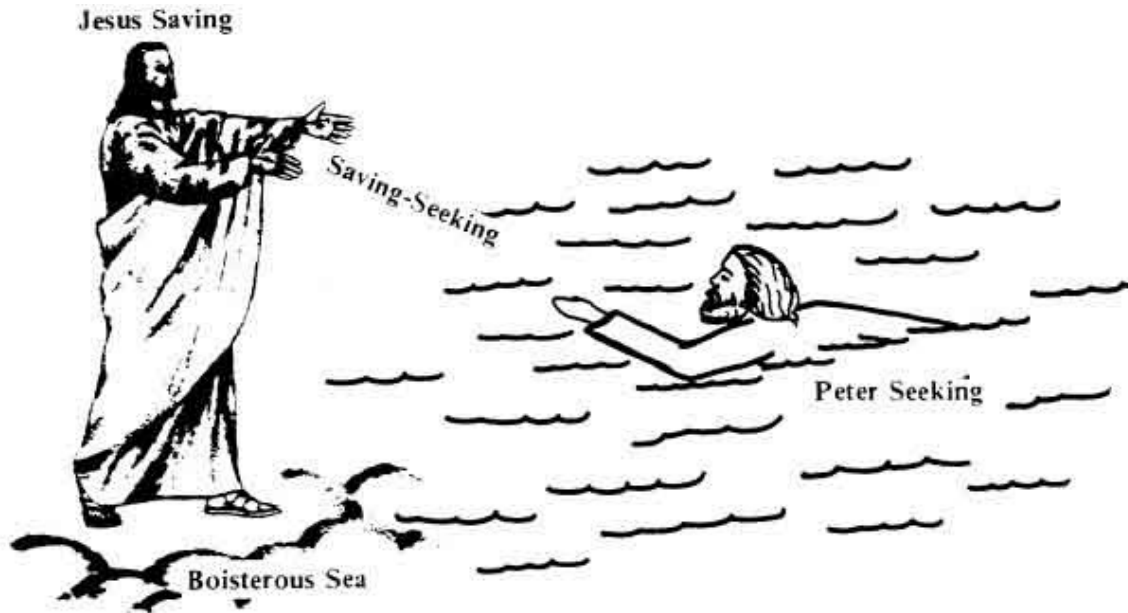
The Hebrew word for save is *ho-shay-ah*, meaning deliverer from *yaw-shah*, to be open, wide or free, to be safe, to succor, avenge, defend, deliver, help, preserve, rescue, salvation, saviour, get victory.

These are only a few instructive examples of the seeking principle that is part of the saving principle. There is a beautiful picture of the seek-save principle demonstrated between Jesus and Peter.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? (Matthew 14:27-31).

When the disciples and their ship were in the midst of a stormy sea, with waves tossing them to and fro, Jesus

went seeking them, walking on the sea, to save them, demonstrating the “seek-save” principle. Jesus sought them and saved them from the storm. Then, at Christ’s bidding, Peter sought to come to Christ upon the water. But, when Peter took his eyes from Christ, he began to sink. However, when Peter continued **seeking** Christ in the midst of his sinking condition, the LORD joined His saving principle to Peter’s seeking and lifted him up above the waters of destruction and death.



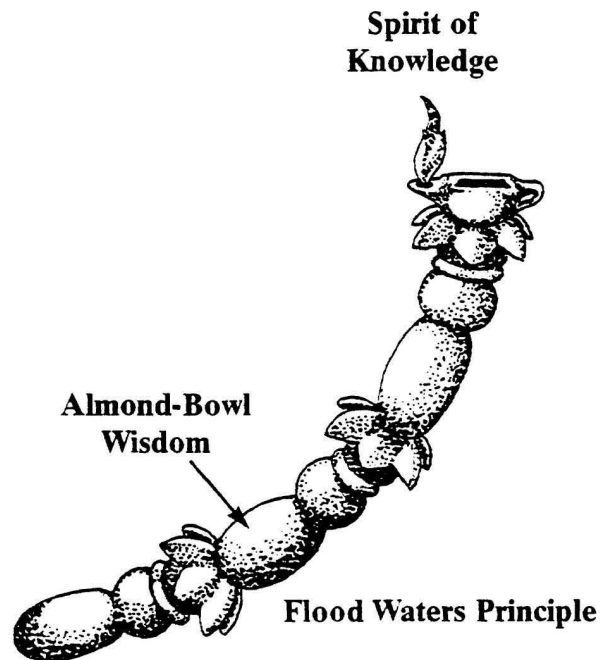
Likewise, if we seek Jesus Christ in the sinking condition of our spirits in the midst of life’s storms, we will find the seeking-saving Christ there ready to lift us up above the waters of death and destruction, delivering us from the power of the storm. Jesus may not quiet the storm immediately, but He will always lift us above the power of it!

There is no other One to seek but Jesus Christ, since He is the only One with the “seeking-saving” principle.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

There is no other name by which diseased bodies can be healed and sinful souls can be saved. What a great day when the LORD Jesus Christ forms His fig flower of knowledge in our hearts, making us aware that He is the only One Who possesses the seeking-saving principle. When we come to this seeking-saving knowledge, we look to Jesus Christ, the Saviour and the Deliverer, for His salvation.

JOHN  
A BOOK OF WISDOM  
PRINCIPLE 43  
PRINCIPLE OF FLOOD WATERS  
OF DEATH AND LIFE



The forty-third spiritual principle represented by the second almond bowl on the first branch on the Candlestick's left side, which supports the Lamp of the Light of Knowledge of the LORD God, is found in the Book of John. This almond bowl of wisdom displays the principle of God's flood waters of death and life.

All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are found, also, in the Book of Genesis because Genesis is a Book of beginnings. Therefore the principle of the flood waters of death and life on the LORD's Candlestick of truth is also the forty-third principle in the Book of Genesis.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive (Genesis 6:17-20).

To some, God's flood waters were death, and to others, His flood waters were life. God brought a cessation of life of evil-doers through His flood waters. But, through His flood waters, He brought life to Noah and his family and the remnant of creatures that he took alive into the ark. Had God left the corrupt generation alone, they would have destroyed themselves and Noah and his family, and all the righteous seeds that were in their loins, including the seed of woman, the human seed of the Messiah.

Therefore the decay, the wasting away of the forces of life both in the natural world and the spiritual world, caused the terrible and serious act of God to be manifested. The gradual withering and dying of man's mental and moral forces coerced God into judgmental action. Cessation of life comes in the natural to interrupt man's downward path to degenerateness.

The extermination of Noah's whole generation was a horrible, necessary nightmare. The merciful LORD, the

Creator of the world, gives us the particular details of His actions, so that we may learn the wisdom of His death and life flood waters principle. Hence we can make wise choices to join, as it were, an upright Noah and his family.

God saved alive all creatures that still had the vigour and energies of life, whose vitality had not become spent and sterile by degeneracy which had also been brought upon the animal world.

God is a good God and the supreme, sovereign Ruler over the earth and world that He has created. He has many arrows of judgment in His quiver, and as the Owner, Master, and Father of everything, He has the divine right to choose which arrow of chastisement and judgment He will use to correct His creation and His children. Note, He said, "I, even I, do bring a flood." It is the LORD Who in His divine omniscience, in His omnipotent power, and in His infinite justice, brought the waters of death and life upon the earth and world. God made Noah the "trustee" both of all the remnant of the good life in his day, and the remnant of the good life in future generations. Noah was a great saviour of life in his day, making him a type of the Messiah Himself, the LORD Jesus Christ, the Saviour of the world.

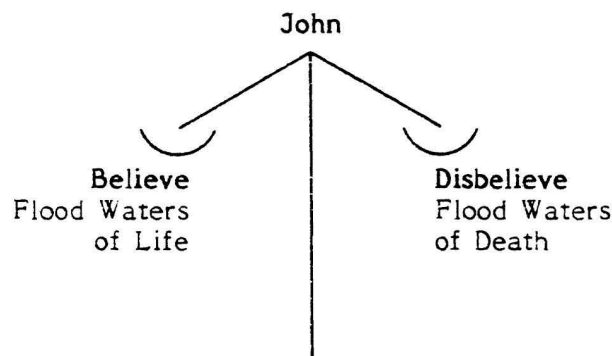
The Book of John unveils the incarnation of the eternal Word, the Son of God, God Himself, Jesus Christ. The whole theme of John is to believe and have the waters of life, or disbelieve and have the waters of death and condemnation.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil (John 3:17-19).

God's intention in sending His only Begotten into this rebellious, guilty, apostate world is to bring peace, salvation, and the waters of life. God was in Christ reconciling the world to Himself. Thus, when a soul believes and repents, it is not condemned.

However, if the sinful soul chooses to despise God's waters of life, and to persist in his wilful ignorance, and his deplorable unbelief, the waters of life become the death waters of judgment and condemnation. The unrepentant sinner is already drowning in the waters of death and condemnation, because God's Word has already pronounced him guilty as a criminal who has broken God's law. God's Word has already pronounced the penalty and the punishment of the unrepentant sinner. The waters of death and doom are the penalty that God has designed as the appropriate punishment of the unbeliever and the impenitent sinner. Jesus Christ came into this world to lift repentant sinners up from the waters of death and transport them into His waters of life.

The Book of John, like Genesis, records the flood water principle of life and death.



If sinful man, like Adam the first, prefers death instead of life, God grants him his preference. But, if sinful man prefers life instead of death, he repents and comes to Christ Jesus, the Giver of life.

There are ten different kinds of water mentioned in the Book of John.

### 1. Baptism of Repentance

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; (John 1:26).

John records John the Baptist's testimony of his baptism with water repentance which we have already discussed.

## **2. Baptism of Jesus in Jordan by John**

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God (John 1:32-34).

Jesus submitted Himself to John's baptism of repentance--one of the reasons being that Jesus took our place under the law.

## **3. Water to Wine**

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom (John 2:7-9).

Jesus miraculously turned the water into wine, giving the substance of water a new resurrected form. Jesus Christ proved that He is the God over nature. He has the power to change the waters of death into resurrected waters of life. The beginning of Moses' miracles was turning water into blood (Exodus 4:9; 7:20), which was a turning of life into death. But, the beginning of Christ's miracles was the turning of water into wine, or a greater form of life. Christ's miracle demonstrates the new and better covenant of life under the gospel versus the old covenant of death under the law.

## **4. The Waters of Truth that Produce a New Birth**

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3:5).

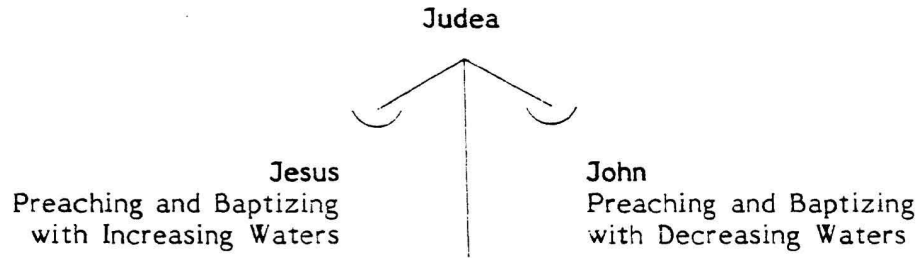
Jesus taught Nicodemus about the waters of regeneration, although Nicodemus understood not the mystery. It is our obligation to declare the truth in spite of the deficient understanding of the people.

Christ showed His sovereign power over the visible nature of creation, and He taught Nicodemus His sovereign power over His waters of truth. Christ is the author of our salvation. He is able, by the waters of His Word and the power of His Spirit, to beget a new, spiritual man in our hearts and to bring him to birth.

## **5. Waters of Increasing and Decreasing**

After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease (John 3:22-30).

Christ began His work of preaching and baptizing before John had laid down his ministry of preaching and baptizing. Jesus and John were both preaching and baptizing in Judaea, but there was no clash or conflict between them.



There were impenitent disputants that had hoped to stir up a strife and struggle between John and Jesus. John was faithful to bear witness of Christ before he had baptized Him or knew Him. Now he is faithful to defend Christ and His superior increasing waters of baptism. John did not indulge in the jealous rivalry and competition of his disciples, but rejoiced that Christ's manifestation to Israel had been accomplished. John esteemed the increasing waters of Christ's baptism an improvement and confirmation of his own ministry. John was seeing God's Purposive Will accomplished in his divine call and ministry. Therefore Christ's increasing waters of baptism were neither shocking nor surprising to John. It was the joy of John's heart to cheerfully consign and turn over all the honour, glory, and ministry to Jesus Christ, the One he had so loudly proclaimed in Israel and for Whom he had prepared the way in Israel.

John was not discontented, although he knew his baptismal waters were decreasing and Jesus' were increasing. God never gave John a perpetual ministry, but a temporary one of bringing souls to Christ. Now that this was accomplished, he had seen the end of all perfection, Christ Himself, and souls being joined to Him. This should be the holy joy and single ambition of every minister, to willingly proclaim Christ, and bring souls to Him, and rejoice when He increases and flesh decreases.

## 6. Living Waters

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw (John 4:10-15).

Jesus purposely went to Samaria to give floods of living water to the Samaritan woman, and to the people of her city. Jesus assured her that these floods of living water would give her lasting satisfaction and joy. Jesus promised that these floods of living water would cure her thirst for the waters of death in this evil world. When Christ is in the heart, He is a living fountain of supply and satisfaction. The ministry of this living fountain cures the heart from sneaking to the world for comfort and consolation. Christ, the living fountain, never leaves the soul longing and languishing with burning thirst. Christ, the living fountain, is an overflowing, ever flowing river that floods the soul with His principles of truth and love.

## 7. Healing Waters

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me (John 5:3-7).

This miraculous cure by Jesus' flood waters of life is recorded only in John. The other evangelists record miracles that were wrought mostly in Galilee, but John records those wrought in Jerusalem.

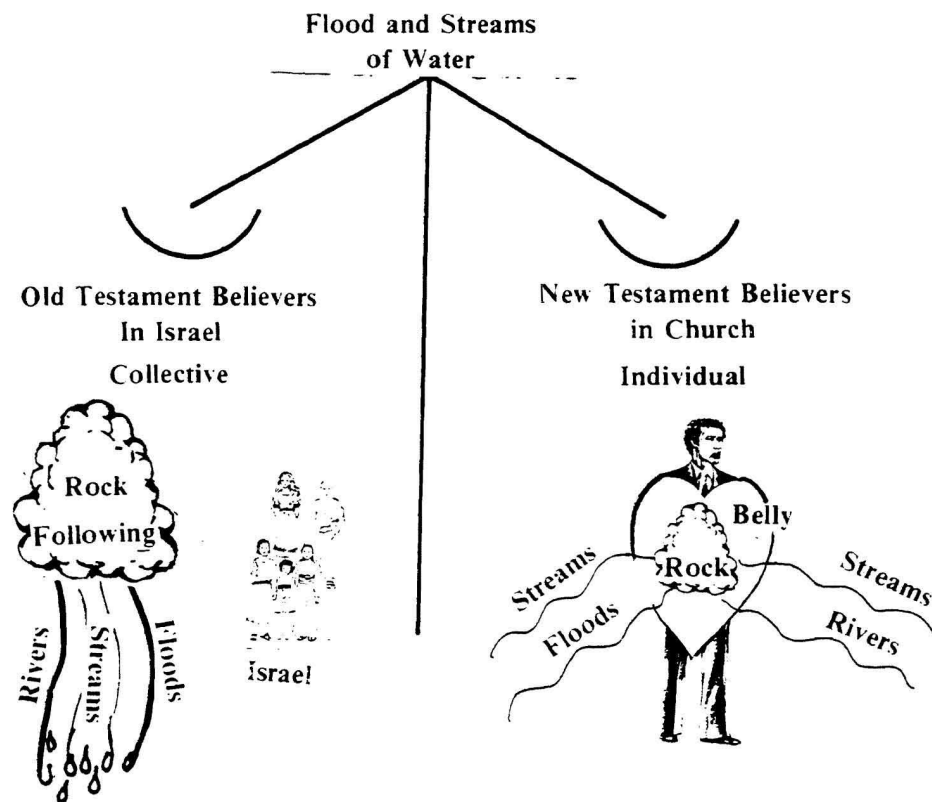
When Jesus went up to Jerusalem at the feast of the passover, He found a multitude of people at the pool of Bethesda (house of mercy) by the sheep market, who were sick, impotent folk. Here an angel came to trouble the waters, and whosoever stepped in first, was healed. However, Jesus found a particular man who, for thirty-eight

years, had been in such infirm and disabled condition, and moreover, had no one to help him to the pool, that he could never obtain his healing. There was always someone else to step between him and the cure! Then Jesus came! When Jesus opened His mouth, saying, "Rise, take up thy bed, and walk," there were floods of healing waters that gushed out of His gracious words, washing away the man's infirmity and sickness, and immediately he was whole.

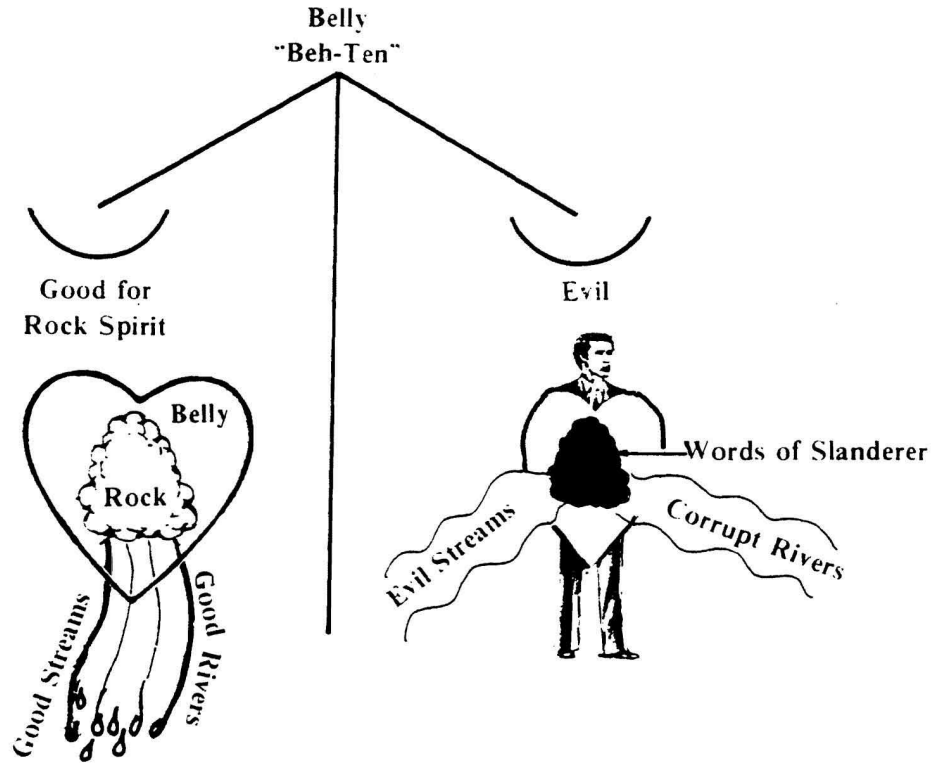
### 8. Living Waters Out of the Belly

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified) John 7:37-39.

On the last day of the feast in Jerusalem, Jesus stood and cried, giving a call to the thirsty to come to Him and drink. Jesus promised a new kind of flood waters for man's heart within. Israel in the Old Testament believed Moses and drank of the streams from the Rock that followed them; but Jesus promised the New Testament believers a Rock within that would give overflowing streams and floods of living waters.



In the Old Testament, Israel drank collectively as a nation out of the waters from the Rock. But Jesus promised individual believers, in the New Testament church, the personal possession of the Rock within their own belly or spirit. The Hebrew word for belly is *beh-ten*, meaning: womb, belly, spirit, the place of conception and birth, capable of being used for good or evil.



For I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles (Job 32:18-19).

Elihu, a type of Jesus Christ, the Mediator, the Daysman, spoke to Job and his friends, in behalf of God and them, saying that his belly, his spirit was bursting, overflowing with words as waters of life and light that would wash away their death and darkness, bringing them to light and life. Elihu's belly or spirit was used for good streams of truth.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly (Proverbs 18:8).

Slander is eagerly gulped down by the spirit or belly that has a craving for it, as a glutton helps himself freely to tempting food. Slanderous words do not make a superficial impression, but they penetrate into the innermost part of the belly, the spirit, or the womb, where they are conceived or thoroughly digested, filling the belly with evil rivers and streams of corruption. However, Jesus has promised us good streams, rivers, and floods of His Spirit and His Word.

Christ's streams and rivers from His Rock within release present floods of satisfaction, and perpetual comfort. Jesus' streams are living, running waters of spiritual life, denoting both plenty and constant supply. A fountain is known by its streams and rivers. Christ desires that we allow these good, living streams and rivers to be dispersed abroad into dry, desert hearts that come across our pathway, turning their barren deserts into fruitful gardens with the waters of His Word and His Spirit.

## 9. Waters for the Feet

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded (John 13:5).

Christ's washing of the disciple's feet was indeed a miracle of humility. Jesus' floods of humility and condescension were released for the spiritual washing of His disciples' spiritual feet while He washed their natural feet.

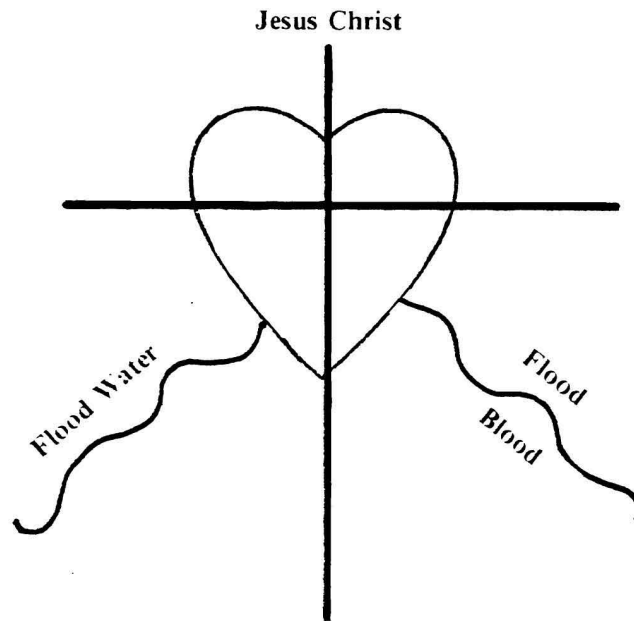
Jesus put on the humble garment of a servant, in order to serve His disciples the streams and rivers of His humility water. The LORD and Master, the Owner, the Creator, the Saviour and Ruler of the world, was willing to stoop to worthless worms of earth to wash them with His living streams of humility. The same hands that cleansed lepers, gave sight to the blind, healed the sick, and raised the dead, now demean themselves to the lowest task of “washing feet.”

If we are to have a part with Jesus, we, too, must be washed with the floods of His humility waters.

## 10. Flood Waters from Jesus' Side

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water (John 19:34).

The Book of John begins with Jesus being submerged in baptismal floods of Jordan waters of His creation without, and concludes with the flood of water and blood from within the Creator and Saviour of the world.



Through this wound of Christ's side, and the flood of water and blood, we can see His burning, divine, sacrificial love for mankind. When the first Adam slept, in innocence in the garden, God opened his side and made a Bride. When the second Adam, Jesus Christ, was fallen into a deep sleep of purity on the cross, His side was opened, and out came blood and water for the salvation of the world and for the forming of His Bride. Blood flowed for remission, for consecration, for peace, and for atonement. Man's guilt is expiated by Jesus' blood. Water for remission, for regeneration, for purification, and for sanctification.

Now is the fountain opened (Zechariah 13:1). Now are the wells of salvation opened (Isaiah 12:3). Here is the river, the streams whereof make glad the city of God. Here are streams of living waters flowing from the wounded side of the living Torah.

Thus we have seen the flood waters of life and death in the books of both Genesis and John. The Spirit of God in the Book of John also reveals the ten different kinds of life that are found in the LORD Jesus Christ.

### 1. Eternal Life

The Hebrew word for eternal is *neh-tzagh*, meaning: pure, innocent, surpass, faithful, truth, conquer, upright, excel, preside over, superintend, overseer, lead in music, chaister, to be entire, perfect, complete, whole, permanency, perpetuity, eternity, forever and ever, confidence, excellency, and glory.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal (John 12:25).

## 2. Ever lasting Life

The Hebrew word for everlasting is *aw-law*, meaning: to hide, conceal, secrete, to grow of age and desirous of marriage, unlimited, time everlasting, indefinite duration to come, forever, everlasting duration, perpetuity.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

## 3. Father Life

The Hebrew word for Father is "*awb*," meaning: ancestor, author, forefather, inventor, father of: strength, gathering, exaltation, the judge, of knowledge, of glory, of valour, of goodness, of dew, of fatness.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; (John 5:26).

## 4. Son Life

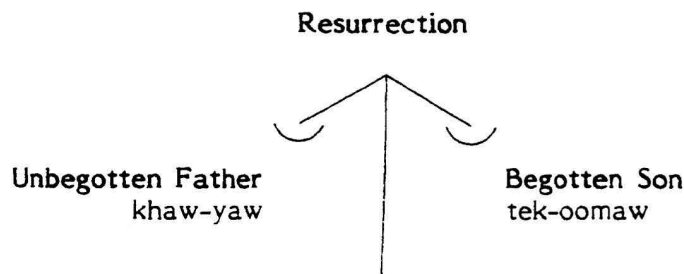
The Hebrew word for Son is *bane*, meaning: to build, construct, house, temple, repair, restore, establish, prosper, increase family, obtain children, and to build the family name.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; ... And ye will not come to me, that ye might have life (John 5:26,40).

## 5. Begotten Resurrection Life

The Hebrew word for the begotten, resurrection life of the Son of God which he had before he died, and which He used to raise Lazarus from the dead, is *tek-oomaw*, meaning: standing up, resistance, power to stand, an opposer, a resister.

The Hebrew word for the Father's unbegotten, resurrection life is *khaw-yaw*, meaning: to live, to revive, keep alive, nourish up, preserve alive, quicken, recover, be whole.



## 6. Bread Life

And Jesus said unto them: I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . I am that bread of life (John 6:35,48).

Jesus' bread of life is His life that gives food to the soul, and makes a feast meal for the spirit.

## 7. Word Life

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life ... Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life (John 6:63,68).

Christ's words are life because they speak, promise peace, warn of danger, threaten for disobedience, command obedience, comfort the heart, and sharply sting and destroy the flesh.

## 8. Light Life

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

Christ's true light is life! False light leads to death and destruction. Christ's light is easily discerned; it brings life to the soul. Christ's light of life destroys the errors of death and darkness.

## 9. The "I Am" Life

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

Jesus is the "I am," *aw-no-kee*, life-giving effect in all things. The "I am" life of Christ is the power and ability that accomplishes all things and brings about all results.

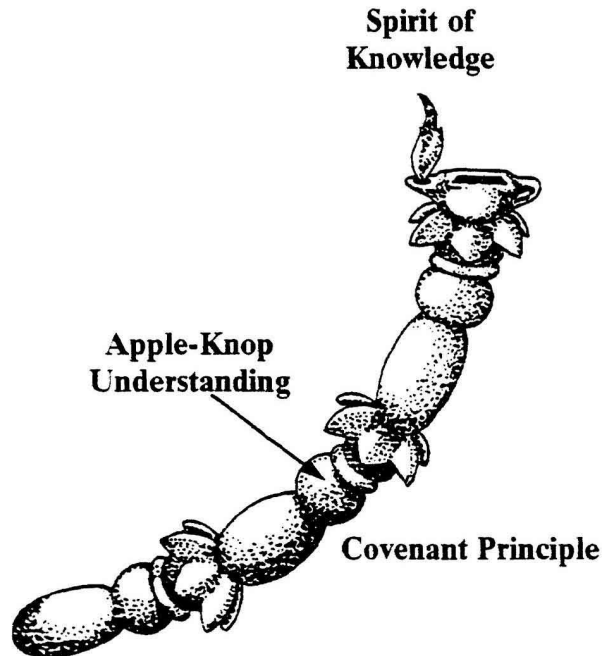
## 10. The Life-giving Name of the LORD Jesus Christ

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20:31).

By the merit and power of Christ's Name, there is life to all believers. His Name is a tree of life and a crown of life to all who embrace His holy Name.

We have seen a **small** overview of the floods of life and death in the Book of John. God's floods of life are greater and mightier than the floods of death. Christ's floods of life swallow up the floods of death!

ACTS  
A BOOK OF UNDERSTANDING  
PRINCIPLE 44  
COVENANT PRINCIPLE

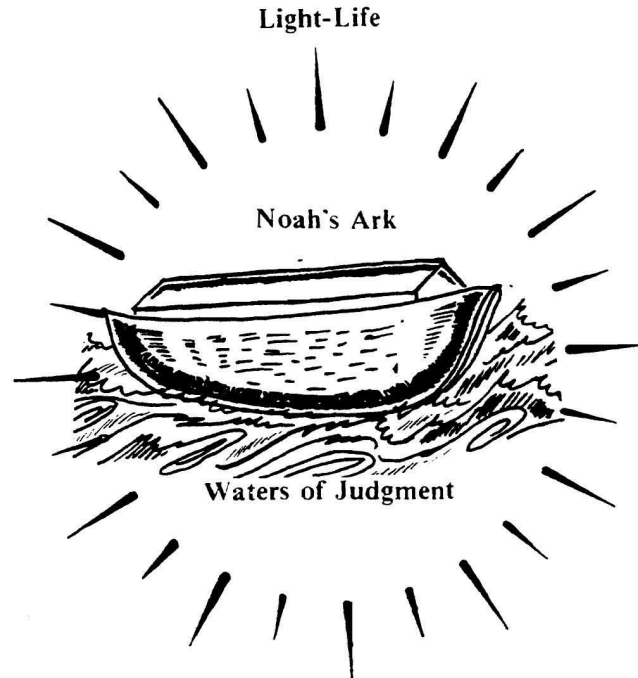


The forty-fourth spiritual principle, represented by the second knop or apple of understanding on the first branch on the Candlestick's left side, which supports the Lamp of the Light of the Knowledge of the LORD, is found in the Book of Acts. This apple-knop of understanding displays the covenant principle.

All of the sixty-six principles portrayed by the bowls, knops, and flowers on the Candlestick are found in the Book of Genesis, the Book of beginnings. Therefore, the covenant principle on the LORD's candlestick of truth is also the forty-fourth principle in the Book of Genesis.

But with thee will **I establish my covenant**; and thou shalt come into the ark thou, and thy sons, and thy wife, and thy sons' wives with thee (Genesis 6:18).

God promised Noah that he and his family would be preserved alive in the ark. Although God sent His judgmental waters of death all around Noah and his family, He promised Noah to make a covenant of light and life with Him.

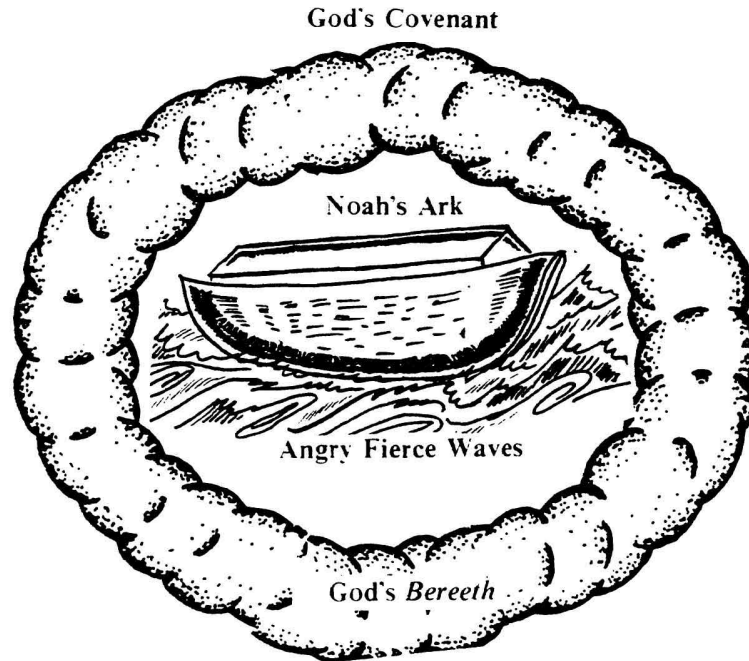


It was God's covenant of light and life around Noah's ark that protected Noah, his family, and all living creatures within the ark.

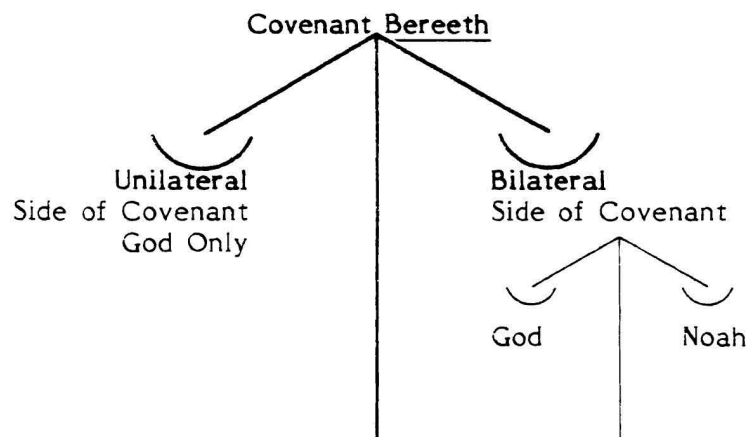
The Hebrew word for covenant is *ber-eeth*, meaning a compact, confederacy, in the sense of cutting, passing between pieces of flesh. Thus *ber-eeth* expresses a separation. *Bereeth* is an arrangement which is to be carried out absolutely independently of all external circumstances and in diametric opposition to them. *Bereeth* is something absolutely separated and cut off from all connection between cause and effect in the natural. *Bereeth* is something absolutely unconditional. *Bereeth* is something that is not supported by matter in general. *Bereeth* is a dual word. On one side, it is a covenant of the mutual agreement of two parties. On the other side, *ber-eeth* is completely unilateral.

Thus God's *ber-eeth* with Noah extended beyond His agreement with Noah to build the ark. It involved God's responsibility solely to see that He fulfilled His covenant of promise to never allow flood waters to destroy the world again.

Noah entered into the covenant with God, but his real means of salvation was not in the finite boards that he had put together in the ark, otherwise others could have done the same thing. Noah's salvation for himself, his family, and all living creatures in the ark, and the ark's safety itself, originated in the covenant itself, the *ber-eeth*, that surrounded the ark.



It was God's covenant, the *bereeth*, that surrounded the ark which protected God's Master Plan and Purposive Will in preserving the ark and all the righteous life and all the living creatures within it, and in exterminating all the degenerate life without. But Noah's salvation in the ark consisted in God's unilateral side of the covenant which protected the ark against all the fierce forces of the enemies without.



On the bilateral side, God and Noah were one concerning their creation of the ark. God not only furnished the master blueprint for the ark, but He also gave Noah the wisdom to build the ark; and Noah believed and obeyed by constructing the ark according to God's master blueprint. But, on the unilateral side, God alone gave the call of life to the animals that were to be saved, which told Noah when to go into the ark. He shut the **one** door after all the life that was to be saved was safe in the ark. Then God alone preserved the ark while it was being tossed about upon the wild, fierce, stormy waters of judgment.

God did not satisfy Himself with merely proclaiming His covenant Word, but He dedicated a sign as a memorial to His covenant Word that there would never again be a universal flood to destroy life upon the earth.

And I, behold, I establish my covenant with you, and with your seed after you; (Genesis 9:9).

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is

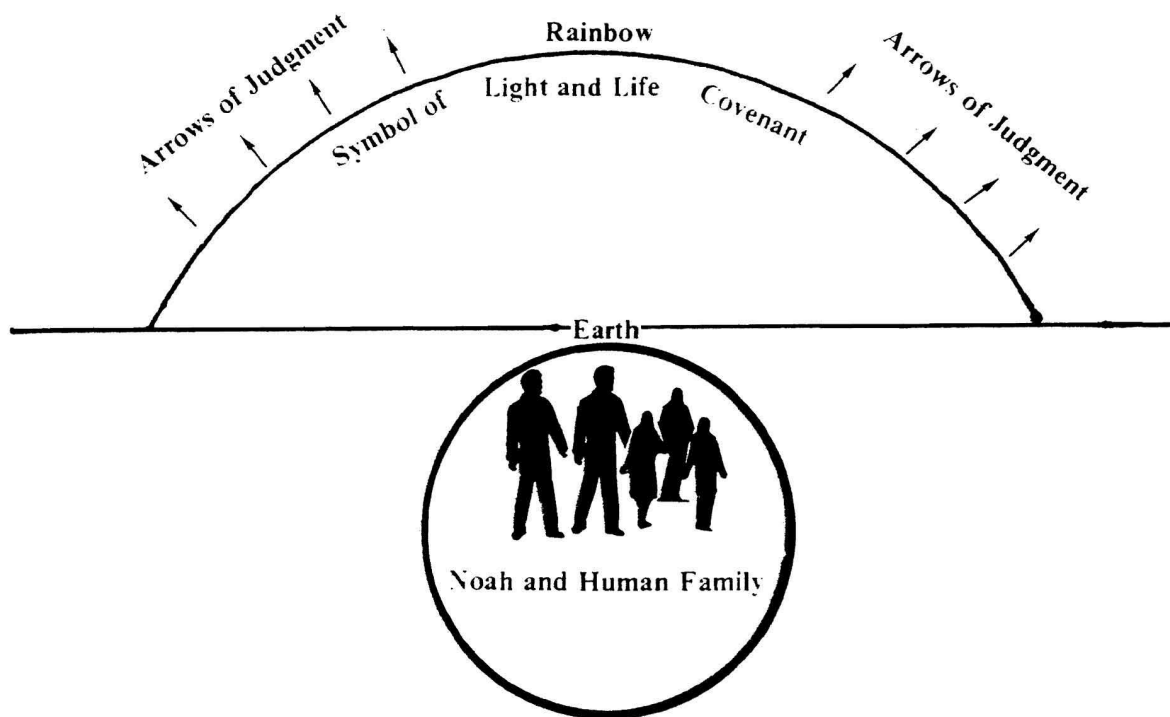
with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth (Genesis 9:11-13).

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth (Genesis 9:15-17).

God appointed the sign of the “bow” in the clouds to be a constant reminder of the great truth of His covenant principle. God’s appointed bow in the clouds serves to keep the covenant truth and its teachings ever fresh and present in the minds of mankind.

Although the degradation of mankind almost overcomes the minds of the righteous with despair, the bow in the clouds is a constant reminder of God’s covenant and His unilateral governance and guidance that will lead mankind to His ultimate goal for them.

God’s bow is a sign, a reverse weapon.



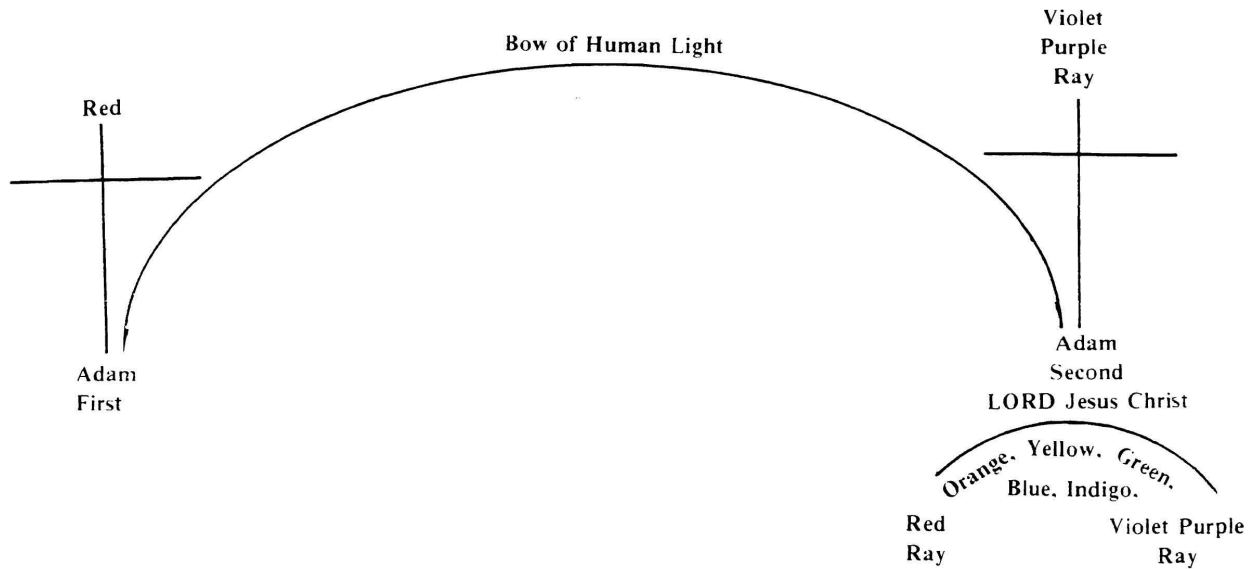
God’s bow in the heavens is a constant reminder and symbol of God’s covenant of light and life which He made with Noah and all the family of mankind that they are forever safe from God’s destroying flood waters. The rainbow is God’s demonstration that His arrows of light and life are constantly chasing away from the earth the arrows of death by a flood.

Thus God promised that the bow in the clouds would be a reverse weapon, shooting its arrows of judgmental flood waters away from the earth. God’s covenant guaranteed that there would be no more arrows in the form of judgmental flood waters upon the earth. Hence the bow in the clouds is a sign of the peaceful bond that God has made between heaven and earth--never again will the earth suffer a deluge of flood waters.

Therefore the bow continually announces God’s presence of preserving light and grace that always abides in the midst of overcast skies and threatening, overcast storm clouds. The bow is a sign of God’s unilateral covenant that He will never again issue a decree for the downfall of the whole human race by a flood. However, God will faithfully continue to work in promoting man’s spiritual education and moral development until His godly purpose for mankind is established in the whole earth.

God’s bow in the sky, the sign of the covenant, is one pure, complete ray of light which is broken into seven degrees of colours from the red rays to the violet rays. This is a beautiful picture of mankind from Adam to Christ.

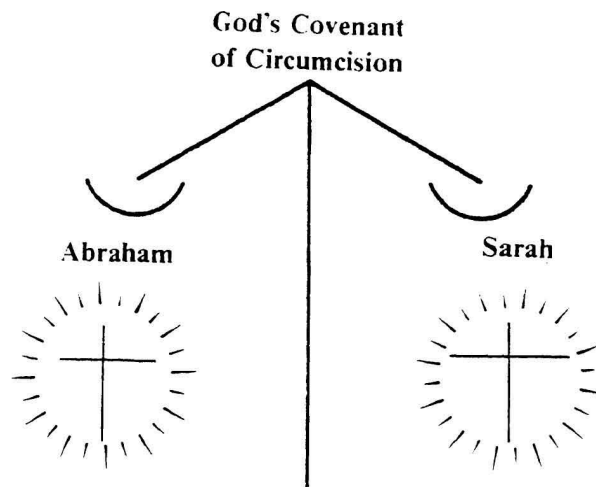
Adam, the first, was the red ray and the LORD Jesus Christ is not only the red ray, but He is also Adam the second, the violet-purple ray, the reigning One Who is the beginning and the end of mankind.



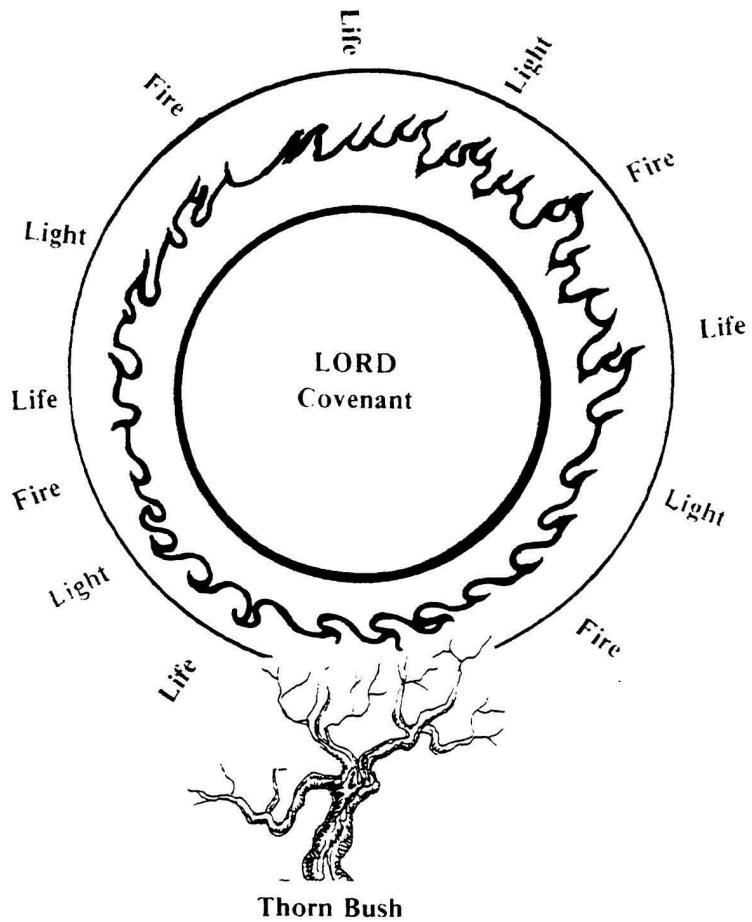
God has united all colours together in His only begotten Son, in the bond of peace. The light of Jesus Christ is God's spiritual rainbow, a sign of His spiritual covenant of peace.

When we receive Jesus Christ, God's true, living Ark, in our hearts, God surrounds our hearts with Christ's covenant of light, which is a constant memorial that we will never be destroyed with the waters of condemnation and death.

God has always surrounded His covenant with light and life. When God made a covenant of circumcision with Abraham, He surrounded it with light and life.

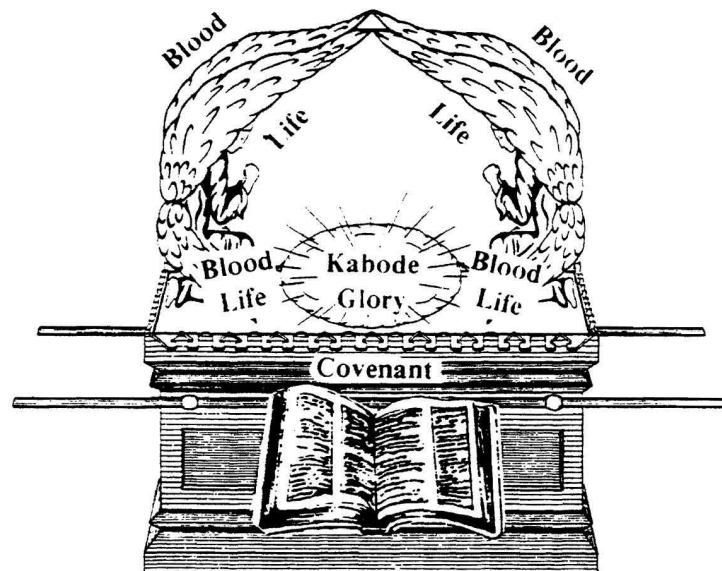


The light and life from God's covenant of circumcision round about Abraham and Sarah generated a new fire of life in them. Thus they had the power by this new life to beget Isaac. When God renewed His covenant with Moses that He had made with Abraham, Isaac, and Jacob, He surrounded it by fiery light and life (Exodus 2:24; 3:2-6).



When God's people were engulfed with the sufferings and sorrows of death in the midst of Egypt, God appeared to Moses with a renewal of His covenant of light and life for them. God manifested His covenant of light and life through the passover lamb and the cloud and fire which delivered them from Egypt and led them out of Egypt.

When God gave His covenant or testimonies to Israel, they were placed in the Ark of the Covenant. This covenant was surrounded with the mercy blood of life, or the atonement blood, and God's light of His *kabode* glory.



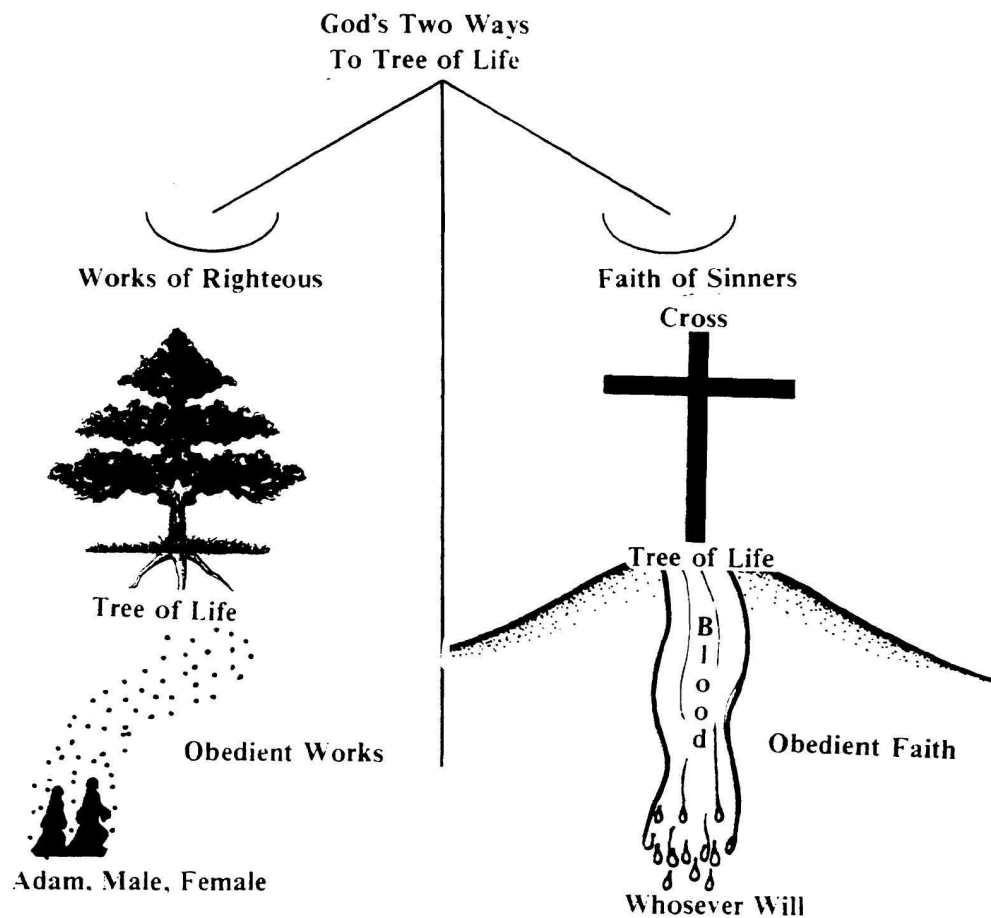
The high priest went into the Holy of Holies to this Mercy Seat and Ark to offer new atonement blood, making a new atonement for Israel. However, we now have a new and better covenant, a new and better Altar, and a new and better Mercy Seat to come unto, which is the LORD Jesus Christ, Who is surrounded with better light and life.

We can come to the LORD Jesus Christ, our Mercy Seat and our Ark, as frequently as we desire. We do not have to wait for a whole year to approach Him in order to receive a new application of His mercy blood, His atonement blood. We can come to Christ Jesus as many times a day as we desire.

Christ Jesus has opened up a new and living way through His precious blood for all penitent sinners to approach Him at any time.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; (Hebrews 10:19-20).

It is fitting for believers, who have received so much forgiveness, privilege, and comforts from Christ, to give Him all the honour, glory, and praise. We have boldness to come into Christ's presence, liberty of spirit and speech to make our requests known unto Him. We have the comfort and communion of the LORD's guidance and governance of Christ's headship in our lives. Yes, we have boldness, fearlessness to enter into the Holiest of Holies to receive communications from the LORD Jesus Christ, all because of the blood of Him Who died in our place. Christ's atoning, shed blood has purchased for us access to the Father. It is a new and living way to the tree of life. God gave Adam, male and female, a way, through obedient works, to the tree of life, which they failed to carry out. Now Christ Jesus has opened up a new and living way, through obedient faith in His atoning blood, to the tree of life.

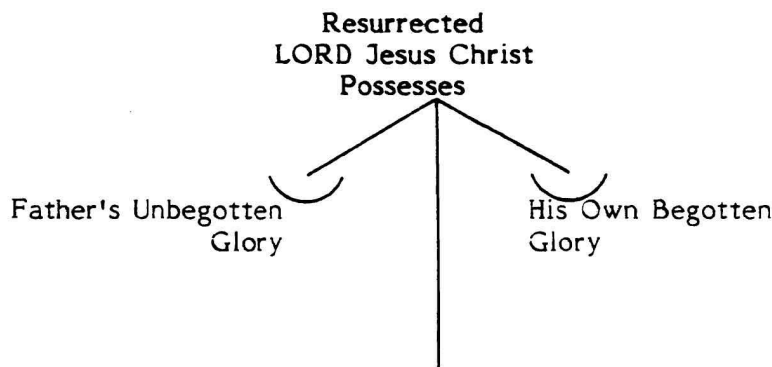


God closed the way to the tree of life to Adam and to all mankind by the old way of obedient works, because the old way had been given to sinless mankind before he sinned. But the new and living way of Christ's precious blood was opened to all sinful mankind. Therefore, when mankind became sinners, God was forced to close the way to the

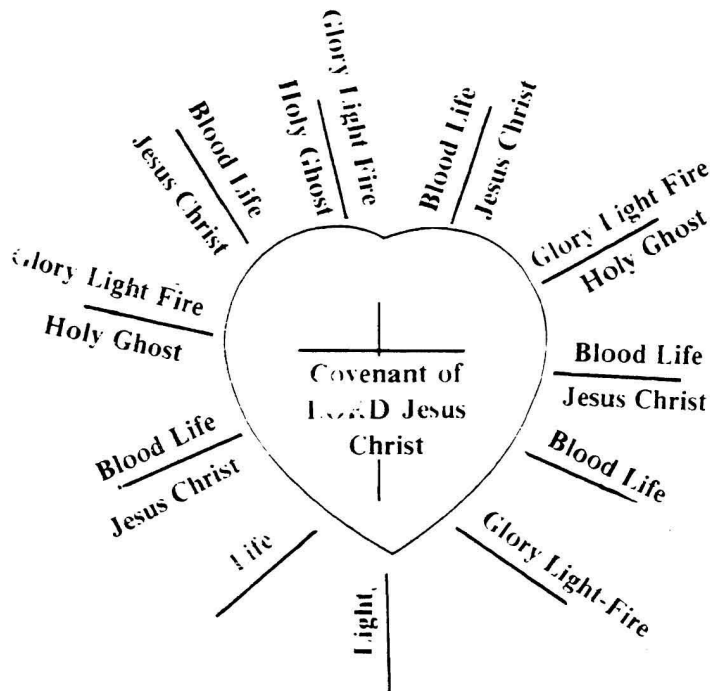
tree of life, since only the righteous can offer good, obedient works to God. So the LORD God revealed His new covenant of Christ's blood, a new and living way on which sinners, by faith, could draw nigh to God. Now Christ Jesus makes penitent sinners righteous through the new covenant of His own blood so that they can return to do the good, obedient works of the LORD. These blessings are ours because of the rent veil of Christ's flesh. When Jesus died upon the cross at the time of the evening sacrifice, the rending of the veil of the temple was finished in the form of the cross, giving the people a shocking, surprising view into the Holy of Holies.

After Jesus Christ had arisen from the dead, He possessed His own begotten, resurrection glory which He had had before He died, and He possessed the unbegotten resurrection glory of the Father which He received at His resurrection.

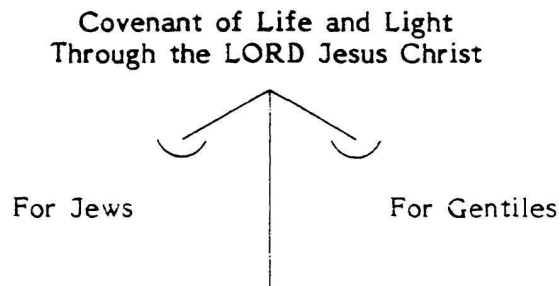
The LORD Jesus Christ possessed His own begotten resurrection glory before He died upon the cross, which He proved by raising Lazarus and others from the dead. But those who received the begotten resurrection light and glory of Jesus had to die again. However, when Jesus was raised up by the **unbegotten glory light** of His Father, He is alive forever more (Romans 6:4). When the Father raised up Jesus' soul from hell and death and His body from the grave, He filled them with His unbegotten, never-dying glory light. Thus the begotten glory light of Jesus, the Son, became joined to the Father's unbegotten glory light.



After the body of Jesus had been raised up by the Father's glory, the risen Jesus then raised up His own shed blood, out of His new union with His Father's unbegotten glory. This is why the blood of the LORD Jesus Christ is so powerful, because it contains the union of the Son's begotten, resurrection glory and the Father's unbegotten, resurrection glory. The begotten glory of the Son has power over all creation, all flesh, and the unbegotten glory of the Father has power over all of death and hell. Hence, the resurrected glory light and the resurrected blood life of our new covenant in the LORD Jesus Christ, is God's best, therefore the eternal covenant for mankind. The resurrected blood life of Jesus Christ creates a new heart in a penitent sinner through His covenant. Then, the LORD gives the glory light and fire of the Holy Ghost to surround God's new covenant of Christ in the heart, when the believer accepts and receives it.



God offers His new covenant of life and light to both the Jews and the Gentiles through the LORD Jesus Christ, in the Book of Acts.



Although the Jews had already broken God's covenant relation with them by rejecting Jesus as the Christ, their Messiah, He still directed His servants to preach repentance unto them, demanding a change in their mind and their attitude toward Jesus. God's new covenant is especially opened to the Gentiles who were "strangers from the covenants of promise" (Ephesians 2:12).

On the day of Pentecost, Peter offered the new covenant of salvation with its accompanying life and light through Jesus Christ to Jews.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved (Acts 2:21).

**Whosoever** shall call upon the Name of the LORD Jesus Christ shall be saved and clothed with His robes of righteousness. God uses His reverse arrows of the life and light of His covenant in Christ Jesus to drive away the arrows of judgment and death from the penitent sinner.

Peter presented God's new covenant especially to the Jews on the day of Pentecost in the hope that they would repent, therefore changing their mind and attitude toward Jesus Christ.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:36-38).

The resurrection of Jesus Christ and His precious blood life, and the descent of the Holy Ghost with fire-light, proved that Christ Jesus is the true Messiah of the Jews, and the Saviour of the world. The truth had received its full confirmation, and the apostles had received the full life and light of their commission to publish the truth.

Before His crucifixion, Jesus had charged His apostles to tell no man that He was the Christ (Matthew 16:20-17:9); but now He has anointed them to proclaim and publish it to the whole world of Jews and Gentiles. When some of the Jews heard Peter's words of truth, they were **pricked** in their hearts with conviction and shame that they had been accessory to the crucifixion and death of Jesus. However, when Stephen preached the truth to some of the Jews, they were **cut** to the heart with anger and indignation against him, gnashing on him with their teeth, and stoning him until he was dead. Peter exhorted the Jews to repent and to be baptized in the Name of Jesus Christ, the only Name that has the power to forgive and to save.

It is a precious privilege to have the eyes of one's understanding opened, and to have the soul filled with the apple-knop of understanding concerning Christ's atoning covenant blood. Then we can lift up the LORD's Lamp of Light of knowledge of the truth of Christ's atoning blood.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

There is no salvation in any name other than in the powerful, prevailing Name of Jesus. This is the only Name that God the Father has made a covenant with. It is the only Name that is clothed with saving blood life, and the resurrection glory of the Father and the Son. It is the only Name that can deliver from God's wrath and curse. It is the only Name by which sinful souls can be saved, and diseased bodies can be cured.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk (Acts 3:6).

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all (Acts 3:16).

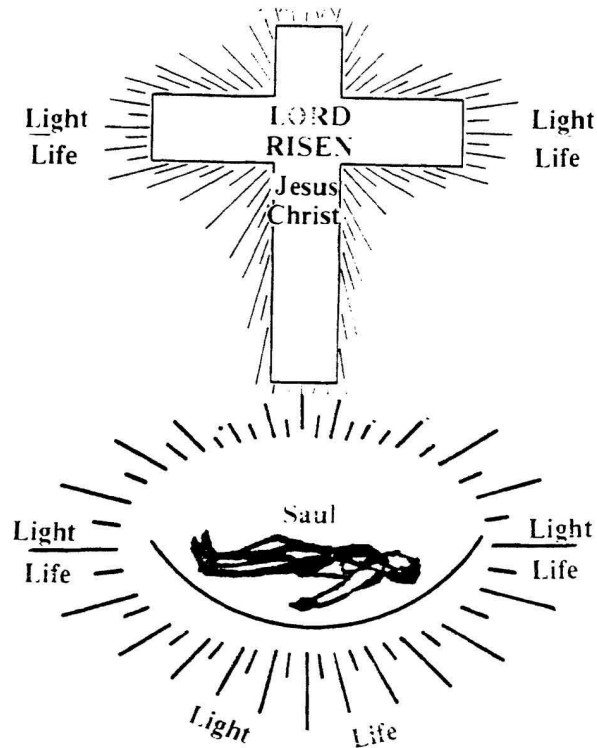
Peter and John were poor in this world's goods, but the Name of Jesus had made them abundantly rich spiritually. Therefore Peter and John shared the unspeakable gift of the Name of Jesus by commanding the cripple man to rise and walk. Peter and John ascribed all the honour and glory to the Name of Jesus Who had made this man sound and strong.

The powerful, prevailing Name of Jesus was so great and precious that the apostles considered it a great honour to suffer for it.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name (Acts 5:41).

In the midst of all the injuries and indignities that the apostles suffered for Jesus' sake, they went forth with invincible cheerfulness and indescribable joy for the privilege of being counted worthy to suffer for His Name's sake.

When Saul was on his way to Damascus, breathing threatenings and slaughter against Jesus' disciples, He met the LORD Jesus and His new covenant of life and light.



After Jesus had appeared to Saul with the light and life of His new covenant, Saul was knocked to the earth. After Saul had become clothed with the light and life of Jesus' new covenant, he became a loyal, obedient servant of Jesus.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake (Acts 9:15-16).

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus .... And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him (Acts 9:27,29).

Saul, the murderer of the Christians, becomes a believer, a preacher, and a sufferer for Jesus' sake. He preached boldly at Damascus in the Name of Jesus.

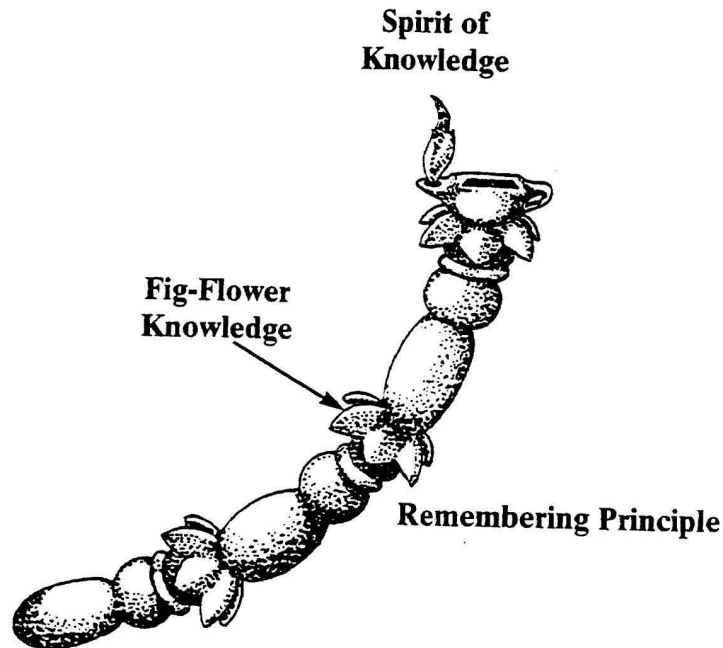
Peter, after Christ's instructive examples unto him, preached Jesus' new covenant to Cornelius and his friends, the Gentiles.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts 10:43).

Cornelius was a good man, in the natural, who fasted and prayed, but he lacked one thing: faith in Jesus Christ, God's new and better covenant. God has ordained that faith in His new covenant must rest upon His Word that He has given through His apostles and prophets. The apostles preached the Word of truth that had been written by the Old Testament prophets, in addition to writing the Word of truth in the New Covenant. The Old Testament prophets wrote much about the LORD Jesus Christ. They prophesied about the person, the virgin, who was to be Jesus' mother (Isaiah). They wrote and informed us of Jesus' birthplace (Micah). They wrote and described Jesus' sufferings and death (Isaiah). They wrote and proclaimed the time of Jesus' birth (Daniel). Christ Jesus is the Messiah of Israel and He is the Saviour of the world. Therefore, whosoever receives Him as God's new covenant shall receive pardon and cleansing from sin. However, those who refuse and reject God's new covenant of light and life in Christ Jesus may be assured of remaining in their sins, therefore under God's curse and condemnation. Thus Noah saved his family from natural judgmental waters by God's covenant of light and life to him, but Jesus saves His family from spiritual judgmental waters by God's covenant of light and life through His own blood.

How eternally precious is the personal understanding of Jesus' covenant of light and life! The lamp of knowledge, the light that Jesus Christ is Saviour of the whole world, and that in His resurrection blood is all power, is the most exciting and thrilling knowledge that one can obtain in this present, evil world. The knowledge concerning the union of the resurrection, begotten glory of the Son and the resurrection, unbegotten glory of the Father is the most satisfying, comforting, and encouraging knowledge in the whole world.

ROMAN  
A BOOK OF KNOWLEDGE  
PRINCIPLE 45  
REMEMBERING PRINCIPLE



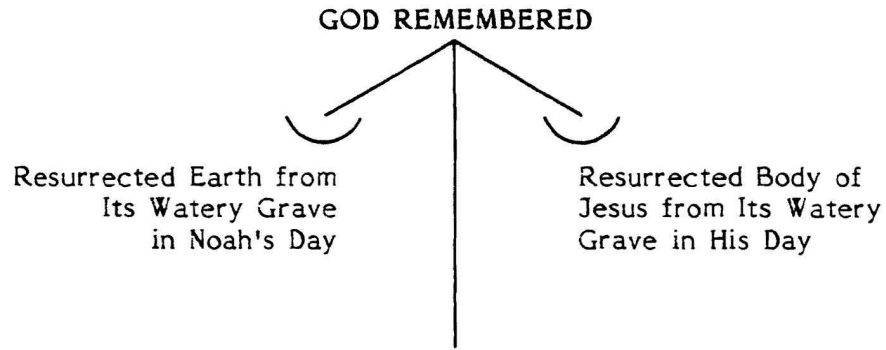
The forty-fifth spiritual principle represented by the second fig-flower on the first branch on the lefthand side of the Candlestick which supports the Lamp of the Light of the Knowledge of the LORD, is found in the Book of Romans. This fig-flower of knowledge reveals the remembering principle.

All of the sixty-six principles portrayed by the sixty-six bowls, knops, and flowers on the Candlestick are also found in the Book of Genesis because it is the Book of beginnings. Therefore the remembering principle, the forty-fifth principle, or knop on the LORD's Candlestick of truth, is also the forty-fifth principle in Genesis.

God's remembering principle is revealed in Genesis through His remembrance of Noah and all the living creatures in the midst of the flood waters.

Remembering means to bring back to mind by an effort, to recollect, recall, to bear in mind, to keep in the memory, carefulness not to forget. Remembering also implies putting oneself in mind of something, suggesting that the thing is kept alive in the memory so that it can be called to conscious thought without effort.

God remembered the life of all His living creatures, therefore He brought up the earth from its watery grave in Noah's day to provide a clean, new habitation for mankind. Likewise, He remembered the life of His only begotten Son, therefore He brought up the soul and body of Jesus from their watery grave to provide salvation for all penitent mankind.

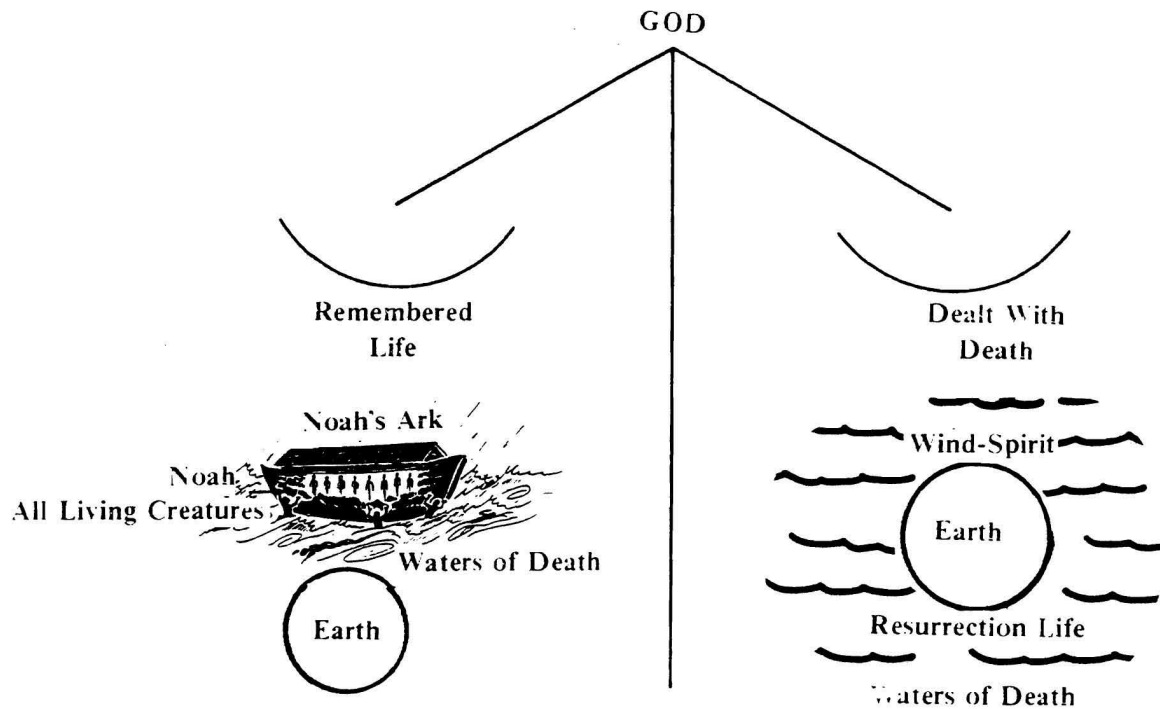


Let us look at God's remembering principle in the Book of Genesis. God judged the antediluvian world with death and destruction by an overwhelming flood, a deluge of rushing waters which they justly deserved. But, in the midst of these judgmental waters, God did not forget Noah and all the living creatures in the ark that were floating above these waters of judgment. God also did not forget His Master Plan for the earth which was submerged in its watery grave.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and **God made a wind to pass over the earth, and the waters asswaged**; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat (Genesis 8:1-4).

God remembered Noah, therefore He rescued him and all the other living creatures. God resurrected the earth from its watery grave, and He restored it to clean usefulness for His Word's sake and for the sake of all His living creatures.

God's order of working here reflects of a most precious spiritual principle of truth, which is that God remembered life and then dealt with death. God had kept fast in His memory Noah and all the living creatures that were floating above the waters of death. Therefore because He remembered the life of all the creatures in the ark, He began to deal with the earth that was sunken in the boiling, bubbling waters of death. These boiling, bubbling waters not only had mechanically killed all living creatures appointed unto death, but they also chemically dissolved all the judged corpses.



Notice God did not put His wind, breath, or Spirit of resurrection life around the waters of judgment, but He “made a wind (Spirit) to pass over the earth” that was sunken under the judgment waters. God’s wind or Spirit that whirled around the earth caused the boiling, bubbling, raging waters to assuage, that is subside. The Hebrew word for assuage is *shaw-kak*, meaning to weave, to lay a trap through the idea of secreting, to allay passions, abate a flood, make to cease, pacify. Assuage, or *shaw-kak*, means to be the reverse of the boiling, bubbling up of a torrent. The Hebrew connotation of this verse reveals that the boiling, bubbling flood waters were not only mechanically destructive but they were also chemically dissolving. These judgmental waters upon the earth were a boiling, bubbling up torrent. They not only had mechanically killed all living things appointed unto death, but they had chemically dissolved all the judged corpses and corruptions.

However, when these boiling, bubbling, dissolving torrents felt God’s breath, or Spirit of life, encircling the earth in preparation for its resurrection, their name was changed from “passion waters of destruction and dissolution” to “waters of peace and tranquillity.” They secretly sought a place to hide, therefore they subsided from the earth. Thus God’s boiling, bubbling torrents of destruction and dissolution were restrained from above and from below.

God has supreme, sovereign control over the wind, His Spirit. He holds the wind in His fist.

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell? (Proverbs 30:4).

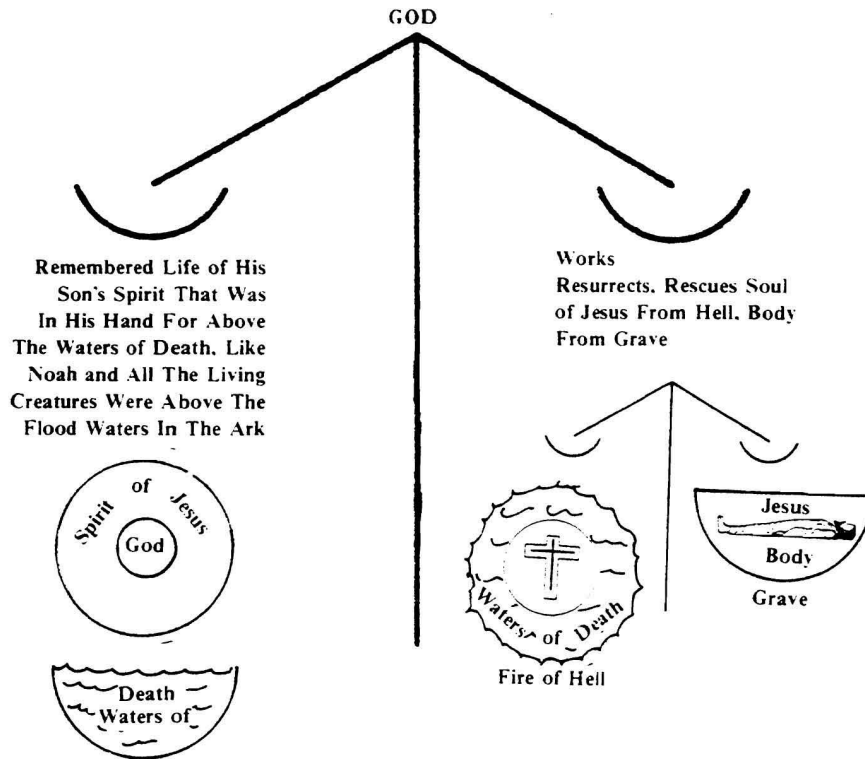
God is the only One Who has power to ascend to heaven and to descend from heaven, doing His incomparable and unsearchable works. He challenges man with all of his finite intelligence to give an account of the wind and water above, and the earth beneath. Who has ascended to heaven and taken an omnipresent overview of God’s infinite works? Who has descended and beheld the foundations of the earth, and the establishment of its ends? Who can command the winds, grasping them in his fist? The infinite God ascends and descends according to His Purposive Will, controlling and commanding His creation, and His Son’s Name is the LORD Jesus Christ.

God created the world by His will, and by His will He governs the world. The plentiful growth in nature depends totally on God’s watchful care and concern. God governs His natural phenomena: vapours, lightnings, rain, the thunderstorm, and the winds. All these things are under His sovereign control.

He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures (Psalm 135:7).

God, by His Master Plan and Purposive Will, created the world, and, by the same, He rules over it. After the waters of judgment had performed their cleansing work on the earth, God sent His pacifying restoration wind to cause the waters to abate and subside. God releases His wind from His treasures for the purpose of it performing His holy will.

God's breath, wind, or Spirit of life resurrected and restored the earth to its original firmness for the new future of Noah, his family, and all the redeemed life in the ark. God always remembers life and then deals with death. He does this for His Word's sake, and for the sake and benefit of all redeemed life.



God never forgets any of His creatures. They are all objects of particular care of His divine providence

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows (Luke 12:6-7).

The lives of all God's creation are under His Providential care and concern. But God has special concern for His saints and for His servants. When the light of truth and knowledge of the LORD's universal providence is burning in our hearts, there is restful, satisfying confidence that He will take care of us.

When, like Noah, we are floating upon God's judgmental waters, let us remember the LORD's universal providence, and let us take courage and satisfaction in the truth that the LORD never forgets His creatures. If the LORD remembers the sparrows, some of the smallest of His creation, how much more will He remember the souls of men, and how much more will He remember those who have the life of Christ in them. Notice, the LORD takes thought of the death of a sparrow, therefore be assured that God will not forget you in life, nor in death.

We may be forgotten by friends, and by foes, but God takes thought of our smallest interest. The LORD remembers the number of the hairs of our head. He remembers and counts our tears, putting them in a bottle. He remembers every thought we think upon His Name, writing them in His book of remembrance. Hence God remembered every sermon that Noah had preached. He remembered every tear that Noah had shed, and He remembered every nail that Noah had driven. Likewise God has never forgotten Israel, His natural bride, and He will not forget His spiritual Bride.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me (Isaiah 49:15-16).

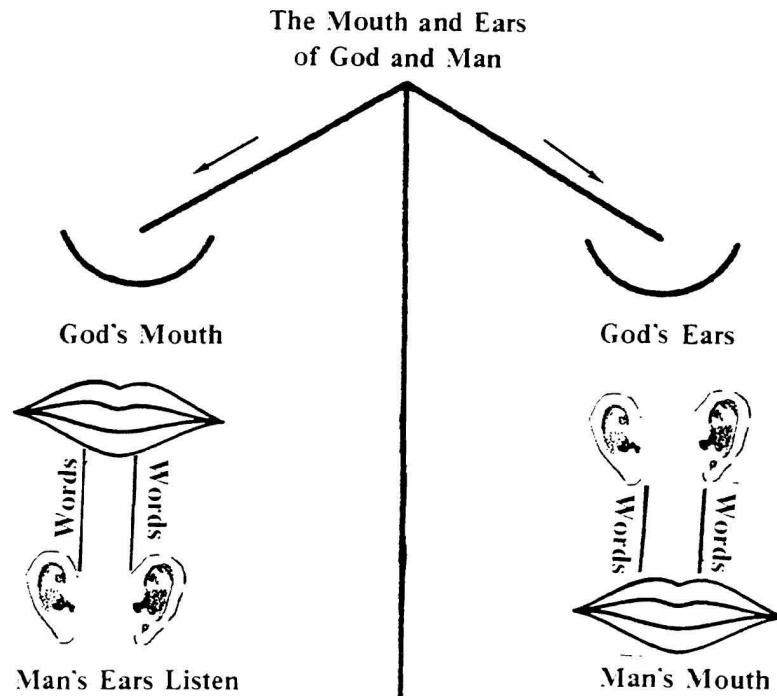
A true mother's compassion will not fail for her child. Although a natural mother may forget her child, God will not forget His Israel. God is always mindful of Zion, and His memory is much more steadfast and enduring than the strongest ties of a human mother. God, having engraved Zion on both His hands, can never forget her. God has engraved His Master Plan for Zion, both naturally and spiritually, in the palms of His hands. Therefore, He remembers and works until His Master Plan has been fully implemented. The great Redeemer, Rewarder, and Revenger will never forget spiritual Mt. Zion above nor below. He will bring the spiritual New Jerusalem from above in due season and He will establish Zion in the earth below.

All mankind, except Noah and his family, had been driven by God's judgments into the land of forgetfulness, but God remembered Noah and his family and all living creatures in the ark. God remembered His mercy and grace to Noah in the midst of His ruin of those sinners from the old world.

The Prophet Habakkuk made supplication to the LORD during the time of rampant lawlessness in Israel.

O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy (Habakkuk 3:2).

The Hebrew word that the prophet uses for speech is *shay-mah*, meaning both something heard and someone hearing. Hence God speaks that which He would have us hear, and He listens for that which we would speak unto Him.



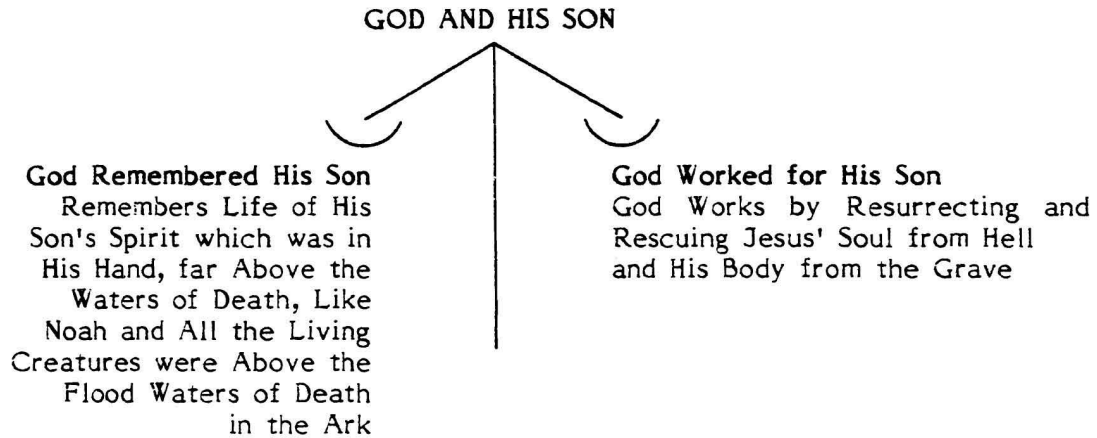
The prophet's ears had heard the words from the LORD's mouth concerning the captivity and affliction of His people. Therefore he sent up his prayerful words of supplication from his mouth to the LORD's ears, beseeching His remembrance of His people.

The prophet besought the LORD's remembrance of His people in the midst of suffering and death, that their afflictions, trials, and tribulations might be mitigated and moderated.

The prophet made supplication from his mouth to God's ears that in the midst of His execution of retribution for Israel's sins and His punishment of Israel's arrogant enemies that He might remember to minister mercy and grace to His people. God's ears are always opened to the prayers of His people. When the prayers of God's people enter into His ears, they cause His ear of memory or remembrance to move in their behalf. The fact that God remembered Noah and his family in the ark proves that Noah had been making supplication to the LORD's ears.

**Remembrance Principle in Romans**

The key to the whole Book of Romans is also God's remembering principle. God remembered His only begotten Son, Jesus Christ, when He went down into the watery grave, death, and hell as a substitute offering for lost mankind, and He brought Him up again. God remembered the life of His Son in the midst of the judgmental waters of death and His body in the grave, and He brought Him up and out of death even as He had done for Noah and the earth that was buried in its watery grave.



Before Jesus died upon the cross, He gave His Spirit into the hands of the Father, the Ark of safety (Luke 23:46). The Father's hands became an ark of safety for the living Spirit of Jesus, lifting it high above the judgmental flood waters of death. The Nephesh soul of Jesus Christ went to death and hell, and the body of Jesus Christ was laid in the grave. Jesus Christ went serenely to death, hell, and the grave because He was confident of His Father's remembrance.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption (Psalm 16:10).

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption (Acts 2:31).

The flesh or body of Jesus Christ abode safely in the tomb, and His Nephesh soul dwelled serenely in death and hell, knowing that His Father would not abandon His soul to the nether world, nor His body to the corruption of the grave.

Jesus Christ had supreme trust in His Father's remembrance, that He would remember His Spirit in His hands. He had divine confidence that He would encircle His Nephesh soul in hell and death with His glorious Spirit of resurrection life and that He would lift up His body from the grave, just as He raised up the earth in Noah's day from its watery grave. The Father's resurrection breath, Spirit of life, dissolved Jesus' pains and chains of death. God raised up Christ, by His resurrection glory, breaking all the powers of judgment and death. God has abolished death, and has changed its nature just as He changed the boiling, bubbling torrents of death in Noah's day.

God, through Christ Jesus, has also destroyed the pangs and pains of death upon His people. Jesus Christ was imprisoned in death, submerged into the waters of death, and bound with the cords of death, for our debt. But after divine justice had been satisfied by Jesus Christ, God remembered His life and dealt with death that was holding Him captive. God dissolved the chains of death upon His Son with His resurrection glory, therefore Christ could no longer be detained by death, either by right, or by force. Now, through the Father's Spirit of resurrection life, Christ Jesus, the LORD, has unbegotten life in Himself, giving Him all power in heaven and earth. Now the LORD Jesus Christ has all power! He has conquered all the powers of the former prince of death.

The Apostle Paul affirms the resurrection of Jesus Christ from the dead.

And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: (Romans 1:4).

The soul and spirit of Jesus Christ was by eternal generation in the bosom of the Father according to the spirit of holiness. The great proof and demonstration of Jesus Christ's eternal generation is His resurrection from the dead by the encircling, resurrection glory and life of the Father. Christ's resurrection from the watery grave of death is the effectual and undeniable proof of His eternal, holy generation by the Father. The Father remembered the eternal,

generated life of His Son, and dealt with the chains of death, by raising up His Son.

Paul shows clearly that Christ Jesus' resurrection was accomplished solely by the Father's unbegotten, resurrection glory.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: ... Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him (Romans 6:4-5,9).

We are buried with Christ in baptism, to be joined with Him in His death. Like as Jesus Christ was cut off from His former manner of earthly life and raised to a new, heavenly life with the Father, so we are raised out of baptismal waters to a new separation from sin and the world and to a new separation in Christ's resurrected life. Thus we can honour daily the Father's remembrance of us and His deliverance of us from death through Christ Jesus. Newness of life means a new heart--for out of the heart are the issues of life. Our new heart is a new spring with new, overflowing streams of life and love.

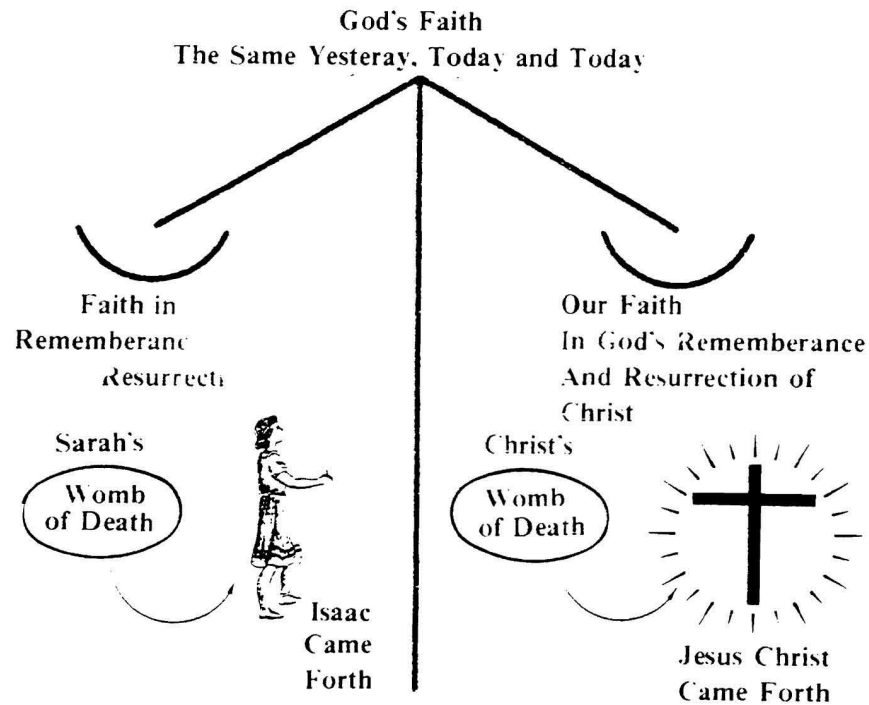
Therefore, in Christ Jesus, we live our life from another set of spiritual principles, by another set of moral rules, and another aim or moral high calling, than we have done hithertofore. Thus the new resurrection life of Christ Jesus is devoted to separating us apart completely unto God, and severing us completely from our old ways, our old thoughts, and our old deeds. The resurrection life of Christ Jesus works diligently in us, attaching us daily by a new, personal union with Him to the LORD's Master Plan and Purposive Will.

Others, who were raised up from the dead, before Christ Jesus, rose up only to die again. Lazarus rose up to die again, therefore he brought his grave clothes with him from the tomb, so that he could put them on again. However, when Christ Jesus arose from the dead, never to die again, He left His grave clothes in the tomb. He will never need them again. Christ has risen to die no more!

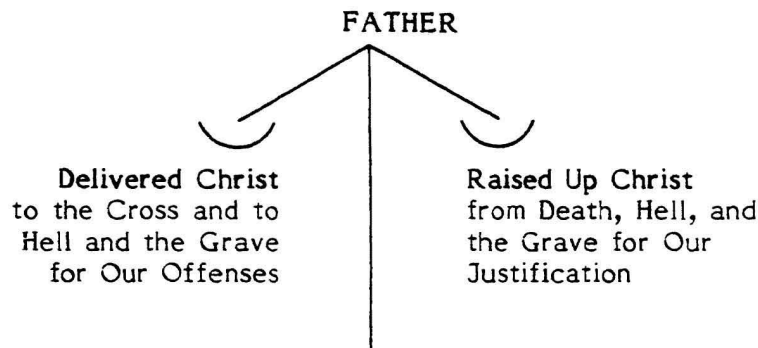
Paul stated to all mankind that without the resurrection of Jesus Christ, there is no justification for mankind. There can be no removal of man's guilt without Christ's resurrection.

Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification (Romans 4:23-25).

Abraham was justified by faith. He believed that God could raise up the seed of Isaac from the dead loins of his body and from the grave of Sarah's dead womb. Likewise, we are to possess the kindred faith of Abraham. We are to believe with the same kind of faith in God's remembrance and resurrection of Christ from the womb of death and the grave as Abraham had for Isaac.



However, the resurrection of Christ from the dead was on a higher realm than that of Isaac. The resurrection of Isaac was but a figure, a picture of Christ (Hebrews 11:19). But the resurrection of Christ is eternally real! We are to believe on the Father's fixed, firm remembrance. He raised up Christ Jesus from the dead by His remembrance and by His Spirit and glory.



When the Father delivered up Christ, He delivered up Himself, too, for a sacrifice for sin since Christ is an extension of the Father. Christ died as a thief and as a malefactor because He died for sin; but not for His own sin, for He had none. But He died for our sins. Christ died for our sins in order to expiate our guilt before the Father and to satisfy the justice of God's divine law. However, Christ was remembered by the Father and was raised up by the Father's glory for our justification. Christ, by His death, paid our debt to the law, which we could never pay in our poverty.

Jesus Christ, by His blood, has washed away our sin; and by His resurrection He has justified us, exonerated us, and absolved us of all our debt as sinner to the law. Nevertheless, since Christ has saved us, we owe a debt of responsibility to His moral high calling for us, which He helps us fulfil by taking up His abode in our penitent hearts. If we will allow the LORD Jesus Christ to take away our hard, stony heart, replacing it with a soft, pliable heart, He will write God's moral law in our hearts through our spiritual education and through our moral development.

Thus, through our act of faith in the Father's remembrance and resurrection of Jesus Christ, we are freed as sinners from the penalty of our sin, from the guilt of our sin, and from the debt of our sin. In Christ Jesus, we are

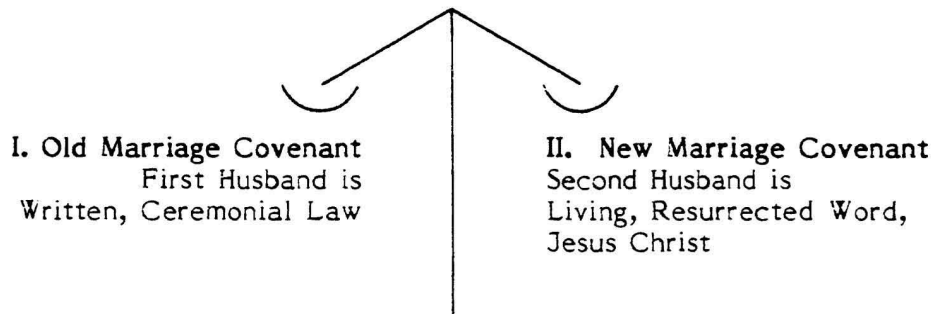
accepted by God as righteous and worthy of His forgiveness.

Through faith in the Father's remembrance and resurrection of Christ Jesus, we are freed from blame, declared guiltless, and presented before God as just and right.

Paul explains that our marriage to the old, ceremonial law, our first husband, was dissolved by Christ Jesus at Calvary's cross. Therefore we are free to establish a new marriage relationship with Jesus Christ.

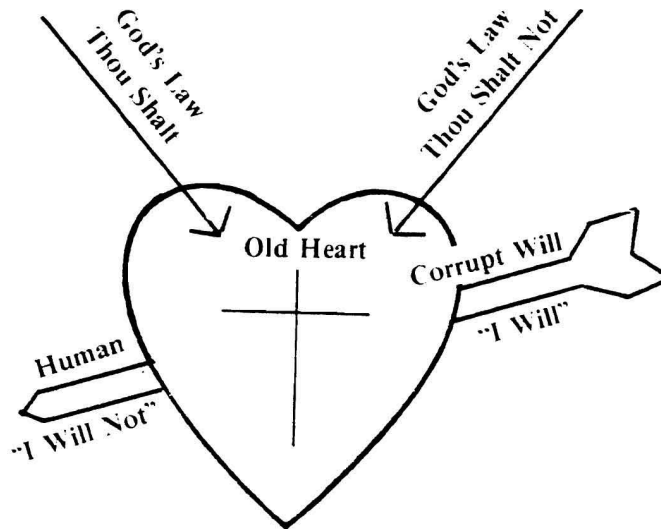
Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God (Romans 7:4).

Our first marriage was to God's written, ceremonial law. In this old marriage, mankind could never be a true, loyal spouse. However, according to God's "law of marriage," this marriage had to continue until the death of one of the marriage partners. Therefore, during the life of the written, ceremonial law, God's "law of marriage" was binding until the death of one of its partners. The death of either partner annulled the marriage contract.

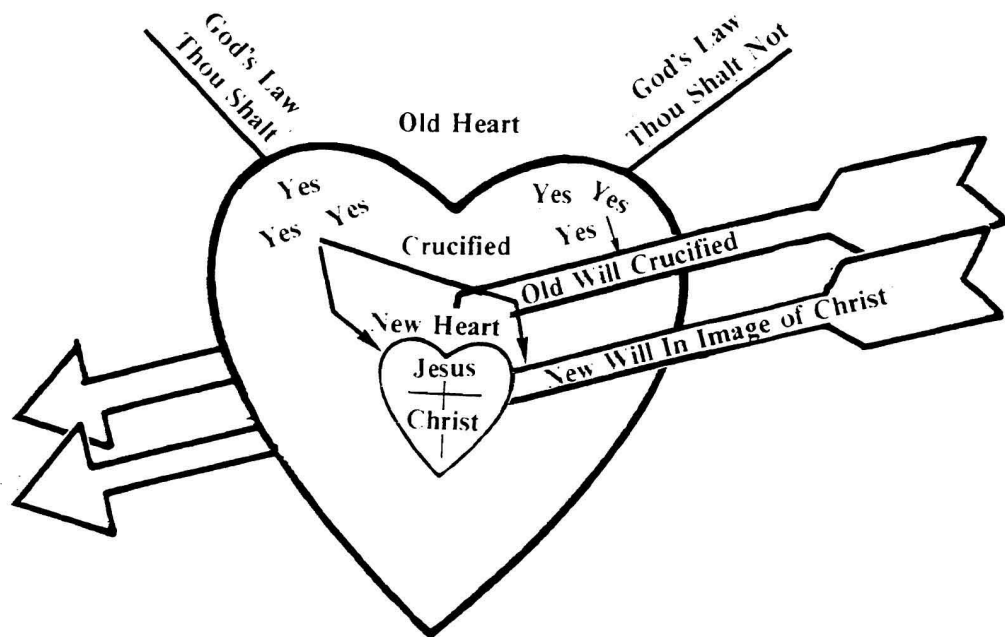


Our first husband was the written law, which revealed sin and death. Sin and death carried us down the old fool's corrupt streams, regardless of the warning voice of our first husband. We were under the bondage and disloyalty of sin and death, which prevented us from being true to our first husband, the written law. Likewise, in the natural, a woman is under the marriage law of her husband until either (one) dies. The offspring of this unholy marriage union with our first husband was lust and death. The written law is holy, but we are unholy. Therefore, the more our first husband said, "thou shalt" and "thou shalt not," the stronger the corrupt purpose and desire of our old heart, "I shall not" and "I shall." Hence, instead of our old heart's obeying the law, its lust conceived a greater rebellion, refusing to do what the law had said to do, and doing what the law had said not to do. Consequently, by the refusing of the heart to obey the law, which saith, "thou shalt" and "thou shalt not," it brings forth sin; and, when sin has been committed, it brings forth death (James 1:15). The sting of death is sin, and the strength of sin is the law (I Corinthians 15:56). Lust, when it is conceived, brings forth sin, and, when sin has been committed, it brings forth death. This is the unholy progeny that springs forth from the first marriage union with the written law.

The problem in the first marriage is not God's law, for it is holy. But it is our unholy will that rebels against God's moral, written law. God's written law cannot change our unholy will. Therefore, the more the arrows of God's law strike our hearts, the more our hearts rebel.



Thus, when our mind is alive to the law and the law is alive to our mind, the motion of sinful rebellion is stirred and aroused in our will, diffusing its sinful resistance to God's authority throughout our members. However, through the death of Christ, we are freed from the law of our first husband. Jesus took our place and went to the cross and died, releasing us from the first marriage contract. Now, through the mercy and grace of Christ, we can die daily to our flesh that rebels against God's written, moral laws. Thus, by faith, we go to Christ's cross and death of Christ, and are made dead to the law of sin and death, that works in our will, that the righteousness of God's law might be fulfilled in us who walk not after the flesh but after the Spirit (Romans 8:4). Notice, it does not say the law is dead, but, "... ye also are become dead to the law by the body of Christ."



Jesus Christ helps us to be a doer of God's moral law by creating a new heart in righteousness and holiness and by taking up His abode in our new heart. Then, as we walk with Him by faith to Calvary's cross, dying to our old heart and rebellious will, our old heart and our old will can become married to the LORD Jesus Christ, the new husband.

God's law is not death, but we become dead through the death of Christ. Our obligation to the written law, as a husband, has ceased and is made void through the death of the LORD Jesus Christ. The law has no more

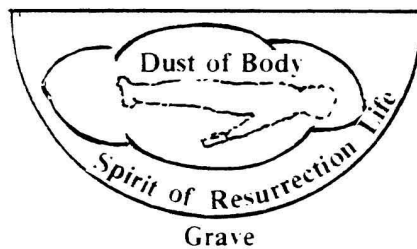
matrimonial bondage upon us. It has no more obligation to punish us for our sins. Jesus Christ, through His sufferings and through His crucified body, has abrogated the law. He has fulfilled the just demands of the law, which says that all sinners must die. He has satisfied the law by dying in our place for our sinful violation of it. Jesus Christ has purchased for us a new and better covenant of mercy and grace which gives us His righteousness and strength to be willingly obedient to the moral principles of the law. Our new husband, the LORD Jesus Christ, does through us, under the new marriage contract, what the law could not do through us under the old marriage covenant. Thus, because of the Father's remembrance and resurrection of His Son, we can enjoy a newness of life and a new marriage relationship with Christ Jesus.

The death and resurrection of Jesus Christ has purchased new life for our spirits and souls, and also for our mortal bodies.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Romans 8:11).

The Father's remembrance of Jesus Christ's life, caused Him to encircle Jesus Christ with His Spirit of resurrection life in the midst of death, hell, and the grave, thereby raising Him up from the dead. The Father's same remembrance and His same Spirit of resurrection life is also reserved for our poor mortal body when the LORD Jesus Christ returns again. The Father's unbegotten, resurrection glory and the Son's begotten, resurrection glory shall quicken our mortal body in that day.

When our poor, mortal body is cast into the grave as a despised, broken vessel, the LORD will remember our life, which will cause Him to work in our grave, circling the dust of our dead body with His Spirit of resurrection life. Therefore we shall rise again!



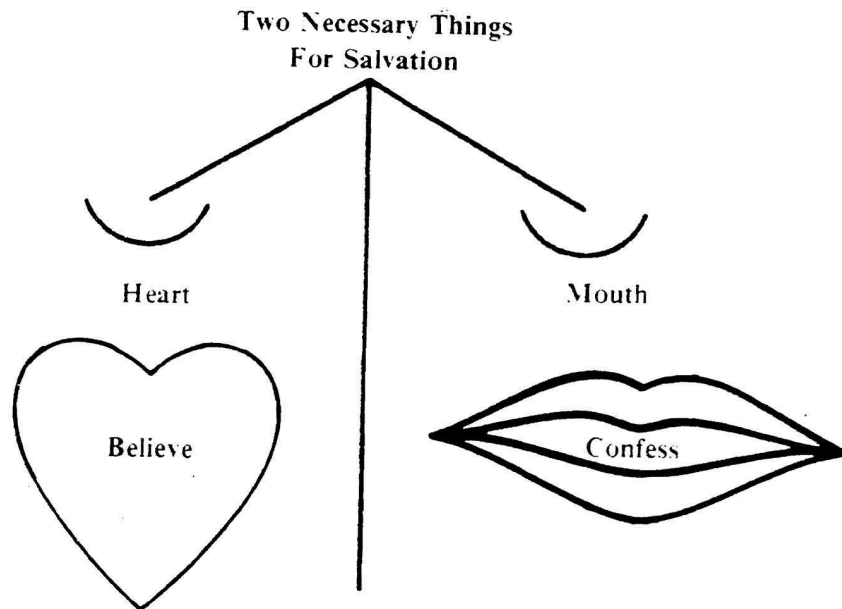
The Father raised up Christ from the dead as the firstfruits and the head of all saints (I Corinthians 15:20). The Father's same Spirit of unbegotten, resurrection life that raised up the soul of Jesus Christ from hell and death, and that lifted up His body from the grave, will also raise up and quicken our mortal bodies as He has already raised up and quickened our spirits and souls.

Faith in the Father's remembrance and resurrection of His Son, the LORD Jesus Christ, was the very first requisite of our belief for salvation.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Romans 10:9-10).

There were two things that were necessary in the beginning in order for the birth of our original salvation to have taken place. These two things are also necessary in order for the LORD's salvation to be manifested in things in our everyday circumstances of life. First, the heart must believe that the Father remembered His Son and raised Him up

from the dead, and second, the mouth must confess the LORD Jesus Christ as Saviour unto salvation.

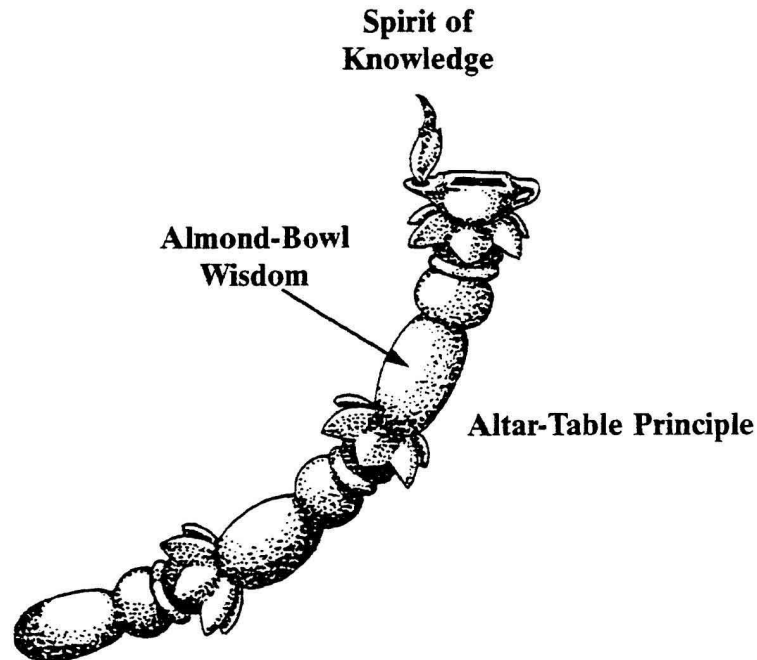


If our heart does not have the trust and confidence to accept as true the Father's remembrance of His Son's life, which was evidenced by the raising up of His Son from death, hell, and the grave, our confession of Jesus Christ is only a mockery. But, when we believe and accept in our hearts the truth of the Father's remembrance and resurrection of Christ Jesus, and confess with our mouth, we are saved. Likewise we keep on being saved in our daily lives by the same principle of truth.

When our mouth acknowledges and admits the truth that has found its way to our hearts, concerning the Father's remembrance and resurrection of His Son, we always experience Christ's salvation both originally and progressively in our everyday lives. Thus we can experience salvation originally from the penalty of death, and hell and we can keep on experiencing Christ's salvation daily from the death and hell that we encounter in our situations and circumstances of life. Remember, first, there must be trust and confidence in our heart of the Father's remembrance of His Son's life and His works of raising Christ from the dead before there can be an acceptable confession with our mouth. Belief in our heart implies more than a mental assent of our understanding; it includes the consent of our will in our heart. Our will must consent to God's appointed time for His resurrection and lifting us up above the pain and death of earthly situations. Our intent and motive of believing in our heart for deliverance by His resurrection power must be unto righteousness. Believing unto righteousness is the foundation of all salvation, justification, and sanctification. Confession with the mouth consists in public prayer and praise to God, and a public testimony of gratitude to Christ before man, both by our righteous words and by our righteous ways.

The believing heart will not be ashamed to own Christ as His Saviour by a confessing mouth. The believing heart and the confessing mouth will never be ashamed of its hope in Christ Jesus, either in its original belief and confession or in its daily belief and confession. How comforting and consoling to have the fig-flower of God's remembering principle blooming in sweet fragrance on our spiritual candlestick, supporting the Lamp of the Light of the Knowledge of the LORD's wonderful Name.

I CORINTHIANS  
A BOOK OF WISDOM  
PRINCIPLE 46  
THE AL T A R-TABLE PRINCIPLE



The forty-sixth spiritual principle represented by the third almond bowl on the first branch on the left-hand side of the Candlestick which supports the Lamp of the Light of the Knowledge of the LORD is found in the Book of I Corinthians. This almond bowl of wisdom reveals the altar-table principle.

All of the sixty-six principles portrayed by the sixty-six bowls, knops, and flowers on the Candlestick are also found in the Book of Genesis because it is the Book of beginnings. Therefore the altar-table principle on the LORD's Candlestick of truth is also the forty-sixth principle in the Book of Genesis.

Let us examine God's altar-table principle in Genesis.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him; Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar (Genesis 8:15-20).

After God had cleansed the earth of its corrupt flesh by His judgmental waters, He commanded Noah to go forth from the ark, taking all the living creatures with him.

Noah's first work on the newly cleansed, resurrected earth, was to take part of the clean, resurrected earth and build an altar-table to God, on which he offered a whole burnt offering as food to Him. The Hebrew word for altar is *miz-bay-akh*, meaning an altar from the root word *zaw-bach*, meaning to slaughter an animal, to kill, to sacrifice, and to offer to God. For a whole year, Noah had spent precious time feeding, caring for, and looking after the animals, keeping them alive. Now, at the first moment on the new earth, after saving them, he sacrifices some of them to God as food upon His altar-table! Noah's sacrifice to God was a picture of the complete sacrifice of the LORD Jesus Christ to God. Noah's sacrifice was so great and powerful that it reached the nostrils of God, causing God to extend

His covenant in a new way to Noah. Noah's sacrifice was of such infinite, far-reaching importance, that it changed the course of history and life of the whole world, because it secured a promise from God never to destroy all living creatures by a flood again. Noah's altar-table was an elevation of the newly-cleansed earth toward God, built by his own hands.

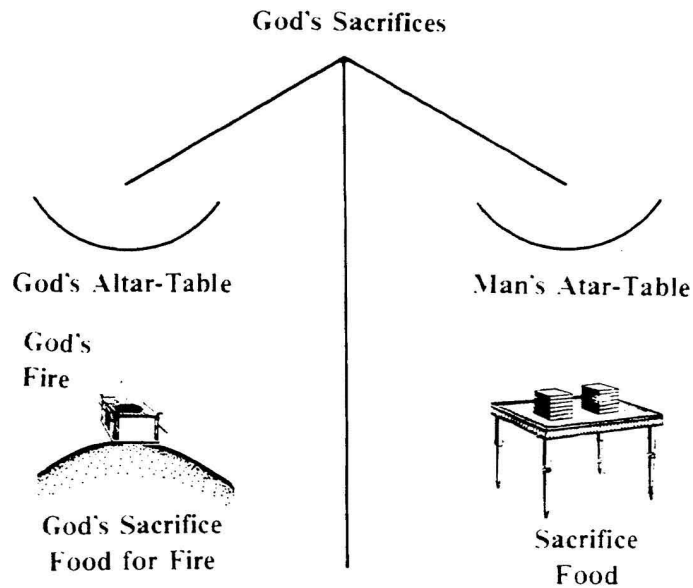
Noah's human activity in building an altar-table, an elevation of earth, on God's fresh, clean earth, and offering upon it a whole-burnt offering, whose sweet-smelling savour reached the nostrils of God, was the expression of His desire to build the whole, newly cleansed earth up into a holy mount with sweet-smelling sacrifices that would reach the nostrils of God. Noah's whole-burnt offering was an expression of his desire to lead the whole world up to the heights of God's moral high calling. Noah spread his altar-table with a whole-burnt offering sacrifice, which represented the precious body and blood of Jesus Christ. Noah's altar-table, a noble work, expressed his desire for the whole earth to reach upward toward God by becoming an altar-table spread upon--which the praises and thanksgivings of penitent sinners, for the broken body and poured out blood of Jesus Christ, could be offered. It was the fragrant smell of the sweet savour of whole-burnt offering upon Noah's altar-table that reached God's nostrils, putting Noah and his family in a new contact with the living God.

A believer must, like Noah, strive upward toward God by building his altar-table of the clean, sanctified earth of his flesh. Then he must, by faith, spread his altar-table with the sweet-smelling savour of Christ's sacrifice of complete dedication to God. It is Christ's whole-burnt offering of Himself that makes our efforts acceptable and pleasing to God. People often try to get nearer to God by going to some other location or by creating a different set of circumstances in their lives. But these errant methods are not the solution of one's spiritual problems. We get closer to God by allowing Him to sanctify and to cleanse the earth of our flesh where we are in our present location and in our present circumstances. Then we can build a fresh, new altar-table of our clean earth, and we can crown it by spreading a fresh, new portion of Christ's whole-burnt offering upon it by giving ourselves afresh and anew to God as a living sacrifice. When we lay hold of Christ's precious consecration sacrifice, He brings the LORD nearer to us. The LORD always gives a fresh portion of His glorious presence and His unspeakable Word to a heart when He smells the sweet savour of His Son ascending from it.

God always reveals His infinite power and His infinite love to the heart that has built an altar-table with Christ's whole-burnt offering and blood. The Hebrew root word for *miz-bay-ak*, *zaw-bakh*, means to slaughter and to kill. However, *zaw-bakh* does not mean killing for the purpose of destroying life, but for the purpose of nourishing life. *Zaw-bakh* really means a meal, a table spread for fulness and satiation. All of the whole-burnt offerings that were offered upon God's altar-table were considered a meal for the LORD, since they fed the fire and since they satisfied God's soul through their sweet-smelling savour. Thus the whole-burnt offerings were offered as food to nourish and to feed God's Torah fire and to satisfy God's hunger for His creation to be dedicated completely unto Him. It was the offerings upon God's altar-table that kept the fire of godliness burning brightly in the earth. The whole-burnt offering was God's provided way of keeping the illuminating fire of the Torah alive in the earth.

Therefore, after Moses and Aaron had offered the sacrifices that God had commanded, He sent His illuminating fire of the godliness of His Torah to fall upon them, devouring them and changing them into a sweet-smelling savour to the LORD. God's holy fire lay on His altar-table in the form of a lion. The more sacrifices or food that was put on God's altar-table, the larger the lion of godly fire grew in order to devour and to consume the food. Hence the sacrifices, or the meals, were food to nourish God's illuminating fire of godliness of the Torah upon the earth and to satisfy the hunger of the LORD's soul. Thus the person who brought the whole-burnt offering to God's altar-table demonstrated his desire to devote himself completely to keeping the moral righteousness of the LORD's Torah. Therefore he fulfilled God's Purposive Will for him on the earth by helping to keep the flame of God's divine light illuminating the world.

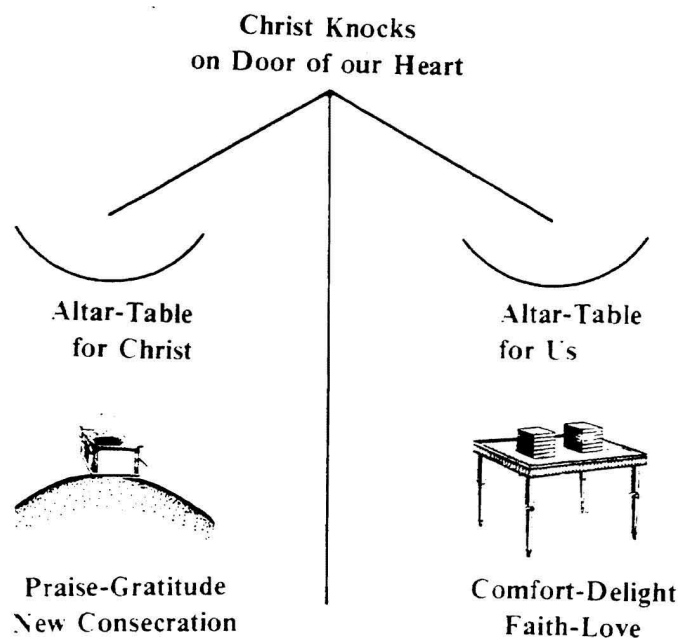
God, in His infinite love, commanded that certain sacrifices were to be offered completely and wholly for the LORD. However, certain parts of sacrifice of the peace offering were appointed by God to feed the "lion of fire," upon His altar, but other parts of sacrifice of the peace-offerings were appointed by God as food for His people. Through the Old Testament sacrifices, which were pictures of the broken body and shed blood of the LORD Jesus Christ, God made provision for eating, both for Himself and for His people.



Thus God ate at His altar-table and man ate at his altar-table. So God and man enjoyed holy communion and fellowship together round the peace-offering that filled God's altar-table and man's altar-table. God's altar-table was spread with food first and then man's table was spread with food. Consequently, the same peace-offering provided food for both tables, God's and man's. These altars in the Old Testament were pictures of the LORD's altar-table of communion in I Corinthians 11.

In Revelation, the risen Christ also referred to this principle of communion around God's altar-table.

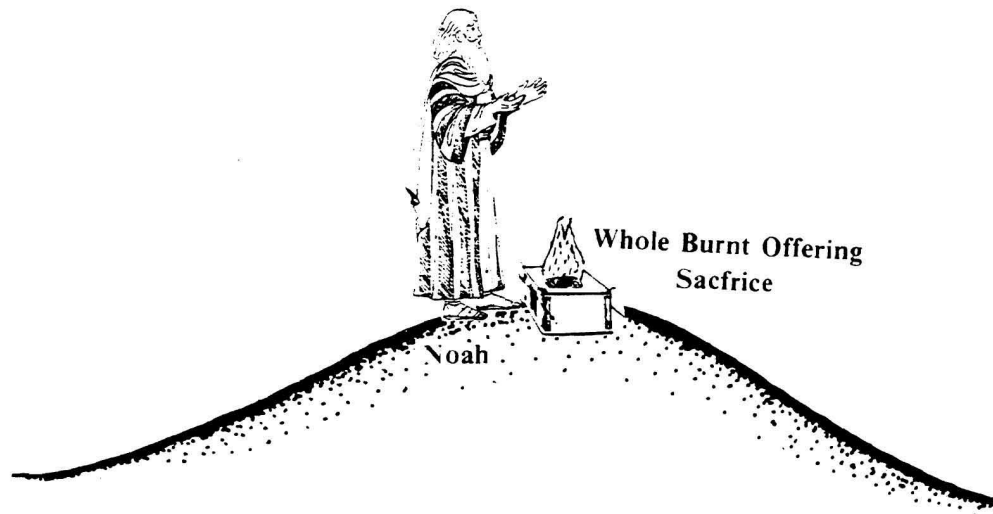
Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Revelation 3:20).



When Christ opens up our hearts afresh and anew by His Word and by His Spirit, He helps us to first spread fresh consecration, gratitude, and praises to His holy Name upon our altar-table for Him. Then He spreads His pleasant fruits of love, joy, and peace revelations of His holy Word, and fresh comfort and delight from His Spirit upon our altar-table for us. Thus the LORD Jesus Christ and His penitent people enjoy pleasant, holy communion with one

another around His great sacrifice of the cross. Therefore we should take every opportunity to come to God, by faith, bringing our sin-offerings, trespass-offerings, whole-burnt offerings, peace-offerings, and our atonement-offerings. The fresh sacrifices of Christ always open the door to a new altar-table for the LORD, and a new altar-table for us.

Now we can see more clearly God's almond-wisdom in Noah that constrained him to bring a whole-burnt offering sacrifice to the LORD, offering it upon his elevated altar-table of clean earth which he had built.



Noah offered a whole-burnt offering sacrifice to God as a demonstration that both he and his family desired to give their entire beings to Him as a whole-burnt offering sacrifice. They desired that their every heartbeat, that the impulses of all their nerves, and that every motion of their muscles would be dedicated wholly to God as food upon His altar-table to keep the fire of godliness burning upon His clean earth and to be a sweet-smelling and satisfying savour in His nostrils. They desired that their whole existence be dedicated completely to the implementation of God's Master Plan and to the fulfilment of His Purposive Will both for them and for the newly-cleansed earth.

Noah, by his offering, demonstrated his complete surrender to God for the purpose of devoting himself to a godly, eternal life that would honour and glorify God. Noah's whole-burnt offering was an obedient act, saying that he would give himself up completely to God's fire of godliness, and to the overwhelming power of God's divine, Purposive Will. A whole-burnt offering signifies the total dedication to God of our thoughts, feelings, and actions. The Whole-burnt offering empowered the heart to surrender to God's Master Plan for it, and to rise up and follow His Purposive Will for it. The whole-burnt offering of Christ makes the heart pliable for the development of the fullness of the measure of Christ in it. Therefore the whole-burnt offering has power to wake up our mind to holy thoughts, our emotions to holy feelings, and our physical power to holy actions. The whole-burnt offering stirs to activity that which has become sluggish and inactive. The whole-burnt offering imparts energetic power, strength, and activity, helping us to actively perform our duties and responsibilities as penitent servants of God. The whole-burnt offering spurs us (on) to progress in our spiritual education and in our moral development. The whole-burnt offering coerces us to strive upwards to the heights and to the goals of our moral high calling and to the destination of our material high calling.

Thus Noah's whole-burnt offering was an act of dedicating himself, his family, and the whole earth as a people and a place totally separated unto God's Master Plan and Purposive Will. Noah dedicated the newly-cleansed earth as a place on which all mankind could strive upward toward God, attaining their moral high calling, and their material high calling.

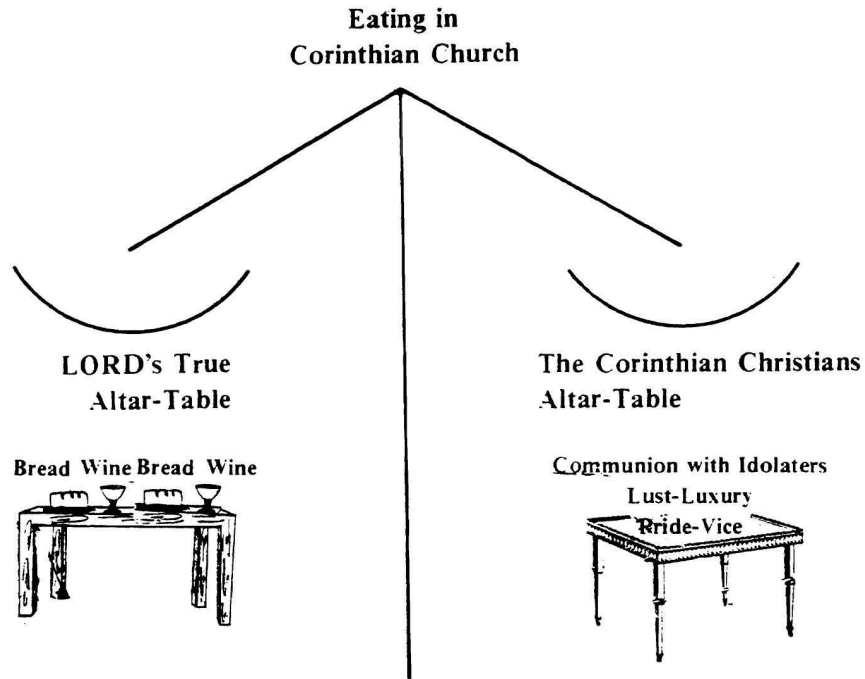
God smelled Noah's sacrifice, and accepted it. Therefore He has not stopped working in the Old Testament dispensation and He will not stop working in the New Testament dispensation until all the earth becomes a holy mount, an altar-table upon which all mankind will present themselves as living sacrifices to God, devoting all their strength, mind, and might in striving upward to Him. Christ's whole-burnt offering of Himself empowers us to make constant, upward progress to the height of God's moral calling, which is serving Him completely with all our being.

The height of all spiritual progress is becoming a living sacrifice upon God's altar-table, thereby keeping the fire of godliness burning brightly in the earth, keeping the Torah flame of God's divine light illuminating the world.

Let us examine the altar-principle in I Corinthians.

The whole of the first epistle that St. Paul wrote to the Corinthian Christians concerns their eating abuse at God's altar-table.

Let us look at their own altar-tables, at which they were gluttonizing themselves versus the LORD's holy altar-table, which they also abused.



Paul, by the Spirit of God, through his own grief, solicitude, and holy indignation, set forth a clear contrast between the LORD's altar-table of truth and the altar-table of error in man's heart. Paul deals first with the corrupt altar-table of the Corinthians so that they could repent properly, thereby preparing themselves to come and join themselves to the LORD's true altar-table. The Corinthians had filled the altar-table of their hearts with their pride in many forms.

The pride of the Corinthians was demonstrated in their partisanship, factions, and disorders that existed in the church. Their pride manifested itself in their overly-high opinion of themselves, and their exaggerated self-esteem and their conceit concerning their worldly learning, which had carried many of them to the point of disbelieving Christ's resurrection. The haughtiness and the arrogance of their worldly learning emboldened them to argue against Christ's resurrection from the dead. They fed on the corruption of their great insight into Greek learning and philosophy instead of feeding on, and drinking of, Christ's holy body and blood at God's altar-table.

Lust had been so well-fed in the church that it broke out in a most infamous, flagrant, incestuous act: a man committing fornication with his father's wife, his step-mother. Paul censured and condemned the whole church for not abhorring and detesting this gross act of lust and immorality. Instead of feeling humble and sorry over this incestuous act, the Corinthians were puffed up because of the great learning and eloquence of this incestuous man. The Corinthian Church fed with great delight at the LORD's table because of their luxurious and wealthy condition, not because of the sacrifice of the LORD Jesus Christ. Their delight was in their temporal prosperity instead of in the eternal, spiritual prosperity that Christ offered them through His broken body and shed blood. The Corinthians debauched themselves further at the LORD's table by their proud dress, and by their proud, criminal contempt of their poor brethren at the LORD's table.

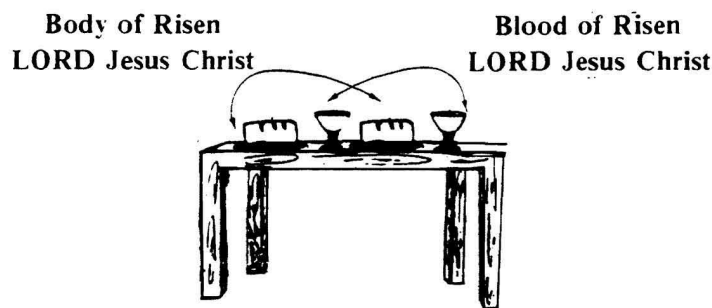
Their state of luxury provoked them to take their lawsuits before heathen judges in hope of a favourable settlement, instead of coming to the elders and apostles in the church. Paul also rebuked those in the Corinthian Church who had been eating and communing with idolaters. Paul informed them that they could not be partakers of the LORD's altar-table and the altar-table of devils at the same time.

Let us look at Paul's revelation of the communion table which He receives from the LORD Jesus Christ.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world (I Corinthians 11:23-32).

The holy feast of the LORD's altar-table, under the new covenant, consists of broken bread and wine in the cup, upon which rests the omnipresent body and blood of the risen LORD Jesus Christ.

### **LORD's Table**



Christ's body was broken so that we may feast, by faith, on the particular portion of His broken body which He appoints unto us, because He sees that we have need of it. Christ's blood was shed so that we may drink of all of its living, cleansing, and heating substance. Our altar-table is exceedingly superior to the altar-tables of Moses and Solomon, which were made of earth, wood, and brass, because our altar-table is made of living flesh and blood, begotten by the overshadowing power of the Holy Ghost. Therefore Christ's broken body and shed blood give us a better covenant because of all its eternal benefits. It is the New Testament in His own blood.

The New Testament covenant entitles us to all the blessings and all the benefits of Christ's risen body and blood. Christ's holy sacrifice keeps the illuminating Torah flames eternally burning upon God's altar-table in heaven. Christ's altar-table also provides food for the soul. His food is rich, nourishing, and satisfying, and His food also provides fuel for the Holy Ghost fire that burns upon the altar of our hearts. Hence we are to take Christ's broken body and to eat it by faith, and we are to take His cup by faith and to drink all of it.

The meat of Christ's grace and knowledge from His altar-table imparts strength and power unto our spiritual man, which the Holy Ghost fire converts into praise and thanksgiving to God. Thus Christ's altar-table brings pleasure to the LORD, and satisfying nourishment for our souls.

If Noah made a demonstration at his altar-table of giving himself up completely to God's Master Plan and for the fulfilling of His Purposive Will in the earth, how much more should we give ourselves up completely to Christ at His better altar-table, since we are under His better covenant! We should give up the whole of our existence, the whole of our might, and the strength of our being as a living sacrifice upon Christ's altar-table for the privilege of being His humble, obedient servant.

We should remember Christ's great sacrifice for us, His dying for us, with undying affection and continual gratitude. We should publish and preach Christ's death to others, so that we can help them to come and also feed and feast on Christ at God's altar-table by giving themselves completely to God. Then they can also increase the fire of godliness in the earth by keeping it burning brightly.

It is the persons who come to Christ, devoting and consecrating themselves completely to Him, that help to keep the divine Torah flame illuminating the world. Thus it is a great privilege to celebrate and to commemorate Christ's glorious condescension in flesh, and His great grace in our redemption at the cross, by giving ourselves completely to Him. Christ, by His death, opened up an eternal fountainhead of life. This fountain of life is His own precious blood, from which flows all the streams of eternal salvation, hope, comfort, joy, and love.

We cannot maintain life, health, and strength in the natural without proper food and drink. Likewise, in the spiritual, we must come to Christ's altar-table and partake of the spiritual food and drink which He has provided and prepared for us in order to maintain life, health, and strength in the spiritual. If we desire to have good, spiritual health, our feasting at the LORD's altar-table must be perpetual. It is the LORD's Master Plan and Purposive Will for us to celebrate the altar-table of Christ's death until He comes again in His own begotten glory, and in His Father's unbegotten glory. The LORD's altar-table is an eternal feast-table.

Subsequently, Paul was faithful to reprove and to rebuke those who had sinned against the LORD's altar-table by feasting on their pride, factions, vice, lust, luxuries, etc., while they were also feasting at His altar-table.

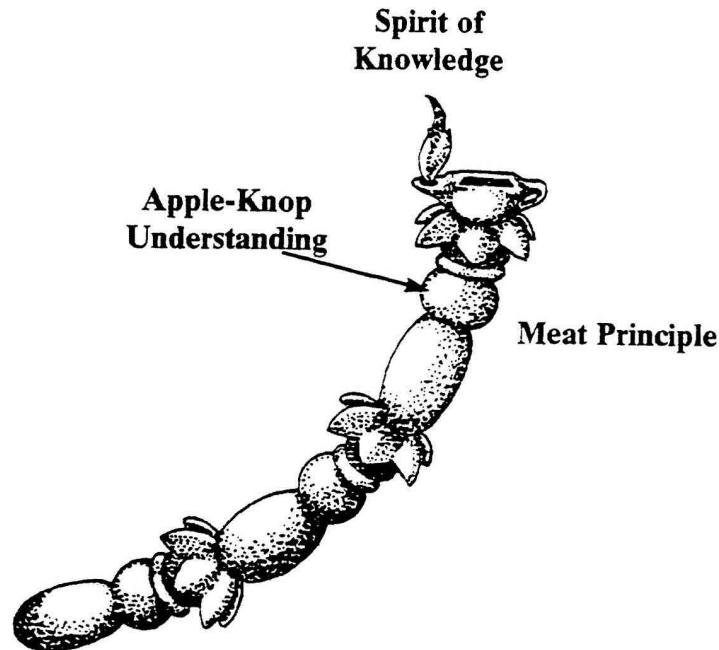
Thus they were guilty of Christ's broken body and His shed blood. Therefore, instead of being sanctified and cleansed by His broken body and shed blood, they made themselves unholy and unclean by crucifying Jesus Christ afresh and anew. They violated the ordinance of the LORD's altar-table by despising His broken body and shed blood and by refusing His body and blood to crucify and to cleanse the guilt of their fleshly evils. Hence they ate and drank judgment to themselves, bringing down God's punishment of eternal misery upon themselves. So Christ's altar-table that God purposed for eternal life and satisfaction became an altar-table of death and destruction to the sinful violators.

Many of the Corinthian Christians approached the LORD's altar-table as though it were a common feast, joining it to the carnal altar-table that was filled with the corruption of their hearts. They failed to discern the LORD's risen, omnipresent body and blood that rested on the bread and on the cup. Consequently, many of them had already suffered God's judgment of death, and many were presently suffering God's judgment of sickness in their bodies because of their proud impudence at the LORD's altar-table. These proud ones had sinned against the LORD's body and blood of life at His altar-table, therefore they reaped sickness and death in their bodies at the LORD's altar-table.

Let this be a warning to us! Let us examine the altar-table of our hearts to see if it is filled with the same pride, vice, lust, luxury, and communion with idolators as was the case with the Corinthians.

Let us examine ourselves to see if we are joining our corrupt altar-table to Christ's clean, holy altar-table, thereby crucifying Him afresh and anew. Moreover, let us come to Christ's altar-table, confessing our sins, repenting of them, and giving ourselves to His altar-table with greater dedication and devotedness than Noah did to his earthen altar-table.

II CORINTHIANS  
A BOOK OF UNDERSTANDING  
PRINCIPAL 47  
MEAT PRINCIPLE



The forty-seventh spiritual principle, represented by the third knop on the first branch on the left-hand side of the Candlestick which supports the Lamp of the Light of the Knowledge of the LORD God, is found in the Book of II Corinthians.

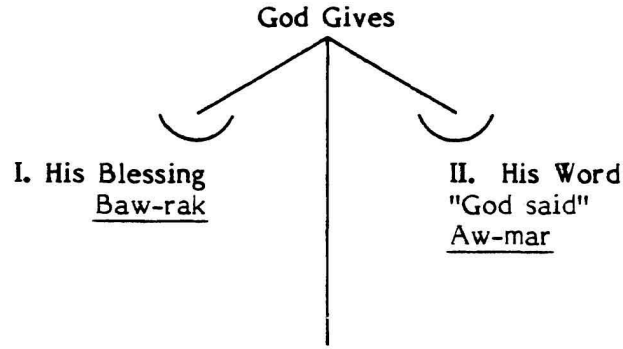
This apple-knop of understanding displays the meat principle. All of the principles portrayed by the bowls, knops, and flowers on the Candlestick are also found in the Book of Genesis because it is the Book of beginnings. Therefore the meat principle on the LORD's Candlestick of truth is also the forty-seventh principle in the Book of Genesis.

Let us look at the meat principle in the Book of Genesis.

Mankind received God's blessing, the second time, after God had cleansed the earth by water, and after He had introduced new conditions on the earth. God also gave His Word to Noah and his sons, a special command to be fruitful and multiply, in addition to His blessing upon them. God's blessing and God's Word prepared Noah and his sons to receive God's new grant of meat for food.

And **God blessed Noah** and his sons, **and said unto them**, Be **fruitful, and multiply**, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things (Genesis 9:1-3).

God gave Noah and his sons two separate, distinct things here--His blessing and His commanding Word--to be fruitful and multiply. The Hebrew word for "blessing" is *baw-rak* and the Hebrew word for "said" is *aw-mar*.

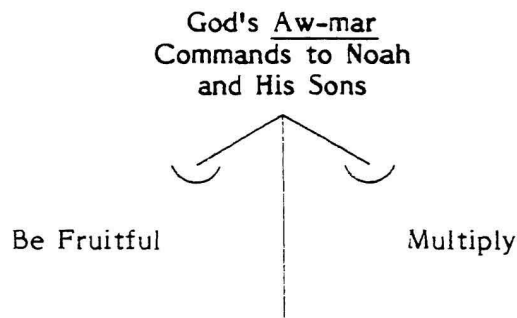


The Hebrew word *baw-rak* means to kneel, by implying to bless God as an act of adoration, to kneel down in praise, thanksgiving and congratulation. The Hebrew word *aw-mar* means to say, answer, appoint, avouch, certify, challenge, command, commune, declare, demand, require, etc.

When God uses the Hebrew word *baw-rak* in relation to His blessing of man, it means that He endows man with the necessary power, might, strength, and ability to perform the commands of His Word. God's blessing empowers man to bow his knees in humble submission, adoration, and worship to God for His perfect will, and in passive and active obedience to His perfect will. How merciful and gracious God was to Noah to give him the blessing of His power and might to do His perfect will before giving him His command of what to do. God blessed Noah and his sons before He gave them the commands of His Word.

When God uses the Hebrew word *aw-mar* in relation to His instruction of man, it means that He appoints and commands him to go and to do His Purposive Will. God "said," *aw-mar*, to Noah and his sons, meaning that He was appointing and commanding them to do His perfect will by being fruitful and multiplying. How beautiful to receive God's apple-knop of understanding, which shows that He never appoints and commands us to do anything that He has not already blessed us with the power to do.

Let us look at the commands and appointments of God's *aw-mar* words to Noah and his sons. First God gave them the command (*aw-mar*) to beget children and to bring them up.



God blessed the loins of Noah and his sons with all the power and strength that they needed for productivity according to His will. Then He gave them His commands to be fruitful and to multiply. God gave them a special mission of begetting children. God blessed them so that they would be prepared to fulfill His command to be fruitful and not barren of progeny. God commanded them to be prolific in bearing children. God purposed that they should bring forth plentifully and abundantly. God's plan and purpose was that the husbands and wives, the remnants of the flood, should fruitfully unite, therefore begetting children to replenish the earth. The Hebrew word for fruitful is *paw-raw*, meaning to bring forth fruit, to grow, to increase. Because God had already blessed their loins with the power of fruitfulness, therefore He commands Noah and his sons to allow this fruitfulness to come forth. God also commanded them to multiply. The Hebrew word for multiply is *raw-baw*, meaning to increase in the sense of bringing up children in their spiritual education and in their moral development after they have been brought forth.

The bringing forth of children automatically gives parents the responsibility of assuming their education, both in the spiritual and in the natural. The heart and soul of every child needs to be increased, multiplied in all grace, virtue, wisdom, understanding, and knowledge of the LORD and Saviour, Jesus Christ, and he also needs to be increased in his intellectual education in order to function in the natural world. God's command to Noah, and to all

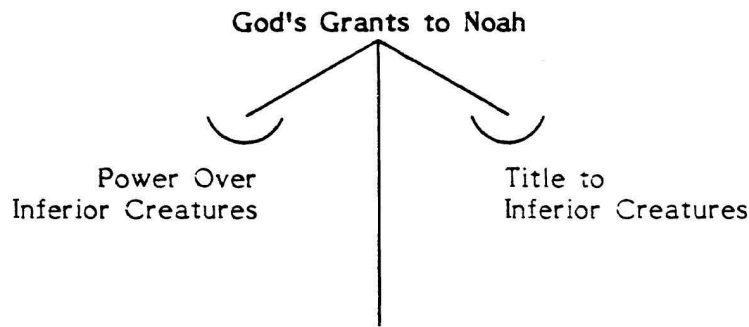
parents, was and is to be a multiplier of the hearts, souls, and minds of his children.

Through God's blessing upon Noah and his sons, He provided them with the spiritual powers, the wisdom, understanding, and knowledge of His Word and the mental abilities and the intellectual intelligence to bring up their children, educating them according to the ways and the will of the LORD. God commanded them to replenish or to fill the earth with their progeny. God did not intend that children be left to the guidance of their own untaught minds, and be allowed unrestrained indulgence of their own will. God intends that parents bring up their children according to His will, teaching them that He is their Governor and Guide.

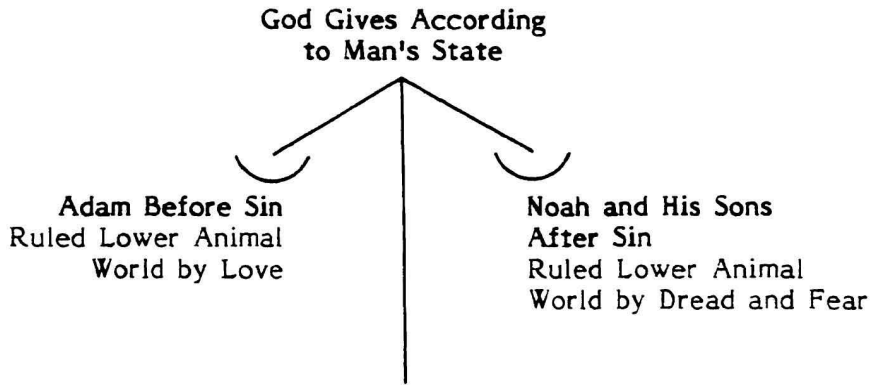
God's Word also commanded all the animals to stand in fear, dread, and awe of Noah and his sons in order to protect their lives, thereby keeping them alive on the earth. God put His fear upon the animals. God's fear was a mental process which caused pictures to form in the minds of the animals of the greatness and power of Noah and his sons, even when they did not see Noah and his sons. God caused the animals to carry these pictures of fear and dread of Noah and his sons all the time. Consequently, it was God's fear upon the animals that made them keep out of the way of Noah and his sons. God's fear and dread upon these living creatures made them timidly hide and keep out of the way of man. God broke the bond and the attachment that had existed between man and the animals, which He had given to Adam, male and female. Thus Noah and his sons were no longer the guiding masters over the animal world. However, God did give the living creatures into the hands of Noah and his sons for "meat."

With the altered, changed conditions on earth, God gave mankind a fresh, new kind of food called "meat." Before the flood, the conditions of earth were conducive to the producing of rich, luscious vegetation. Before the flood, God had covered the earth with virgin dust and soil, which produced fruits, vegetation, and herbs with such life-giving properties that it caused the people to live almost a thousand years (Genesis 5:27).

However, man defiled God's virgin dust and soil, forcing Him to take it away by His judgmental flood. Therefore, after the flood, and after God's taking away of His virgin dust and soil, the earth was then stripped of a great portion of its life-giving properties. Consequently the fruits, vegetation, and herbs also suffered a stripping of their life-giving properties. Hence they are unable to minister to the life of man in the same way as they had done before the flood. Therefore, because of this change in the earth's dust and soil, God gave Noah and his sons the command to eat meat. God granted Noah and his sons power over the inferior creatures, to take them for meat for food. Thus God granted to Noah and to his sons a legal title to the inferior creatures to take them for meat, according to their hunger.



God gave Noah and his sons dominion over the lower animal world, and He gave them a legal title to the lower animal world for their use and benefit as meat or food. God gave Adam, in his state of innocence and purity, power to rule over the inferior creatures by love. However, God gave Noah and his sons, in their fallen state, power to rule by dread and fear.

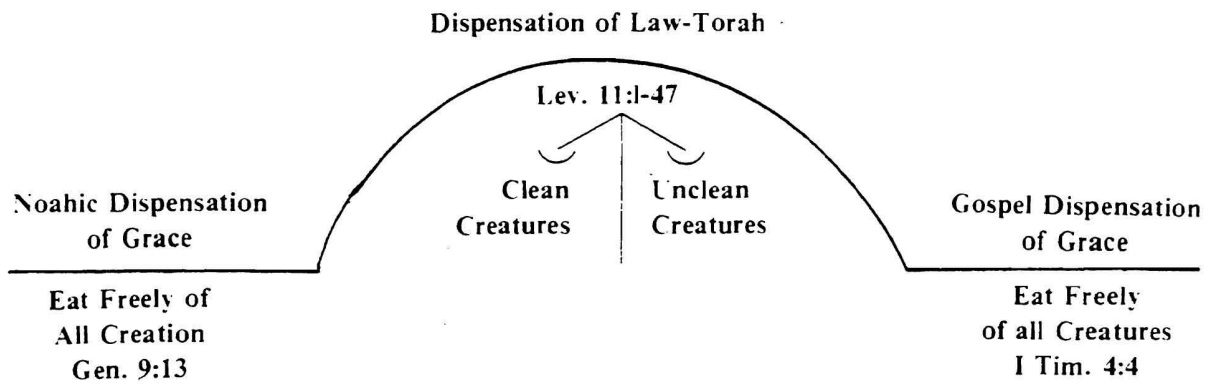


How happy is the soul that is filled with apple-knop understanding, and how day, on God's new earth, man will again rule by love over God's lower animal world and never again rule over them by dread and fear!

God's lower creatures have been very serviceable to man as beasts of burdens, submitting to the bridle and the yoke. They have been very useful to man for clothing, and they have been very beneficial in giving their very lives for man's food.

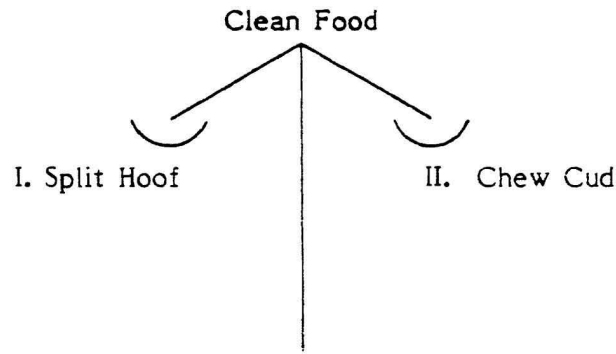
Hitherto, man had been confined to only the food that sprang forth from the earth. But, after the flood, God granted man a diet of flesh as freely and safely as He had granted him a diet of fruits, vegetables, and green herbs.

After the flood had washed away the original topsoil of the earth, the earth was no longer capable of producing fruits, vegetables, and herbs to completely sustain man as it formerly had. Thus, in the days of Noah and in the gospel dispensation, God suffered man to freely and safely eat of all the lower creatures. However, in the dispensation of the ceremonial law, God gave strict dietary laws, forbidding the eating of many classes of meat. God's restrictive dietary laws in the natural were pictures and types of God's restrictive dietary laws of our spiritual diet.



God granted Noah and his sons the privilege of eating freely of all flesh, but He limited the children of Israel to eating only the clean animals. The Israelies were forbidden to eat the animals that were unclean. God made a general law concerning all clean animals, so that they could be readily discerned by Israel as acceptable food before Him. God decreed that all animals which had a split hoof and which chewed the cud were clean, therefore acceptable and pleasing unto Him. The clean animals in the Old Testament dispensation picture to us the kind of spiritual diet that God has commanded us to feed on.

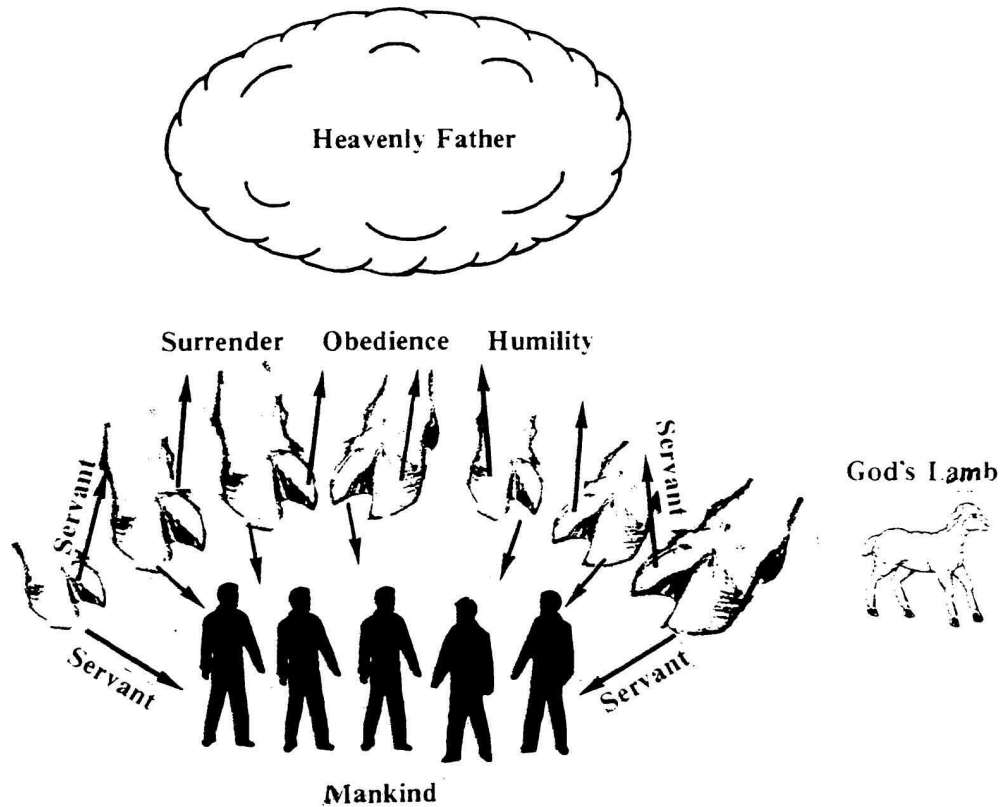
And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat (Deuteronomy 14:6).



**I. Split Hoof**

The split hoof of an animal was God’s first requirement for it in order for it to be classified as a clean animal. The dividing of the hoof meant that every animal that formed a hoof that was completely divided into **two hooves** would meet God’s first requirement of being clean. The hoof that was completely separated into two hooves, making a double track with each step, signified the dual, separated, surrendered walk of a believer as a servant, both unto God and unto man.

The split hoof, the divided hooves of the clean animal pictured God’s Lamb, the LORD Jesus Christ and His dual surrender, obedience, and humility to be a perfect servant, both to God and to mankind.



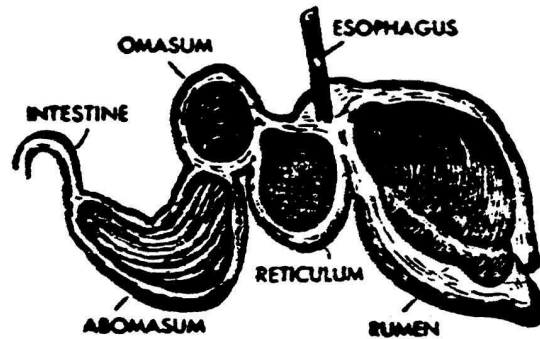
The LORD Jesus Christ, God’s Lamb, spends His life willingly, obediently, and humbly serving His heavenly Father with every step He takes. Likewise, with every step He takes, He willingly, obediently, and humbly serves, helps, and aids mankind.

As we feed on the surrender, obedience, and humility of Jesus Christ, God’s clean, holy food, we will grow the same split hooves, as it were, of Christ Jesus. We will be loyal, faithful servants to God, and to mankind. Hence, through the feeding on the things of Christ Jesus, we will become separated and consecrated to God as His servants,

to serve Him, and to serve mankind.

## II. Chew the Cud

The chewing of the cud was God's second requirement in order for an animal to be classified as a clean animal. A cud is food which is chewed and deposited by ruminating animals in their first stomach, thence to be drawn and chewed over again at leisure. The cud-chewing animals have a stomach of four divisions, picturing the four points of the cross, or the stature of Jesus Christ. The four chambers of the ruminant animal's stomach are the rumen, reticulum, omasum, and abomasum. Notice the picture below.



**STOMACH OF A RUMINANT**

The grass that a ruminant eats is swallowed unchewed, and passes into the rumen or reticulum, from which it is regurgitated, chewed, and mixed with saliva, again swallowed, and then passed through the reticulum and omasum into the abomasum where it is acted on by the gastric juices. Then the grass becomes a part of the animal's stature. The chewing of the cud pictures the LORD Jesus Christ, God's Lamb, chewing and feeding on the full stature of His Father's Word and His Father's Master Plan.

The chewing of a cud pictures the turning over of something, pondering on something in the heart. The LORD Jesus Christ thought deeply and continuously on His Father's Master Plan. He meditated on His Father's words, and He gave deliberate consideration to His Father's Purposive Will. Thus Jesus, God's Lamb, not only had the spiritually divided hooves, but He also had the spiritual cud of His Father's Word. When we allow Jesus Christ to create a four-chambered spiritual stomach in us, we cannot be satisfied without the fullness of God's Word in all four points of the cross. The heights of all delight, and the depths of all satisfaction is to have a spiritual stomach of four parts that can be fed by meditation on the full stature of Christ.

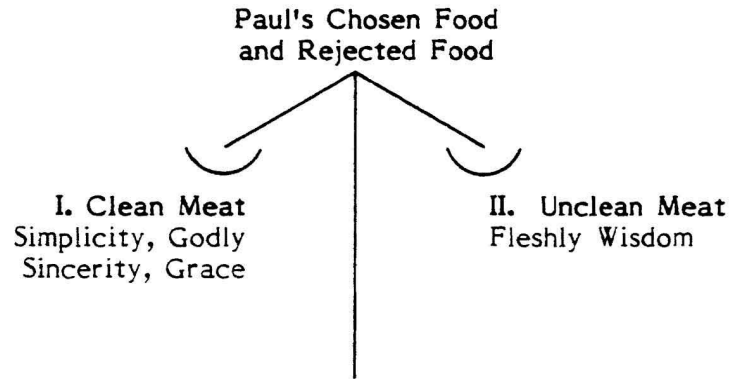
Thus the chewing of the cud signifies the meditation of the heart on God's Word. Both of these qualifications, the split hoof and the chewing, had to go together. Neither of these qualifications, standing alone, is acceptable to God. They must go together in order for the animal to be considered clean food in the Mosiac dispensation.

The unclean animals picture the unclean, fleshly attitudes, the evil thoughts, and the corrupt feelings of our old heart upon which we feed, which are forbidden by the LORD. Therefore the whole of God's dietary laws, both the permission for the clean food and the prohibition of the unclean food, were symbols of our spiritual food which God has given in His Word to nourish us up in His moral holiness and high calling, and of the carnal, fleshly food which He has forbidden us to feed upon.

Let us look at the meat principle in II Corinthians. The key verse in this book is:

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, **not with fleshly wisdom**, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward (II Corinthians 1:12).

Paul, as an instructive example, shows the Corinthian Church the kind of spiritual meat that he chose to feed upon and the kind of carnal food that he refused and rejected.



The Apostle Paul had the testimony of his own conscience that he fed on the simplicity, godly sincerity, and grace of the LORD Jesus Christ. He fed on Christ's split hooves of simplicity and godly sincerity as a true servant, both to God and to man. His continual cud was that of Christ's grace, gratitude, and fullness of spiritual truth.

The testimony of our own conscience is the greatest voice, the loudest voice, and the most faithful voice among those of all creatures in this whole world. The conscience gives it inner knowledge of truth, its inner voice of truth, speaking either for us, or against us. The testimony of the conscience bears witness either for us or against us concerning both our outward words and works, and our inner motives, thoughts, and feelings. Thus the testimony of our conscience is a tremendous source of either the comfort of our soul or the anguish of our soul.

The first testimony of Paul's conscience was that of his "simplicity diet." Paul fed on the simplicity of Christ's surrender, obedience, and humility. He loved the plainness and the clearness of Christ's truth. He found His LORD's understanding and knowledge free from all subtlety and abstruseness.

The truth of the LORD's understanding is harmless, innocent, and free from a dual disposition which surrenders one minute to be a servant, and the next minute rebels against being a servant. The ultimate calling of the Bride in the New City is to be a servant to God and the Lamb, and to all mankind (Revelation 22:3,4). When we feed our understanding on the simplicity of Christ's Words, Christ's simplicity will manifest itself in the veracity of our speech, the honesty of our actions, the purity of our intentions, the righteousness of Christ in our behaviour, and our impartial judgment of right between men and men. Paul's conscience also testified that he fed on the godly sincerity of Christ's surrender, obedience, and humility. Paul possessed the same split hooves like unto Christ Jesus. He served, in his Christian walk, both God and mankind. We are what we eat, both in the natural and in the spiritual. Therefore, if we feed on godly sincerity in Christ Jesus, we become partakers of His divine nature and spiritual walk. The sincere meat of Christ's Word is free from simulation or disguise. It is genuine in purpose, truthfulness, and earnestness. God's sincere meat of truth in Christ Jesus produces honesty in the mind, motives, and intentions.

Paul's conscience also testified that he fed on God's grace. Paul continually chewed on the grace or gratitude of the LORD Jesus Christ. Christ's grace was Paul's constant cud. The grace of God cleanses the heart from ingratitude, and kindles fire of burning gratitude in the heart. God's grace renews the spirit, imparting "Christ substance" to it, which produces growth in the spiritual stature of the LORD Jesus Christ. Therefore those who feed on the meat of God's "grace" cannot fail to attain to their moral high calling in the LORD Jesus Christ.

Paul told the Corinthian Christians in his first epistle that he could not speak to them as unto spiritual men, but as unto carnal men. He had fed them with milk and not with meat, because they were not able to bear the meat principle of God's Word. Their carnality, their envyings, strivings, and divisions prevented Paul from giving them the meat of God's Word. Feeding on fleshly wisdom prevents one from reaching the heights of one's moral high calling. Feeding on fleshly wisdom of this world robs the heart of Christ's purity and joy in his spiritual education. Yet "fleshly wisdom" is the principle which multitudes of people are adopting for their "self-development." Fleshly wisdom is the wisdom of this world with a nature that produces envy and strife in all hearts in which it abides.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish (James 3:14-16).

If we feed on the envy and strife of fleshly wisdom, we glory not in the truth. Envy and striving are enemies to the meekness and peace of God's true wisdom. We cannot have God's holy wisdom and zeal as a part of our spiritual cud, and feed on bitter envying' and striving of earthly, sensual, devilish wisdom at the same time. Fleshly

wisdom first lures and excites us to strife; afterward, strife deceives us by its vain glorying and its deceitful lying by covering our minds with opaque clouds of gloominess and darkness.

Hence it is impossible for the understanding of a gloomy, darkened mind and heart to distinguish the difference between truth and error. Therefore the understanding feels at liberty to continue feeding on fleshly wisdom instead of feeding on the simplicity, godly sincerity, and grace of Christ's wisdom. Hence this fleshly wisdom, which is earthly, sensual, and devilish, serves its own purpose which is to prevent the soul from feeding on the meat of Christ's wisdom. Lustful desires in the carnal heart always feed on its own unclean meat of bitter envying and strife.

No one can stride forward in his spiritual education and moral development while feeding on the unclean meat of fleshly wisdom. Fleshly wisdom leads one to follow the insincerities of his own soft speeches, the windings of his own secret way, and the hypocrisies of his own fair appearance.

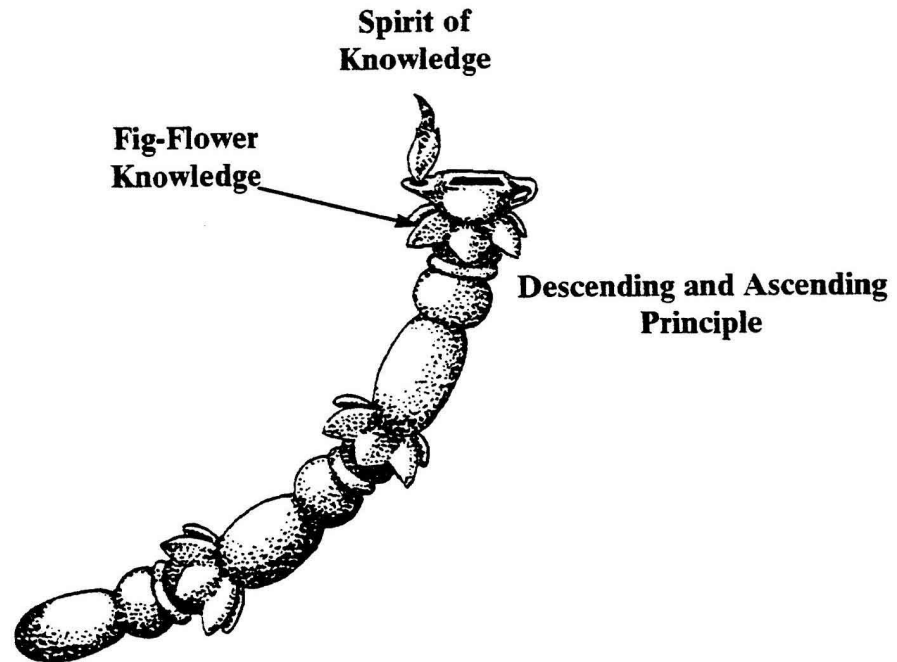
As long as we remain under the command of our carnal and corrupt affections for the meat of our fleshly wisdom, we are hindered from feeding on the meat of Christ's wisdom. It is a wonderful privilege to go to the cross, and to allow Jesus Christ to crucify our affections and lusts for fleshly wisdom. This is how we grow and increase in our spiritual capacities to where Jesus can add His clean, spiritual meat to our spiritual diet. It is a reproach to Christ for His people to remain so long with their Bible and yet make so little advancement in their spiritual education and moral development.

We must allow the LORD Jesus Christ to crucify the strivings, envyings, and divisions of fleshly wisdom in order to be able to feed on the meat of the split hooves of Christ's surrender, obedience, and humility, and to chew on His cud of His simplicity, godly sincerity, and grace.

The clean, holy meat of Christ Jesus strengthens our understanding so we can perceive how to do God's Purposive Will, thereby lifting the Lamp of the Light of the LORD's Knowledge.

The apple-knop of understanding of God's clean meat and God's unclean meat empowers us to accept what is pleasing to the LORD and to reject what is displeasing. Thus we have the power to support the LORD's Lamp of the Light of Knowledge.

GALATIANS  
A BOOK OF KNOWLEDGE  
PRINCIPLE FORTY-EIGHT  
DESCENDING AND ASCENDING PRINCIPLE



The forty-eighth spiritual principle represented by the third fig-flower on the first branch on the left-hand side of the Candlestick which supports the Lamp of the Light of the Knowledge of the LORD, is found in the Book of Galatians.

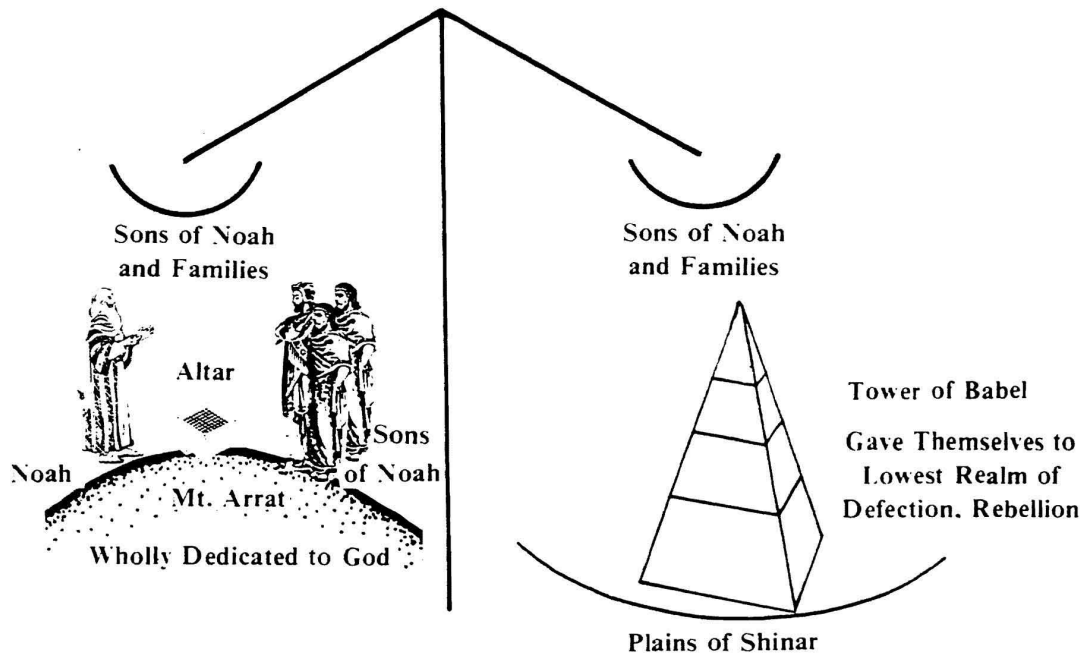
All of the sixty-six principles portrayed by the sixty-six bowls, knops, and flowers on the Candlestick are also found in the Book of Genesis, because Genesis is the Book of beginnings. Therefore the forty-eighth descending and ascending principle on the LORD's Candlestick of truth is also the forty-eighth principle in Genesis.

After the flood, the nations were divided in the earth according to the sons of Noah. However, the sons of Noah and their descendants refused to spread themselves abroad in the earth, to multiply, to replenish it according to God's Purposive Will. They congregated in the plains of Shinar, defecting from God, therefore descending into the depths of sin. They also ascended toward heaven by the proud works of their own hands in building the tower of Babel.

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. 50 the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth (Genesis 11:1-9).

The sons of Noah and their families had descended down to the plains of Shinar from the high, spiritual place of the whole-burnt offering on Mt. Ararat, where they had given themselves and their existence completely to God.

They had dedicated themselves wholly to God on Mt. Ararat, so that they could keep the fire of godliness burning brightly on the earth. But, in the plains of Shinar, they gave themselves to the lowest realm of defection and rebellion against God.



The sons of Noah and their families abandoned their dedication that they had made to God on Mt. Ararat. They defected from their loyalty to God and to their duty of obedience to Him in the plains of Shinar. They rebelled against God and organized armed, open resistance to His authority, power, and government. They defiantly opposed any form of God's spiritual control over them. Therefore they revolted against God, casting off all allegiance to Him, and refused to submit to His established, sovereign authority. Their bold impudence to the LORD, Who had saved them from the flood, was shameless!

Thus, after descending into the lowest realm of defection and rebellion against God, they began their arrogant works of pride by building the tower of Babel that ascended toward heaven.

The sons of men were loath to disperse themselves to distant places to multiply and replenish the earth, as God had commanded them through Noah. Therefore, thinking themselves wiser than either God or Noah, they endeavoured to keep themselves together in one place. Hence all mankind was of one common language and one common purpose. They were harmoniously in unity, not for good, but for evil, rebelling against God's will and doing their own will.

Noah, his sons, and their families, had returned to the east in Lebanon, where Adam had been created and where the garden of Eden had been planted. However, since they could not find the garden of Eden, they journeyed from the east to the plains of Shinar. There, in Shinar, they migrated away completely from the LORD God, refusing to accept Him any longer as their divine, Sovereign Ruler. They shrugged off their responsibility to God's divine sovereignty, They formed a sinister plot to establish their own independence from God in the land of Shinar. There they dwelt and inhabited the land.

**THE CORRUPT DESCENSION OF THE  
SONS OF MEN IN THEIR INTENTS.  
PLOTS AND PLANS**

**Refused to disperse  
themselves abroad on  
the earth**

**Contrived to stay  
in one place**

**Migrated away from  
LORD as their Ruler**

**Shirked their  
responsibilities to God**

**Established their  
sinister plot of  
independence in Shinar**

**Dwelt in Shinar**

After the sons of men had descended to the lowest realm of defection from God and rebellion against God, reaching the bottom of their corrupt descent in Shinar, they began their corrupt ascent toward heaven by building their tower of Babel. First, they counseled together as individuals how they would make bricks--not sun-dried brick, but manufactured bricks by firing them in their kilns. Thus their bricks would be like stones with great strength and ability to stand the weight of the mighty tower, and to withstand the elements of the weather. Then they took slime and made themselves mortar to hold their stone-bricks together.

Under the corrupt governance of Nimrod, they built a city and they built a tower, with a top reaching into the heavens. Nimrod had mighty dominion over the sons of men, and he was the established king of Shinar.

And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, **Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel**, and Erech, and Accad, and Calneh, in the land of Shinar (Genesis 10:8-10).

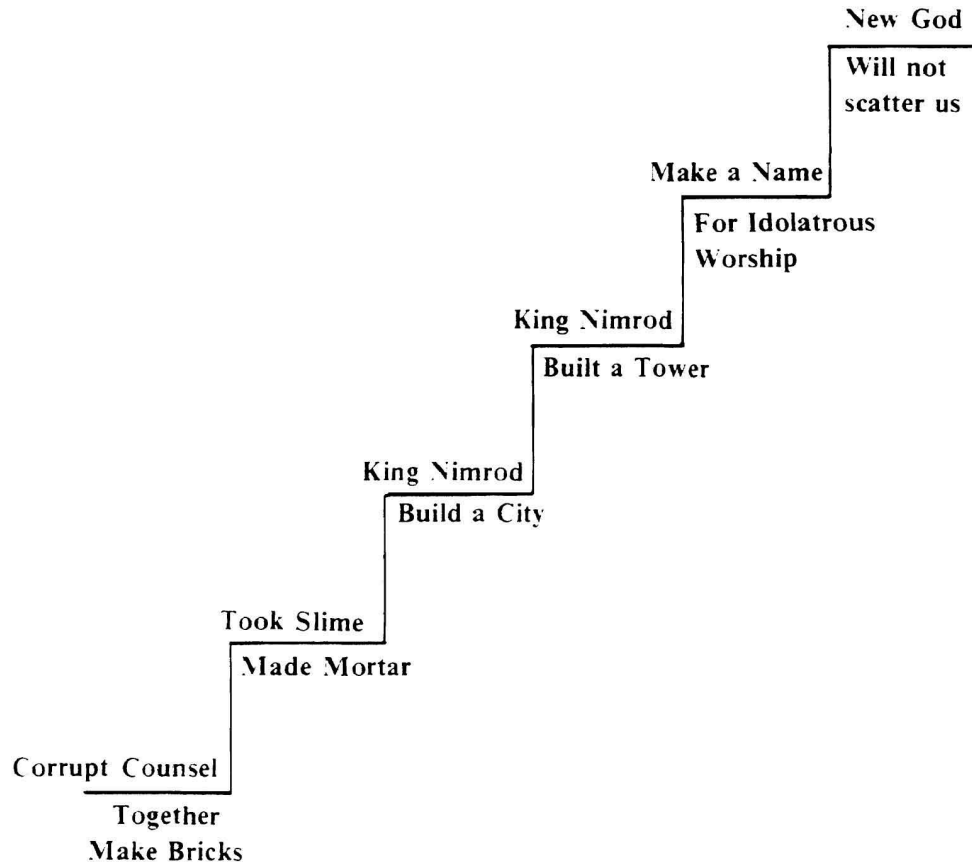
Nimrod caused the whole world to rebel against God, and to move away from the LORD's Divine Rulership and to migrate toward him as king. Therefore Nimrod devised the plan of their harmonious union in Shinar, which was diametrically opposite to God's Master Plan of dispersion. Nimrod became mighty in defiling the LORD God's Name among the sons of men by establishing idolatry. So Nimrod, in his mighty rule over the sons of men, coerced them into idolatrous worship in order to prevent the sons of men from returning to the LORD. Thus Nimrod achieved his goal of complete rebellion in the sons of men against God by establishing idolatry in Shinar. He stirred up his whole kingdom in Shinar to rebel against God's Divine Sovereignty. Nimrod was the first king that set himself up as monarch over others, subjugating them to himself. He was a mighty hunter of souls, inciting them to rebel against the Divine authority of their Creator, Master, and Owner.

Nimrod led his subjects to build their great, unified city in which they could dwell together in safety and not be dispersed abroad upon the face of the earth. He also led them in the building of their idolatrous tower. These idolatrous ones wanted to make a name for themselves, that is, they desired to create another god with another name,

to take the place of the true Name of the LORD God. They were angry with the LORD God for sending the flood, and they distrusted His promise that He would not send another flood. They also wanted to find the place of the garden so that they could partake of its fruits. This they thought they could do without God's help, by building their tall tower that reached to heaven, from which they could have an extensive view of the surrounding lands.

Then their false prophets prophesied by their new god and its name, that they would not be scattered abroad on the face of the earth.

The ascending stairway of these idolatrous ones provided false security and safety for their hearts and minds for a season. They delighted over their newly-created stone-bricks, their newly-created slime-mortar, their newly-appointed king, their newly-built Babel city, their newly-built Babel-tower, their newly-created idol-name, and their newly-fashioned god which they trusted to preserve them from being scattered abroad on the face of the earth.



God allows man's arrogant, impudent pride to build his ascending stairways, cities, and towers, and then He allows him to reap His ascending judgments and punishments.

There are three classes of proud rebellion found at Nimrod's ascending tower in Babel. Their rebellious minds were determined to ascend up and to dwell in their tower until they could spot the garden of Eden.

Their rebellious hearts led them to ascend into their tower and to serve their newly-created idol in it with its new name. They also ascended up into their tower with their rebellious wills to wage war with the true God of heaven. History says that the height of the tower of Babel was so great and high that it took one whole year for one to reach the top. History also says that this idolatrous generation of the dispersion was so deluded by the powers of darkness that they were misled into believing that they had slain all of the inhabitants in the heavens. Their idolatrous witchcraft was so powerful that it is said that, when they constantly shot their arrows toward the heavens, they returned back to them covered with blood. Therefore, in their diseased perception of reality, they were led to think that they had slain all who dwelled in the heavens. Thus their foolish minds, and their idolatrous mouths led them into confusion and destruction.

A fool's lips and his ungoverned, idolatrous tongue provoke God to punish him with the strokes that he deserves.

A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul (Proverbs 18:6,7).

God checked and restrained the evil imaginations and wicked works of the Babel builders by His descending and ascending strokes of punishment.

The mouth of the foolish brings hammering blows from the offended person. In this case God is the offended person at the tower of Babel. Nimrod and his kingdom, at Babel in Shinar, had sinned against God by their corrupt descending and ascending, therefore they reaped God's holy descending and ascending principle of judgment.

Christ, the LORD, in His great condescension, came down to see the city and the tower which these sinners had made. Christ, the LORD, came down to acquire empirical knowledge concerning these sinners, so that He could carry it back to His Father. Since the LORD is incontestably just and fair in all of His works of judgment against sinners, He came down personally to look into their works before giving His judgment. What unparalleled insanity of these sinful, finite, frail creatures to imagine that they could defy the omniscient, omnipresent, and omnipotent LORD!

The LORD did not descend for the purpose of immediately closing up Nimrod's brick factory in Babel. The LORD descended for the purpose of allowing these sinners to manifest their sinful, sinister thoughts and intents of their hearts in His personal presence before He judged them. Christ, the LORD, saw their carnal unity, and the unity of their language, and that nothing would be restrained from them which they had imagined to do unless He restrained them. Their evil purpose and their wicked intent was to swallow up God's holy remnant of believers. History says that Abraham was alive at the time of this gross rebellion against God. Christ, the LORD, saw the danger of God's people and their moral future. He personally saw how these wicked sinners had united themselves in a vain endeavour to bring the whole moral future of mankind to ruin. They erroneously thought that they could dispense with God, His law of Moral Development, and His Purposive Will in the earth. But, it is a most pernicious error for deceived man to think that he can negate God's moral law, and that he can escape being weighed in God's divine scales of morality.

It is very obvious from the context of the Scriptures that Christ, the LORD, ascended back up to the Father with His mediatorial judgment in the matter, suggesting to the Father, "... let us go down and there confound their language, that they may not understand one another's speech." If the Father and the Son had already descended, they would not have needed to "go down." Christ, the LORD, in His manifold mercy and great grace does not say, "Let us go down, let us descend with the fire of lightning and with the noise of thunder and destroy these wicked sinners." He did not say, "Let us send our fiery lightning to strike and burn their works to the ground, or let us send an earthquake and open the earth so that they can all descend quickly to the pit." No, Christ, the LORD, simply besought His Father to come with Him to help Him confound their language and to confuse their understanding, so that they would be forced to disperse themselves abroad, fulfilling His Purposive Will for them, and also forcing them to leave their king, the idolatrous Nimrod, and their idolatrous Babel.

Thus God, the Son, and God, the Father, saved future mankind through their descending and ascending principle. The Son of God did not condemn the accused generation of the dispersion until He had personally descended and investigated their sinful case in depth. He descended from His sacred throne to Nimrod's profane throne in order to empirically survey his steps of idolatry. These sinners had sinned against the unity and the divinity of the LORD's Name by creating another god, another lord. Therefore the Son and the Father punished them by disrupting their carnal unity and the unity of their language. The LORD confused their understanding, and their foolish goals, by scattering them abroad upon the face of the earth, forcing them to do His Purposive Will. Hence Christ saved and protected His godly remnant for the moral salvation of future mankind by His descending and ascending principle.

### **The Descending and Ascending Principle in Galatians, the Book of Knowledge**

The Apostle Paul, by Christ's manifold mercy and great grace, practiced the descending and ascending principle in Galatians concerning the fickle Galatians in order to deliver them from their idolatrous entanglements with error. The Galatians were descendants of the barbarous Gauls. The infirmity of the Gauls consisted in their fickleness in their choices, and their fondness of change. Therefore they could not be trusted in their loyalties. The Galatians were very intelligent and openly frank in their expressions. But they were known for always acting rashly and suddenly, and impetuously. They had an excessive lust for new things, therefore they were easily impressed by new things. The Galatians were plagued with excessive vanity, therefore fond of an outward show. They were constantly quarreling.

In the beginning of Paul's ministry of the gospel, they received him with all affection and all allegiance. But, when the idolatrous legalizers, the Judaizing teachers from Jerusalem, came to Galatia, the Galatians listened eagerly to their new doctrines, receiving readily their pernicious new doctrines which were contrary to Christ's gospel. The idolatrous legalizers seduced the Galatians to undergo circumcision as part of their foundation for salvation. Because the Gentile Christian Galatians had been accustomed to heathen, idolatrous, mystic worship, they were easily led into believing that it was necessary to submit to elaborate ceremonial demonstrations as a necessary part of their salvation.

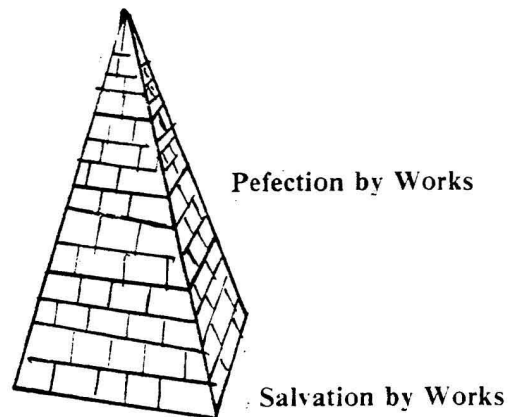
These Judaizing teachers, in their vain efforts to build spiritual, idolatrous towers of Babel, which would glorify the works of the flesh for salvation instead of salvation by faith in Christ's gift of grace, published the great rumour that Paul himself observed the law as a means of his own salvation. They hoped to establish the validity of their false doctrine by trying to make their doctrine appear the same as the Apostle Paul's doctrine of the gospel of Christ. They said that Paul taught Gentile Christians to renounce the law only because he desired to keep his Gentile converts in a lower state of subservience.

Therefore, according to the legalizers, Paul was excluding and robbing the Galatian Christians of their high, holy privilege of circumcision, and he was only building a kingdom for himself, and he was not a divinely commissioned apostle of Jesus Christ. They further declared that Paul's teachings were contrary to the teachings of Peter and James, the pillars of the true church in Jerusalem. Hence Paul's teachings should be rejected, according to these idolatrous legalizers.

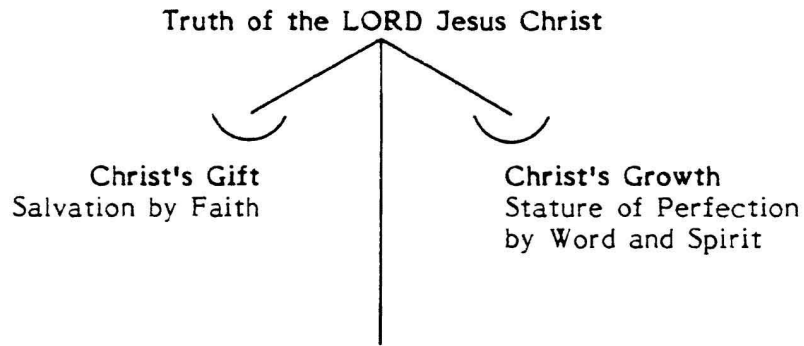
Consequently Paul, like the LORD, was compelled to practice the descending and ascending principle in order to save the future of Christianity. Paul had to descend and to ascend among the Galatians, spreading the pure truth of Christ's gospel, in order to save Christianity and spread abroad the truth so that it could multiply in all the earth.

The legalizers from Jerusalem descended upon the Galatian Christians in Galatia. There they ascended up by building their doctrinal tower of confusion from which they declared war against the pure gospel of the LORD Jesus Christ. Christ's gospel says that salvation is by Christ's grace through faith. But the legalizers said that salvation was by works. Therefore they shot their arrows of error and falsehood at Christ's gospel, hoping to kill it and to destroy it. Consequently Paul descended, like the LORD, to investigate the errors and falsehoods among the Galatians. The first error of the legalizers was to the effect that salvation is by works, or by faith and obedience to the law. They said that it is the works of the law that justify the sinner. Their second error was like unto the first, saying that perfection is attained by works, or by the keeping of the law.

**Legalizers  
Spiritual  
Tower of Babel**



Their erroneous doctrines of salvation by works and perfection by works were direct, murderous arrows that were sent by fallen Lucifer to attack the truth. The truth, in Christ Jesus, is that salvation is a gift of Christ's grace through the faith of the penitent sinner. Moreover, the truth also is that the perfection of man's spiritual education and moral development is through growth in the stature of the LORD Jesus Christ.



Paul experienced great surprise and sorrow to see his spiritual children so soon removed from Christ and His grace.

I marvel that ye are so **soon removed from him that called you into the grace of Christ unto another gospel**: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed**. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, **let him be accursed** (Galatians 1:6-9).

Paul descended and investigated the doctrine of the “legalizers” and found it to be a strange gospel, justification and salvation by works, of the sinner, not by Christ’s gift through faith of the penitent sinner. Paul descended to examine the error of the Galatians and to write to them in order to impress upon them their guilt in forsaking the true gospel of Christ, which is salvation by Christ’s grace through faith of the penitent sinner, and perfection by growth in the stature of the LORD Jesus Christ. Therefore, because of the lies and falsehoods of the legalizers against Christ’s gospel, Paul ascended by the Spirit of God to pronounce a curse against them for creating another gospel, a tower of Babel, against the LORD’s truth.

Paul, in his great love for his spiritual children, continued reasoning with them, making a strong effort to rescue them from error with the truth.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (Galatians 3:1-3).

Paul continues his examination of the Galatian believers in a noble, spiritual effort to deliver them from their tower of deceitful error. He inquires who had bewitched them that, after they had received Christ’s justification and salvation by faith, that they should turn from Christ Jesus, seeking salvation and justification by the works of the law. They had also received the baptism of God’s Holy Ghost as a gift, by faith, whose ministry was to lead and guide them into all truth. Thus they could grow unto the measure of the stature of the fulness of Christ. Yet, they had turned from the Holy Ghost and His leading and guiding into all truth for growth in moral perfection in the stature of Jesus Christ, and depended on their own self-righteous works and faulty obedience to the law in a vain endeavour to attain moral perfection.

Paul first reproves the fickle Galatians for their errors and falsehood, then he endeavours to show them the way of truth and to convince them of the right way. How could they be so bewitched and so seduced as to believe that, after they had begun their spiritual education in the Spirit, they could now expect to reach spiritual perfection through the works of their flesh? They had begun their whole spiritual experience by faith through the cross of Christ, and His Crucified Way. Now the foolish, fickle Galatians have changed Christ’s cross and His Crucified Way for another gospel and another way. Paul works with continual, strong endeavours by God’s Spirit to convince the foolish Galatians of their apostasy and backsliding from the LORD Jesus Christ. He pushes them to acknowledge and to confess the truth as to whether they received Christ’s gifts and graces by the hearing of faith, or by the works of the law.

Paul beseeches the foolish, fickle Galatians to remember their pitiful state before they came to Christ, and their happy state after they had come to Christ, in order to help themselves sort out the truth from the error that they had received into their hearts and minds.

Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? (Galatians 4:8-16).

Paul constantly descends and ascends in his ministry to the Galatians trying to restore them to the truth of God's Master Plan which was Christ's gospel. He reminds them that before coming to Christ, they were slaves to idolatry, superstition, and ignorant of the true God. He reminds them of the happy change and their joyful gratitude when they first came to Christ. They had wilfully and willingly turned from their outward idols in the beginning. But now they have permitted themselves to be brought into the bondage of spiritual idolatry within. They had bowed down their souls to the beggarly elements and had observed days, months, times, and years which could neither cleanse their souls, nor give solid satisfaction to their hearts and minds.

Paul reminds them that they have not injured him personally, but they have wounded the truth and the purity of the gospel. Therefore Paul's reproofs and rebukes had not proceeded from a private, pet peeve of his, but from the Spirit of Truth and from his sincere desire to defend the gospel of Christ. Paul brings to their remembrance their great love, reception, and appreciation of His message and of Himself as the messenger. Now, how could he, who had been their favorite minister and friend be their great destroyer? The Galatians treated Paul like an enemy simply because he had told them the truth about their foolish, fickle, idolatrous hearts.

Paul again ascends to command them to stand in the truth and the liberty of the gospel.

**Stand fast therefore in the liberty wherewith Christ hath made us free**, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law (Galatians 5:1-3).

Paul had consistently showed the Galatians how the Spirit of the "Judaizing legalizers" was completely contrary to the spirit of Christ's gospel of Christ. Christ's gift of salvation and grace has freed us from the yoke of bondage, the binding, fleshly works to the law, and His salvation has translated us into His kingdom of light, life, and liberty. Therefore it is our duty and responsibility to stand firm in the place of our freedom, the place where we have been planted, even Calvary's cross.

The Apostle Paul ascends, as a judge, to pronounce salvation by Christ's grace, through faith, apart from the law. God had revealed justification by faith to Abraham 430 years before the law. Jesus Christ saves the penitent sinner apart from the law, and He fills with the Holy Ghost apart from the law, who will lead and guide the surrendered believer into all truth so that he can grow unto the measure of the stature of the fulness of Christ Jesus. Then the mature believer, who follows the leading of God's Spirit, can be a doer of the moral righteousness of the law. Those who had revolted against Christ, building their hopes of salvation upon the law instead of upon Him, made Christ of none effect to themselves. Hence they created an impossibility of being justified in Christ's sight, since they made themselves debtors of obedience to the whole law. Therefore, since Christ Jesus is the only One Who is capable of perfect obedience to the law, that negates all the faulty, fleshly efforts of the sinful man who tries to earn salvation by keeping the law.

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature (Galatians 6:12-15).

Paul ascended as a qualified, spiritual doctor, diagnosing the disease of the proud, carnal hearts of the "Judaizing legalizers." They desired to make a vain, proud show in the flesh of their converts by commanding them to be circumcised. They were zealous for the outward forms, rites, and ceremonies of religion, with no respect or regard for inward piety of the heart. They were hypocritical, constraining others to observe and to try and keep what was impossible for either them to keep or others to keep. They were fearful and ashamed of suffering for Christ and His cross's sake. Their real interest in circumcision was not for the law's sake. But, in order to escape suffering themselves for His cross, they were willing to build a "Babel Tower," destroying and killing the truth of the gospel

and man's faith in the gospel. Consequently they would have destroyed the future of Christianity in Galatia if God had not sent His servant Paul to descend and to ascend with the truth of the gospel, preserving them from falsehood and error.

The cross was Paul's chief joy and glory. He owed all his life, peace, and hope to the cross of Christ. Likewise, the more we also experience the power and virtue of Christ's cross, and the more we contemplate His unparalleled sufferings for us, the more we, too, glory in His cross!

Remember, Christ, the LORD, descended to investigate the arrows of error from Nimrod's natural tower of Babel, so that He could ascend and take a firm stand against it. Likewise Paul also descended to examine the errors of the "Judaizing legalizers" who had built a spiritual Babylon in the minds of many in Galatia, and he ascended to take a firm, strong stand against it. Hence, we must also acquire truth in order to descend and examine the error that comes against His truth, and in order to ascend, and take an adamant stand for truth and against error.

How beautiful to have Christ's fig-flower of knowledge of how to descend and how to ascend for the defence of the truth. Thus we are able to support and to lift up the Lamp of the Light of the Knowledge of the LORD's holy Name.