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*Immovable Foundation Church*

# Return to the Ancient Path of Goodness

*Thus says the LORD: "Stand in the ways and see, And ask for the ancient paths, where the good way is, And walk in it; Then you will find rest for your souls. (Jeremiah 6:16).*

**Series of sermons of Pastor Arkady Khemchan  
2.13.2015 - 05.10.2015  
Portland, OR - USA**



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## Introduction: Part 1

Before we begin to examine the twelve base teachings that depict the core of the true Christian faith teaching that Apostle Peter simply calls – a “commandment,”

*That you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles (2 Peter 3:2).*

I would like to stress that we will examine this commandment only in that format and those boundaries that God and the measure of our faith allows us. Just as David in his songs of prayer says that the commandment of the Lord is exalted over the complexity of all perfections and therefore, has no measure or sum.

*I have seen a limit to all perfection, but your commandment is exceedingly broad. (Psalm 119:96).*

Apostle John calls the twelve base teachings – “the teaching of Jesus Christ, who came in the flesh.” Apostle Paul calls the Christian faith teaching – “the great mystery of godliness,” or, “the elementary doctrine of Christ”. Jesus himself called His teaching – “narrow Gate and narrow Path”. The prophet Jeremiah, through the inspiration of the Holy Spirit, called this teaching – “ancient path of goodness”.

*Thus says the LORD: "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, 'We will not walk in it.' I set watchmen over you, saying, 'Pay attention to the sound of the trumpet!' But they said, 'We will not pay attention.' Therefore hear, O nations, and know, O congregation, what will happen to them.*

*Hear, O earth; behold, I am bringing disaster upon this people, the fruit of their devices, because they have not paid attention to my words; and as for my law, they have rejected it. (Jeremiah 6:16-19).*

**1.** According to this prophetic address by God to His people, the ancient path of goodness that God calls His people upon – is supposed to bring them to rest, or to the Sabbath, where God abides.

*Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, **and find rest (Sabbath) for your souls.** But they said, 'We will not walk in it.'*

**2.** It becomes clear that the law of Moses could not be the ancient path of goodness because at its core it was in the shadows of its legislation although it was an image of paths of goodness. In the literal sense, it was not called to and could not bring people to rest or to the Sabbath in which God abided.

*For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from his. Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. (Hebrews 4:8-11).*

**3.** Guides to the ancient paths of goodness were called to be those watchmen who were placed by God at the sound of the trumpet given to them by God, which implied – anointing of the Holy Spirit on the authority to grasp the ancient path of goodness, in His legislation.

*I set watchmen over you, saying, 'Pay attention to the sound of the trumpet!' But they said, 'We will not pay attention.'*

However, the Commanding watchmen and the Fulfiller of the ancient path of goodness expressed in the Sabbath was the Son of God, in dignity, the Son of Man, and His teaching - was the ancient path of goodness.

*You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me (John 5:39).*

In his time, the first watchmen of the ancient path of goodness – became Adam. Then, this baton was accepted by his son Seth, and after that, by Enos, during which time the people received the right to call on God. From Enos the baton of watchmen of the path of goodness was passed on to Kenan, and from Kenan, to Mahalalel, and next, to Jared. And finally, the seventh watchman of the ancient paths of goodness was Enoch, of whom is written:

*Enoch walked with God, and he was not, for God took him. (Genesis 5:24).*

After the rapture of Enoch, the watchman of the ancient paths of goodness was Methuselah, and then the baton was passed on to Lamech. After the death of Lamech, Noah became the watchman of the ancient paths of goodness. After the death of Noah, the baton of watchman of the ancient paths of goodness was passed on to Shem. The twelfth watchman of this crowned group was Abraham who, through a unique faith, was called a friend of God and “the father of many nations,” or, “the father of all believers,” until the end of time.

Because of this, the ancient path of goodness is called the path of Abraham’s faith while the Commander and Fulfiller of Abraham’s faith – is the Son of Man, Jesus Christ, dignified as the Son of Man.

*“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.” (Hebrews 12:1-20).*

**Cloud of witnesses** – are the watchmen of the ancient paths of goodness, who answer the conditions of God’s orders and who are the dignified partakers that make up the number “12”.

And so, to be clothed in the dignity of a watchman of God and to become a part of the order that is represented in the number “12”, we are called to follow these watchmen just as they followed Christ and to imitate them just as they imitated Christ.

*Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. (Philippians 3:17).*

To become a watchman of the ancient paths of goodness – it is necessary to possess a prophetic spirit and to be kings and priests to God. And to accept this dignity it is necessary to be free from the curses of the law of Moses, which is the watchman of each person who has not yet lost their soul in the death of Christ.

*Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"— so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. (Galatians 3:13-14).*

The blessing of Abraham, like the ancient path of goodness, is represented in righteousness before God that is independent from the law of Moses because it is given in the faith of the redeeming act of Jesus Christ. And to have faith in the redemption of Jesus Christ, it is important to distinguish His teaching from all kinds of various religious fakes who call themselves “Christians” but lack the core teaching of the ancient path of goodness that is called to make us a part of God’s essence.

And for this purpose, it is important to be taught how to build an altar to God, what kind of sacrifice, and in what order this sacrifice must be brought. And then, it is necessary to be dedicated and sanctified by the Holy Spirit for the right to enter God’s presence.

The ancient path of goodness in the subject of the teaching of redemption, whose watchmen were twelve people, beginning from Adam and ending with Abraham – is identified in the Bible as a certain order that has been anciently present in the light of each day that contains twelve hours.

*In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, "Let there be light," and there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. (Genesis 1:1-5).*

Even though the sun, moon, and stars that were supposed to define and divide the day from the night were not yet created, the order of the first day is defined by the twelve hours.

*Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him." (John 11:9-10).*

Obviously, the words of Jesus were not talking about the ordinary twelve hours in a day, but rather, those hours that will contain the teaching of redemption, fulfilled by Christ, which will be presented as God’s judgment. And depending on our relationship to these hours, this judgement of God through light that contains the teaching of redemption will judge some and justify others so that they could have trust in God and have hope in His arm.

*Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples. My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait. (Isaiah 51:4-5).*

Only the category of people that has humbled themselves before God's order and inclined their ear to hearing the preached word of the Kingdom of Heaven can have trust in God and through this, receive hope in God in their hearts. And so, the order of the day in twelve hours for the category of people who are coastlands – will be salvation. Because the image of a coastland is a symbol of sanctification which shows a separation from other people who inhabit the earth.

Talking about the price of sanctification which is called to separate us from other people who do not understand and oppose the order of twelve hours, Apostle John wrote:

*Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, for whoever greets him takes part in his wicked works. (2 John 1:9-11)*

We must have an accurate scale and measuring stick to determine whether the teaching we accept contains the order that is represented in the twelve hours of the day. And this scale and this measuring stick – is the ancient path of goodness in the teaching of Jesus Christ who came in the flesh.

Recently someone who walked away from the ancient path of goodness wrote my wife a text message saying, "By the Lord's mercy, we have not vanished." Only these kinds of defectors and apparently, unaware people, according to the Biblical measuring stick, have not yet vanished, because the day has not yet come for God to pay them a visit and God is watching them until their day of slaughter.

*The Lord has made everything for its purpose, even the wicked for the day of trouble. (Proverbs 16:4) or:*

*But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. (2 Peter 3:7).*

We must know that if we do not accept the teaching that abides by the order that is signified in the twelve hours of the day – than we accept the teaching of the antichrist who outwardly looks no different than the teaching of Jesus Christ who came in the flesh but inwardly, lacks this marvelous order of the day.

*Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. (1 John 4:1-3).*

The **ancient path of goodness**, in the teaching of Jesus Christ who came in the flesh – is the teaching of the Kingdom of Heaven.

*For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. Whoever thus serves Christ is **acceptable to God** and approved by men. (Romans 14:17-18).*

Based on this definition, to follow the Kingdom of Heaven, in the format of the ancient path of goodness means to be **acceptable to God**.

**Peace and joy in the Holy Spirit** – are derivatives of righteousness in which we are called to be clothed in the Holy Spirit.

And based on this semantic meaning it is noted that the Kingdom of Heaven has ties to the spirit of man and to his character. And so, we must search for the Kingdom of Heaven in righteousness which has no relation to material and corruptible values.

Basically, the teaching of righteousness gained through faith in the format of the Kingdom of Heaven or the ancient path of goodness is contained in the teaching of Jesus Christ who came in the flesh. In one of His proverbs about the Kingdom of Heaven depicted in God's righteousness, Jesus presented conditions on the foundation of which a person can discover the ancient path of goodness to gain righteousness after which he can practice righteousness.

And this condition, according to the words of Christ, is the finding and the entering through the narrow gate and narrow path, leading to eternal life. From this it follows that **the teaching of Jesus Christ** who came in the flesh is located in the nature and functions of the narrow gate and narrow path.

*Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few. (Matthew 7:13-14).*

We must note right away one circumstance, that repentance or turning to God is not entering through the narrow gate. The opportunity to enter through the narrow gate is possible only after repentance and turning to God. Because entering the narrow gate is knowing the truth that is located in the teaching of Jesus Christ who came in the flesh.

*So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free." (John 8:31-32).*

We have noted many times before that in this proverb the many who walk the wide path and the few who walk the narrow path are believers who have received salvation through grace. Each of these categories believes that they are walking on the path that is leading them to eternal life in the Kingdom of Heaven. However, we see in various proverbs that before entering the narrow gate leading to eternal life and resurrection, the path to these gates must be searched for.

And to discover resurrection of life in these narrow gates it is necessary not only to enter these gates but to also become familiar with what the Bible depicts is the narrow

gate and the wide gate, and what characteristics the Bible gives these gates that are opposite of one another.

Basically, the narrow gate is directly associated with the Kingdom of Heaven which is possible to enter through under one condition – if diligence and effort are used to enter.

*The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it. (Luke 16:16).*

**To demonstrate effort** – to strive.

Compete, fight, wrestle.

Use resources and energy.

Dedicate certain time.

Diligently examine the Word.

Prepare our heart for hearing the gospel of the Kingdom.

And so, according to the words of Christ in the proverb about the narrow gate and narrow path, many who call themselves believers will not be able to enter the narrow gate and will lose their salvation not even realizing that they have lost it, because of a few reasons:

1. They will not be able to discover the narrow gate because they do not know what it looks like and what functions and characteristics it is given in the Bible.
2. Because they will accept the wide gate as the narrow and the broad path as the narrow one.
3. Because they will not know what price they must pay in order to discover the narrow gate and therefore will not receive the right to enter by it.
4. Because they will not know the results they must test themselves with to know: which gate have I entered and which path am I following.
5. Because they will not know that to find the narrow gate with physical eyes and intellect is impossible.
6. To achieve this goal – is it necessary to have a pure and open eye of the heart, as well as a circumcised ear of the heart, able to hear.

And so: Who or What did Christ imply in His proverb, about the narrow gate and narrow path? I assume, that the category of the many and the category of the few perfectly understand that the narrow gate and narrow path leading them to eternal life or into the fold of the Heavenly Father, is Christ, who said of Himself:

*I am the way, and the truth, and the life. No one comes to the Father except through me. (John 14:6).* This is – the formula.

So therefore, why did Christ call Himself the narrow Gate and narrow Path? And: What did he mean by this definition? According Christ's ascertainment, not many know of this proverb. And to understand why Jesus called Himself a narrow Gate and narrow Path we will turn to another proverb:



*I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. (John 10:9-10).*

A pasture – is a grassland, paddock, or a meadow with quality grass for sheep. To find this lush pasture means to find the narrow path which implies that the place of gathering of saints where the teaching of Jesus Christ who came in the flesh is taught for the perfection of spiritual growth and life in the spirit.

The phrase “go in and out” is a symbol of entering the narrow gate and going out of the narrow gate onto the narrow path in the subject of a pasture. This image is illustrated well in entering the Ark of salvation and then going out of this Ark . . .

If Noah would not have come out of the Ark of salvation than the Ark of salvation would have been more of a tragic death than the waters of the flood would have been.

And so, the door to the sheep’s yard which represents the Church of Jesus Christ or the congregation of saints - is the Son of God as the Head of the house of God, the narrow gate, and includes the porch of the house of God in the face of God’s delegated representative who is also part of the door. The narrow path or the pasture along this path – is the body of Jesus Christ, in the face of His Church.

The **narrow gate** or the ancient path of goodness in the teaching of Jesus Christ who came in the flesh – is a path, on which the light spreads.

*You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. (Matthew 5:14-16).*

The **wide gate and broad path** – are the gates of death and a path to the gate of the deep darkness of death.

*Have the gates of death been revealed to you, or have you seen the gates of deep darkness? Have you comprehended the expanse of the earth? Declare, if you know all this. "Where is the way to the dwelling of light, and where is the place of darkness, that you may take it to its territory and that you may discern the paths to its home? (Job 38:17-24).*

**To enter the narrow gate** – is to accept Jesus Christ into your heart in the Face of the Holy Spirit and to be placed in Christ Jesus. From this we note that until our flesh and blood are abolished, we will not only be unable to enter the narrow gate, we also will not be able to find it. Because the word “narrow” means – impassible, unnoticed and uncomfortable for the entrance of the flesh and blood.

**Wide gate** – is the false teaching of Christ and false representation of Christ. The broad path that many walk on are separate people and separate congregations that mix human with Godliness.

But to delimit one gate from the other and one path from the other we must have concise criteria that will depict the narrow gate leading to eternal life or resurrection of life and the wide gate leading to eternal suffering or the resurrection of judgment.

If we think about it as humans, then we, being slaves to sin and the lusts of our bodies receive freedom from sin through Jesus and obtain authority over our lusts, it would be logical for Jesus to call Himself the wide gate and broad path. However, contrary to our human logic, He called freedom from sin and lusts – the narrow gate and narrow path. The original phrase “narrow gate” means that:

**First** – It is impossible to walk through the gate in our own clothing, our own righteousness.

**Second** – It is impossible to carry our own burdens through the gate, in the subject of our personal interests which are located in the inheritance of the sinful life of our forefathers.

**And, third** – And above all else, he who walks through the narrow gate, must comply with the nature and properties of the narrow gate.

From this we note that in order to find the ancient path of goodness in the subject of the narrow gate, it is necessary:

1. To have a pure eye of the heart, in the subject of a clean conscience, and a circumcised ear of the heart, in the subject of humility, in order to distinguish the narrow gate and narrow path from the wide gate and broad path.
2. For the right to enter the narrow gate – it is necessary to throw our clothes off ourselves, in the subject of our deadly acts, rather, to strip naked and be clothed in new clothes given by God.
3. For the right to enter the narrow gate – it is necessary to consciously give up our burdens, all inheritance, and everything that does not comply with the nature of the narrow gate.
4. For the right to enter the narrow gate – it is necessary to place the nature of the narrow Gate into your heart, and to allow the Holy Spirit to place you into the atmosphere of that narrow Gate.
5. To be on the narrow path – it is necessary to always be vigilant and to guard God’s commandments.

The first sign that we have entered a wide gate and are walking a broad path is that we will have unfaithful goals.

If our goal is a cloudless and secure life in the flesh and popularity through Evangelism that we do not understand and were not called to fulfill, then we will be exploiting spiritual principles for the achievement of a secure life in the flesh. The tactic of leaders who lead people through the wide gate is an approach to grace with tolerance and broadmindedness, through which they try to combine the interests of their flesh with the interests of the spirit. As an adage says: so the sheep could be whole, and the wolves could be filled. Unfortunately, this is impossible. Because the flesh is a wolf who feeds on and is satisfied not by grass, but by sheep. And for the sheep to be whole and filled, the wolf in the face of our flesh, must be killed.

If our goal is the life of our spirit and the life in our spirit, then we will use the spiritual principles of grace for the security and growth of our life in the spirit. We find these two definitions stated in the epistle of Apostle Paul to the church of God, located in Galatia:

*Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. (Galatians 6:7-8).*

And so, the wide gate leading to destruction implies the gates of hell, personifying the antichrist who acknowledges himself as Christ and acts as an angel of light.

*And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. (Matthew 16:18-19).*

You can only bind the things on earth which at that point have already been bound in heaven and you can loose on earth only that which at that point has already been loosed in heaven.

**The broad path** that leads to destruction – are the correct slogans that each person is willed to understand and the half-truth or the twisted truth depicted in the violent wine of fornication that a wife, sitting on a scarlet beast in the face of a false bride, has made all the nations drink.

*After this I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory. And he called out with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living." Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities. (Revelation 18:1-5).*

And in order to explore the core of the ancient paths of goodness, outlined in the teaching of Jesus Christ who came in the flesh – we will turn to the words of Apostle Paul written in Hebrews:

*For everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will do if God permits. (Hebrews 5:1-14; 6:1-3).*

Based on the meaning of this place in the Bible we note that a person who has received a revelation about the ancient paths of goodness reflected in the teaching of Jesus Christ who came in the flesh, in the subject of the elementary teaching of Christ, first:

1. Was enlightened by the light of truth.
2. Tasted the heavenly gift of God.
3. Became a partaker of the Holy Spirit.
4. Tasted the good word of God.
5. Tasted the power of the future age.

For this person, if he falls away, it is impossible to once again consider the foundation of freedom from evil deeds and faith in God. And consequently, it is impossible to renew his repentance.

And so, the ancient path of goodness, represented in the firstfruit of the teaching of Christ – is the statement of truth that grants a person understanding about what truth is and how to practice truth. And consequently, the elementary teaching of Christ, is a kind of nourishment that is called to help a person leave infancy so that he can see, speak and think, like a man.

*When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. (1 Corinthians 13:11-12).*

Basically, the ancient path of goodness represented in the teaching of Jesus Christ who came in the flesh is an ancient teaching of Judaism, unveiling the mystery of redemption, through which a person who is born by God, becomes a partaker of God's essence. For if the first man Adam after his fall would not have recognized that the covering of the fig leaves could not serve for him as salvation from death and if he would not have accepted the works of God in the leather clothing of salvation that God made for him, he would have never been able to be born from God and would not have been the first watchman of the ancient paths of goodness.

*Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. (1 John 5:1).*

To be clothed in the leather clothing of salvation, Adam had to acknowledge and accept that Jesus – is Christ. The covering of fig leaves that he made could not have been his salvation. His salvation was the Son of God who was persecuted for his sins. And so, the teaching that Apostle Paul called the “elementary doctrine of Christ”, in fact, has its foundation and its origin in the lost and recovered heaven. Because to be redeemed is to be bought from captivity of sin and death, or to be brought back.

Significantly, the word “elementary” in the Greek language contains an astonishing definition that the translator missed while translating this word that is important for us to grasp.

**Elementary** – the beginning, foundation, origin.

Authority, dominance; ruling.

Chief Cornerstone; completion.

And so the phrase “leave the elementary doctrine” to hurry to perfection captures the imagination as it means:

**Leave the elementary doctrine** – to be sprinkled with the beginning teachings.

To be immersed into the weapons of the guiding teaching.

To be brought to amazement by the completion of this teaching.

To be exalted by the dominion of the teaching over evil.  
Through completion – to be partakers of the Holy Spirit.  
Through dominion – know the powers of the future age.  
Accept responsibility in the boundaries of the authoritative teaching.  
Receive resources for the building of ourselves into the image and likeness of God.

Based on this definition, a version of this verse might look a little different, for example: Therefore, sprinkling yourself with the beginning teachings and immersing into the weapons of light located in the authority of the teaching, build yourself into a home of God, because it is impossible to build a foundation twice of repentance from dead works and faith in God: doctrine of baptisms, laying on of hands, resurrection from the dead and eternal judgment.

The Cornerstone teaching of Christ, or the teaching of Jesus Christ who came in the flesh, is a foundation of the power of God which at one end; allows to turn to and cleanse your conscience from dead works and at the other end, this teaching gives the opportunity to turn to faith in God.

*For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. (Hebrews 9:13-14).*

**Dead works** – is virtue fulfilled not by faith that leads to love for God but a virtue by which a person hopes to obtain fame and salvation that is given only as a gift of grace and redemption in Jesus Christ.

Truly good works is a result of already obtained righteousness in which a person practices good deeds, expressing gratitude and love for God Who rescued him from death. And therefore, love for God is not defined by good emotions and intentions that a person feels – but by gratitude expressed in the fulfillment of His commandments which define the ancient path of goodness in the teaching of Jesus Christ who came in the flesh.

*If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing. (1 Corinthians 13:3).*

Returning to the information located in the outlining of the elementary teaching of Jesus Christ we note that it is made of four teachings that come from one another, are in one another, and identify the authenticity of one another. This is:

1. Doctrine of baptisms.
2. Doctrine of laying on of hands.
3. Doctrine of resurrection from the dead.
4. Doctrine of eternal judgement.

In the Bible, the image of the four teachings as the ancient paths of goodness – are presented in four rivers, flowing out of Eden for the irrigation of the garden, that represent the unique relationship of man and God.

*A river flowed out of Eden to water the garden, and there it divided and became four rivers. (Genesis 2:10).*

This place of Scripture truly shows that the origins of the ancient ways of the world even today are in the four rivers, flowing from Eden for the development of correct relations of man with God.

The next image of the four teachings is presented in the four heavenly winds acting in four directions – North, South, East, and West, for the protection of the interests of the category of people who are the carriers and watchmen of the ancient paths of goodness.

*Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. And four great beasts came up out of the sea, different from one another. (Daniel 7:2-3).*

In Scripture, these four teachings acting in the Body of Christ are presented in the measurements: width, length, depth, and height which are called to give the partakers of the Body of Christ the ability to comprehend the love of Christ so that we can be filled with the fullness of God.

*That according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. (Ephesians 3:16-19).*

Basically, the image of the four teachings of the ancient paths of goodness – are presented in the four sides of the Temple, as well as all the products of the Sanctuary containing rectangular or square forms.

Each of the four teachings of the ancient paths of goodness, as we will see further, contains triplicity, which sums up to twelve.

## Introduction: Part 2

*Thus says the Lord: "Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls. (Jeremiah 6:16)*

We established earlier that to return to the ancient path of goodness is to accept the Kingdom of Heaven, which is contained in the reigning principles of the teachings of Jesus, who came in the flesh.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1,2)*

1. The doctrine of baptisms.
2. The doctrine of laying on of hands.
3. The doctrine of the resurrection of the dead.
4. The doctrine of eternal judgment.

Every one of the four doctrines of the ancient path of goodness has a tripartite nature, making up twelve parts in total.

I will limit myself to seven symbols of the twelve foundational teachings, which represent the teaching of Jesus Christ, who came in the flesh.

1. **One symbol** of the teaching of Jesus Christ, who came in the flesh, is the twelve bronze bulls that carry the bronze sea.

As soon as a person entered the outer court of the Temple, he would immediately see the edifice of the bronze sea, bathing in which allowed the priests to enter the tabernacle and live.

*And he made the Sea of cast bronze...It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea was set upon them, and all their back parts pointed inward. It was a handbreadth thick; and its brim was shaped like the brim of a cup, like a lily blossom. (1 Kings 7:23-26)*

Symbolically, the waters of the bronze sea washed away all the desires and ambitions of the flesh, which came out of a person in the form of sweat.

When entering the Tabernacle after bathing, the person was ready to represent only the desires and interests of God.

The bronze sea was cast as one piece in the shape of a flowering lily, which symbolizes the faith of Abraham and his descendants.

*Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. (Luke 12:27)*

The lily owes its glory and success to the good earth and the good seed out of which it grows. It doesn't have to do anything special or borrow anything from anybody to grow.

Everything it needs is already contained in the good seed out of which it grew, and the good earth into which the seed of the Kingdom of Heaven was placed.

For Abraham, the seed of the Kingdom of Heaven was the word of God, which commanded him to leave his land, his people and his house, and to go into the land which God would show him.

*Look to Abraham your father,  
And to Sarah who bore you;  
For I called him alone,  
And blessed him and increased him.” (Isaiah 51:2).*

The earth God showed Abraham was his new heart and renewed spirit, able to accept the good seed and be fertilized by it. In practice this meant obeying the word of God and making a place for the habitation of the Almighty inside oneself.

*Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? For I have no pleasure in the death of one who dies,” says the Lord GOD. “Therefore turn and live!” (Ezekiel 18:31,32)*

Therefore, we must look to Abraham the way he looked to the four corners of the earth, becoming like the image of the twelve bulls.

*And the LORD said to Abram, after Lot had separated from him: “Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; **for all the land which you see I give to you and your descendants forever.** And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. Arise, walk in the land through its length and its width, for I give it to you.” Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD. (Genesis 13:14-18)*

For Abraham, looking to the four corners of the earth meant walking along its length and width.

Considering this commandment, for Abraham to walk along the length and width of the earth symbolically meant that he washed himself in the bronze sea. This proved to God that the purpose of his sanctification in the waters of the bronze sea agreed with His divine order.

The act of washing in the bronze sea, which rested on twelve bulls that looked out to the four corners of the earth, symbolized passage through the narrow gates which lead a person out onto the ancient path of good.

**2. A symbol** of the teaching of Jesus Christ, who came in the flesh, were the twelve baked unleavened cakes on the gold table of Bread Offering.



*“And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake. You shall set them in two rows, six in a row, on the pure gold table before the LORD. (Leviticus 24:5, 6)*

The twelve unleavened loaves on the gold table of Bread Offering are the gospel of the Kingdom, which we accept with our hearts even though for a certain time we are not able to understand it with our minds.

On the one hand, such an attitude to hearing the gospel word of the Kingdom of God is a testament to our timely obedience and complete trust in the perfect will of God.

On the other hand, such an attitude to hearing the word of God exists as the gold table in the heart of man, where God can sate His hunger and thirst.

If a person understands this truth in their heart, and does not resist with their mind, but humbles the mind, then in the eyes of God this person has grown out of infancy and become a perfect man.

**3. A symbol** of the teaching of Jesus Christ, who came in the flesh, was the breastplate of judgment worn by the high priest, with its twelve precious stones, on each of which was engraved one of the names of the twelve tribes of Israel.

*“You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet thread, and fine woven linen, you shall make it. It shall be doubled into a square: a span shall be its length, and a span shall be its width. And you shall put settings of stones in it, four rows of stones: The first row shall be a sardius, a topaz, and an emerald; this shall be the first row; the second row shall be a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes. (Exodus 28:15-21)*

**The breastplate of judgment** is a man’s good conscience, purified of dead works by the twelve foundational doctrines contained in the teaching of Jesus Christ, who came in the flesh.

The twelve names of the sons of Jacob, engraved into the precious stones like signets, symbolize God’s seal or the seal of righteousness, which is engraved into a man’s heart by the Holy Spirit, who works with man when he obeys the teachings represented by the precious stones on the breastplate of judgment worn by the Son of Man, in His role as the High Priest established by God.

*“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. (Jeremiah 31:31-33).*

**1. Based on this prophecy, the breastplate of judgment**, made of twelve precious stones, represented in man's heart a New Covenant between him and God.

**2. The breastplate of judgment** made of twelve precious stones was a continual memorial to God.

*So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the LORD continually. And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually. (Exodus 28:29,30).*

**To be a continual memorial** before God is to be ready to affirm the written judgments of God at any time appointed by God, whether for mercy or punishment.

**3. The breastplate of judgment** made of twelve precious stones was a narrow Gate in the heart of man, through which the Holy Spirit could open the way to the good path for man.

The phrase "you shall make a breastplate of judgment artistically woven" was addressed to Moses and those people God anointed to weave holy robes for the priests. This tells us that the breastplate of judgment, that is a good conscience, can be made only by the watchmen placed by God according to His order, and not by people we voted for or who established themselves.

We must always remember that the Church of Jesus Christ is not an earthly, democratic institution, but a heavenly theocracy in which people called to be watchmen representing the perfect will of God cannot be elected by others who do not understand this perfect will. They can only be established by God with the hands of other watchmen.

*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, (Ephesians 4:11-14).*

**4. A symbol** of the teaching of Jesus Christ, who came in the flesh, is the path of Israel's wandering through the desert, who encamped around the Tabernacle in the same order as the twelve oxen who carried the bronze sea.

*And the LORD spoke to Moses and Aaron, saying: "Everyone of the children of Israel shall camp by his own standard, beside the emblems of his father's house; they shall camp some distance from the tabernacle of meeting. On the east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies...Those who camp next to him shall be the tribe of Issachar...Then comes the tribe of Zebulun...On the south side shall be the standard of the forces with Reuben according to their armies...Those who camp next to him shall be the tribe of Simeon...Then comes the tribe of Gad...On the west side shall be the standard of the forces with Ephraim according to their armies...Next to him comes the tribe of*

*Manasseh...Then comes the tribe of Benjamin...The standard of the forces with Dan shall be on the north side according to their...Those who camp next to him shall be the tribe of Asher...Then comes the tribe of Naphtali.'* (Numbers 2:1-27).

One gets the impression that the four armies of Israel were meant to protect the Tabernacle of God from enemies, but in fact their order of placement signaled that they were all searching for God. If certain churches proclaim that they search for God, but they can't describe the Kingdom of Heaven, and they don't know the order of this Kingdom, reflected in the supreme teaching of Jesus Christ, who came in the flesh, then such people, although they say that they seek God, are in fact searching for an opportunity to exploit the principles of faith for their own success and prosperity in this material life. Because of this they liken themselves to that category of people who look for the narrow Gates somewhere other than the place where they're supposed to be, and with the wrong tools.

*"Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.* (Matthew 6:31-33).

This arrangement of God's people around the Tabernacle allowed Him to find them and reveal Himself to them, and at the same time to fight on their side and defend them from their enemies.

**5. A symbol** of the teaching of Jesus Christ, who came in the flesh, is the throne of King Solomon, whose steps were flanked by twelve lions.

*Moreover the king made a great throne of ivory, and overlaid it with pure gold. The throne had six steps...Twelve lions stood there, one on each side of the six steps; nothing like this had been made for any other kingdom.* (1 Kings. 10:18-20).

In Scriptures the lion as a positive symbol represents a "righteous" or "blameless" man.

*The wicked flee when no one pursues,  
But the righteous are bold as a lion.* (Proverbs 28:1).

**The six steps** are the number of man, which defines the nature of man.

**The twelve lions on the twelve steps** represent the righteousness of man, by which he rules over himself.

It's true that such a throne as this, from which man can rule, judge and govern over himself, does not exist in any other religion in the world. A person who does not know the reigning teachings of Jesus, with its twelve foundations, cannot have a throne with six steps supporting twelve lions, and therefore cannot have true righteousness in his heart, even though he might call himself righteous.

In order to have the throne of Solomon in our hearts, which symbolizes our willing and conscious reliance on the Holy Spirit, we need to lose our souls, that is – depart from Egypt.

*“God brings him out of Egypt;  
He has strength like a wild ox;  
He shall consume the nations, his enemies;  
He shall break their bones  
And pierce them with his arrows.  
He bows down, he lies down as a lion;  
And as a lion, who shall rouse him?  
Blessed is he who blesses you,  
And cursed is he who curses you.” (Numbers 24:8,9).*

It is only when we have such a throne in our hearts, with its twelve lions, that the promise will be fulfilled, which blesses the one who blesses you and curses the one who curses you.

The throne with twelve lions gives God the opportunity to reveal His mysteries to man. These mysteries are revealed to us when we have the ability to receive revelations that will cover us in the fear of the Lord, so that we can speak the truth boldly.

*Surely the Lord GOD does nothing,  
Unless He reveals His secret to His servants the prophets.  
A lion has roared!  
Who will not fear?  
The Lord GOD has spoken!  
Who can but prophesy? (Amos 3:7,8).*

**6. A symbol** of the teaching of Jesus Christ, who came in the flesh, is the crown of twelve stars worn by the woman of the twelfth chapter of Revelations.

*Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. Then being with child, she cried out in labor and in pain to give birth. And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. (Revelation 12:1-5).*

**The garland of twelve stars** is called the “crown of life” in Scriptures, and the “crown of glory”.

*Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. (James 1:12).*

The crown of life made of twelve stars is the result of our faithfulness to the reigning teaching of Jesus that we accepted.

A person who accepts the teaching of Jesus but does not pass through the trials that must cleanse him of impurities through these teachings, can never receive a crown of twelve stars.

*I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. (2 Timothy 4:7,8).*

It follows from this bold proclamation that the crown of twelve stars is a crown of righteousness or a crown of blamelessness. Such a crown is a testament to the purity or virginity of a person who has not defiled himself with women, which are false teachings that are called Christian while there is nothing Christian in them.

*Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God. (Revelation 14:1-5).*

**The number one hundred forty-four** is twelve - twelve times. It is those who, in the words of Paul, loved the appearance of Jesus Christ, which in practice means that they loved the promise of the rapture and began to revolve around it.

In order to await the appearance of Jesus Christ, we must first see that the Angel followed by the one hundred and forty-four thousand stood on Zion. This is the place God favors to dwell.

This is the only mountain placed by God over all the other mountains of the Earth, on which the Capstone of the universe will be placed amid great rejoicing.

*'Who are you, O great mountain?  
Before Zerubbabel you shall become a plain!  
And he shall bring forth the capstone  
With shouts of "Grace, grace to it!" (Zechariah 4:7).*

**Zerubbabel** was born in Babylon. He is a prince from the tribe of Judah, who became part of the genealogy of Christ. He led Israel out of Babylonian captivity and rebuilt the temple of the Lord on Mount Zion, which was destroyed by the Babylonians.

The crown of twelve stars will be given to the one who departs from Babylon and turns to the ancient path of goodness, and comes to Mount Zion to erect a Tabernacle there.

Therefore, Zerubbabel is that category of watchmen who were born in Babylon but seek the interests of Zion, on which they will rebuild the ruins of Jerusalem and its temple.

**The one hundred and forty-four thousand** are those saints who stand with Christ on Zion by the power of His reigning teaching.

They can stand in faith with the Lamb on Mount Zion because their foreheads are marked with the name of the Lamb's Father. By the power of this mark they follow the Lamb wherever He goes.

By this power they are also able to sing before the four Cherubim, who represent the four rivers coming out of the garden, and the four armies around the Tabernacle, a new song that no one can learn besides the one hundred and forty-four thousand redeemed from this Earth. This shows that nobody other than them could find the narrow Gates and pass through them.

Recognizing the urgency and importance of obtaining this crown of twelve stars, the unfading crown of glory, Paul wrote:

*The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away. (1 Peter 5:1-4).*

Be wary of who you allow to shepherd you, whether it be a person with a controlling spirit who tells you what you want to hear because it frees you of personal responsibility to lead a good life, or a person who leads you not out of avarice, but in good faith, showing by example how to live a life of faith. Because a person receives a crown of glory or dishonor depending on who he allows to lead him. This is evident in the words of Christ to His emissaries:

*“He who receives you receives Me, and he who receives Me receives Him who sent Me. He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. (Matthew 10:40,41).*

Paul wrote that to receive a prophet in the name of a prophet means to share in every good thing with the teacher. When we share with the teacher God placed over us, and who lives in obedience to the ruling teaching of Christ, we sow into the spirit. When we share with the teacher we chose for ourselves, we sow into the flesh.

*Let him who is taught the word share in all good things with him who teaches. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. (Galatians 6:6-9).*

**The one hundred forty-four thousand** saints wearing the crown of twelve stars are that elect for whose sake God will shorten the time of the great tribulation.

*For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days. (Mark 13:19,20).*

**The elect** is the small flock who, apart from the large flock called to salvation, belong to the one hundred forty-four thousand.

*After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed. (Revelation 7:1-4).*

This vision tells us that only those people who are part of God's order will be able to receive the seal of the living God. Therefore, if a person accepts water baptism and baptism in the Holy Spirit, but does not put on the armor and garments of light, which show to God that man is part of His order, and follows the rules of His Kingdom, then God will no longer recognize the legitimacy of that man's baptisms.

*For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. (Romans 2:25).*

**7. A symbol** of the teaching of Jesus Christ, who came in the flesh, are the twelve laden baskets remaining after five thousand people were fed by five loaves of bread and two fish.

*And He said to them, "Come aside by yourselves to a deserted place and rest a while." For there were many coming and going, and they did not even have time to eat. So they departed to a deserted place in the boat by themselves. But the multitudes saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him. And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things. When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour is late. Send them away, that they may go into the surrounding country and villages and buy themselves bread; for they have nothing to eat." But He answered and said to them, "You give them something to eat." And they said to Him, "Shall we go and buy two hundred denarii worth of bread and give them something to eat?" But He said to them, "How many loaves do you have? Go and see." And when they found out they said, "Five, and two fish." Then He commanded them to make them all sit down in groups on the green grass. So they sat down in ranks, in hundreds and in fifties. And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples to set before them; and the two fish He divided among them all. So they all ate and were filled. And they took up twelve baskets full of fragments and of the fish. Now those who had eaten the loaves were about five thousand men. (Mark 6:31-44).*

**The desert** is one of the symbols of separation from the surrounding world, that is – sanctification. The people saw the disciples withdrawing into the desert, and many recognized them. The people knew that where the disciples were, Jesus would also be.

Looking for Christ they followed on foot wherever the disciples of Jesus went, and they were not wrong, because they found Jesus.

Jesus, seeing this multitude, was moved with compassion for them, because they were like sheep without a Shepherd, and the Bible says:

*“He began to teach them many things.”*

But when they became hungry, the disciples turned to Jesus and asked Him to let the people go into the surrounding villages to buy bread for themselves, because they had nothing to eat. And then Jesus, turning to His disciples, said, *“You give them something to eat.”*

Almost everything Jesus taught them would be proven by the twelve baskets remaining of the five loaves and two fish.

**The five loaves** are the image of the fivefold authority, by whose gospel God gives the world life.

**The two fish** are two great Witnesses before God of the Earth, in the form of the Kingdom Gospel and the Holy Spirit, Who fills this Word with His anointing power.

**The five thousand people** are those people in this world who have willingly subordinated themselves to God’s fivefold authority.

**The twelve full baskets** symbolize the reigning teaching of Christ, which demonstrates God’s faithfulness to His Word.

*By the greatness of His might  
And the strength of His power;  
Not one is missing.  
Why do you say, O Jacob,  
And speak, O Israel:  
“My way is hidden from the LORD,  
And my just claim is passed over by my God”?  
Have you not known?  
Have you not heard?  
The everlasting God, the LORD,  
The Creator of the ends of the earth,  
Neither faints nor is weary.  
His understanding is unsearchable.  
He gives power to the weak,  
And to those who have no might He increases strength.  
Even the youths shall faint and be weary,  
And the young men shall utterly fall,  
But those who wait on the LORD  
Shall renew their strength;  
They shall mount up with wings like eagles,  
They shall run and not be weary,  
They shall walk and not faint. (Isaiah 40:26-31).*



## The Doctrine of Baptisms Water Baptism: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
**Then you will find rest for your souls.** (Jeremiah 6:16).*

For anyone who has not heard of or known of the existence of the ancient path of good, this sermon will be not a return but a discovery of the ancient path.

To find the ancient path of good is to find the narrow Gates or to accept the Kingdom of Heaven, contained in the teaching of Jesus, into your heart.

The Kingdom of Heaven in the teaching of Jesus is known by such ethereal qualities as righteousness, peace and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

In one of His parables, Jesus compared finding the ancient path of goodness, the Kingdom of Heaven, to finding a precious gem, for which a person is ready to sell everything he must buy the field that it's in.

For those who have already heard about the reigning teaching of Jesus Christ, which He gave to us in the form of the teaching of the Kingdom of Heaven, to return to the ancient path of good means to remember what we left and the place from which we fell, because to return to the ancient path means that we have already been on it.

*Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. (Revelation 2:4,5)*

**Our first love for God** is when God and His will are the primary objects we seek and worship in relation to all His other commandments.

*Then one of them, a lawyer, asked Him a question, testing Him, and saying, “Teacher, which is the great commandment in the law?” Jesus said to him, “You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.” (Matthew 22:35-40).*

According to the words of Christ, only a few find the ancient path of good and the narrow Gates. But for those who knew the perfect path and left it because of their arrogance, it will be impossible to return to this path.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits. For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. (Hebrews 6:1-6).*

1. The doctrine of baptisms.
2. The doctrine of laying on of hands.
3. The doctrine of the resurrection of the dead.
4. The doctrine of eternal judgment.

Each one of these four teachings at the foundation of the ancient path of good, found in the wonderful teaching of Christ, possess a trifold nature, adding to twelve. We will look at these twelve teachings alongside the twelve precious stones which make the foundation of the wall in the New Jerusalem, having twelve names engraved. Therefore we will take a prefatory look at the order in which these stones were placed.

*And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. And he who talked with me had a gold reed to measure the city, its gates, and its wall. (Revelation 21:10-15)*

The placement of the twelve gates of Jerusalem and the twelve foundations of its wall, representing the saints who make up the Bride of the Lamb, very accurately reproduce the structure of the ancient path of good found in the teachings of Jesus Christ, who came in the flesh.

**The twelve Angels** placed to guard the twelve gates named after the sons of Jacob, are the watchmen of the ancient path of good, who, thanks to their spiritual connection to the faith of Abraham, belong to that first Pleiad of twelve guards.

Neither the first Pleiad of guards, nor the second, the sons of Jacob, had any relation to the law of Moses.

**Three gates on the east** represent the doctrine of eternal judgment, in three ascending levels of God's will: the good, acceptable and perfect.

**Three gates on the north** represent the doctrine of baptisms, with the three intertwining teachings of water baptism, baptism of the Holy Spirit, and baptism of fire.

**Three gates on the south** represent the doctrine of laying on of hands, made up of three ascending, interrelated covenants: the Covenant of Blood, the Covenant of Salt, and the Covenant of Rest.

**Three gates on the west** represent the doctrine of the resurrection of the dead, with three increasing and interdependent births from above: birth from Water, birth from the Spirit, and birth to the Throne.

**The walls of the New Jerusalem**, built on twelve foundations, guarded by the twelve Apostles of Christ, symbolize the maturity of the Bride of the Lamb, robed in the garments of the twelve reigning teachings of Jesus Christ, who came in the flesh. This maturity, as we have remarked before, is characterized by the ability to hear and smell in the fourth dimension.

**The Twelve Apostles** are the third Pleiad that guards the old path of good, called to lead to rest only those who are ready to put on the glory of the twelve foundations of the wall of the New Jerusalem. This third Pleiad of watchmen, because of its closeness to the faith of Abraham, has primacy over the first and second Pleiads guarding the ancient path of goodness, and although it is reflected in the shadows and images of the law of Moses, it is independent from it.

*Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit. (Ephesians 2:19-22).*

Without the guards who belong to the order of “twelve”, who also define the order and infrastructure of the Kingdom of Heaven, it is impossible to assimilate these twelve foundational truths. Consequently, without them it will be impossible to build out of ourselves a spiritual house and a holy elect, in the form of an altar of the Lord made of twelve unhewn stones, where we can bring offerings acceptable to God.

*For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes. For all the promises of God in Him are Yes, and in Him Amen, to **the glory of God through us**. (2 Corinthians 1:19,20).*

From this declaration it follows that not one of the promises found in the perfect teaching of Jesus, who came in the flesh, including the fundamental promise of the forgiveness and cleansing of sins, can be realized without the guards established by God.

*So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:21-23).*

In order to escape establishment over ourselves of false teachers and apostles as guardians of the ancient path of good, we must be able to test the spirits under whose influence people testify the true gospel of Jesus, as well as false gospels.

To do this we must look at the true definition and purpose of every teaching separately, without violating its interdependence with the other foundational teachings.

Because the anointing in every person born again from God can tell us who is a deceiver and who is not, only if we are already educated about the nature of the reigning teaching of Christ.

*Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. But you have an anointing from the Holy One, and you know all things...these things I have written to you concerning those who try to deceive you. But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. (1 John 2:18-27).*

The spiritual food that the Apostle Paul called the “elementary principles of Christ” is not spiritual milk, because he writes that anyone who receives nourishment from milk **is not literate in the word of truth** found in the reigning teaching of Christ.

**The word of truth** is the ancient teaching of redemption, whose wellsprings are in the paradise that was lost and returned, in which a person receives redemption as a gift of God’s grace, thanks to which he is able to practice righteousness when he is affirming the judgments of God. Consequently, anyone who drinks milk does not truly know God. Because of this, he is not only unable to pass through the narrow Gates, but he is unable to even see them. They are only babes who drink milk and proclaim that we must love everybody and have relations with everyone.

The only problem arises when they encounter preachers of a truth they cannot understand because of their carnal nature, and consider it madness. Where before they preached that one must love everybody, now they place the preachers of truth outside the law. The babe who drinks milk thereby exposes himself to evil company, trying to reform them, while treating good company with aversion and suspicion.

*Do not be deceived: “Evil company corrupts good habits.” Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame. (1 Corinthians 15:33,34).*

Scripture tells us that to be redeemed from the slavery of sin and death, and afterwards enter into God’s rest through the teachings of Christ that flow out of the ancient path of good, we must, after repenting, put on the armor of light, in the form of the truths that reveal the purpose and powers of Christ’s supreme teaching.

Looking at the order of the foundations in the wall of the New Jerusalem, we see that the doctrine of baptisms, in the form of water baptism, is the first foundation. In the Tabernacle itself, the doctrine of baptisms rests in the direction of North. It is on the north side of the tabernacle that the gold table of Bread Offering stood, proclaiming the death of Christ.

*You shall set the table outside the veil, and the lampstand across from the table on the side of the tabernacle toward the south; and you shall put the table on the north side. (Exodus 26:35).*

By proclaiming the death of Christ, the twelve loaves testified that the one who had power over death lost his power.

*Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. (Hebrews 2:14-15).*

In this way the doctrine of baptisms is the doctrine of the deprivation of the one who had power over death, which is the devil, of his power. A person experiences this triumph when they accept water baptism through their faith that Jesus is Christ.

It's worth noting that the person who believes that Jesus is the Christ is a person born of God. Therefore, only a person born from God can accept water baptism.

*Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. (1 John 5:1).*

Scripture tells us that the **doctrine of baptisms**, in the form of the twelve loaves, together with the Blood of Christ, makes up the two immutable objects which were carried through the Veil of the Tabernacle, through which God wanted to demonstrate to the heirs of His promise the immovability of His will. Thanks to these two things contained in the doctrine of baptisms we have a sure confidence, because these two things found in the doctrine of baptisms are meant to be our hope, and a strong, safe anchor amid the stormy turmoil of death.

*Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek. (Hebrews 6:17-20).*

**The doctrine of baptisms**, and water baptism partially, are the root out of which all the following doctrines grow. That is why Satan has attacked this teaching especially, because the contents of the doctrine of water baptism, active in the North, contain the location of the throne of God.

*For you have said in your heart:  
'I will ascend into heaven,  
I will exalt my throne above the stars of God;  
I will also sit on the mount of the congregation  
On the farthest sides of the north;  
I will ascend above the heights of the clouds,  
I will be like the Most High.'  
Yet you shall be brought down to Sheol,  
To the lowest depths of the Pit. (Isaiah 14:13-15).*

If the devil succeeds in switching the priorities of the baptism doctrine in the minds of certain people who have come to God, then this means that he has achieved his goals and erected a throne in their minds.

The throne of Satan in a person's mind is the mark of the beast, which is recognized by the way it distorts a person's perception of Christ and His teaching.

The most tragic and unfixable mistake these people will suffer is being cast into the depths of hell with the devil, when they assumed they were saved.

According to the words of Paul, the first dimension of the reigning principles of Christ is the doctrine of baptisms, in three interrelated forms that flow out of one another. They are Water Baptism, Baptism in the Holy Spirit, and Fire Baptism.

*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. (Matthew 3:11).*

**1. All three baptisms are one**, because they describe our relationship with the One Lord, and they are perfected through one faith.

*One Lord, one faith, one baptism. (Ephesians 4:5).*

**2. All three baptisms**, even though they have one goal, which is to identify us with the death of Christ, perform different functions.

**3. The main function** of Water Baptism is to separate a person from the world which lives in evil.

**4. The main function** of Baptism in the Holy Spirit is to separate us from the sinful life of our forefathers.

**5. The main function** of Fire Baptism is to separate our new man from the old man.

*Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? (Romans 6:3).*

**6. All three baptisms** reconcile us with God and make us holy, blameless and without blemish before God.

*And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight— if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister. (Colossians 1:21-23).*

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

**7. All three baptisms** are different degrees of the seal of righteousness, and they signify our belonging to God.

*And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised. (Romans 4:11,12).*

*Set me as a seal upon your heart, as a seal upon your arm. (Songs of Solomon 8:6).*

**8. All three baptisms** deprive the one with power over death of his power and save the baptized from the fear and bondage of the second death.

*Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. (Hebrews 2:14,15).*

**9. All three baptisms** have one final goal - to allow us to walk in a renewed life.

*Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:4).*

**10. All three baptisms** fulfill the role of a winnowing fan, to purify us, like grain, from the chaff, and present us to God as a clean seed ready to be ground into flour.

*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire. (Matthew 3:11,12).*

**11. All three baptisms** are an act of consecrating oneself as a Nazarene to God.

*'When either a man or woman consecrates an offering to take the vow of a Nazirite, to separate himself to the LORD, he shall separate himself from wine and similar drink...All the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled for which he separated himself to the LORD, he shall be holy. Then he shall let the locks of the hair of his head grow. All the days that he separates himself to the LORD he shall not go near a dead body...because his separation to God is on his head. All the days of his separation he shall be holy to the LORD. (Numbers 6:2-8).*

**12. All three baptisms** join us with the image of resurrection, or make us children of the resurrection.

*For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, (Romans 6:5).*

Let us now turn immediately to the first baptism, called the “**Water Baptism**”.

Among the twelve foundations under the walls of the New Jerusalem, the doctrine of water baptism is signified by the precious jasper stone.

*The first foundation was jasper... (Revelation 21:19).*

Consequently, every image in Scripture related to the jasper stone testifies to the powers and functions of water baptism.

**Jasper** is one of the twelve precious stones on the breastplate of judgment of the high priest, which indicates its unique and fateful significance, without which it would be impossible to enter the presence of God.

The way into the presence of God will be closed to any man who has not immersed himself in the death of Christ through water baptism.

Not only that, but it is thanks to the twelve stones on the breastplate of judgment, and the jasper stone partially, that we are able to hear the voice of God, Who will give us revelations concerning Himself through water baptism specifically.

**In water baptism** the death of our Lord Jesus shines with the glory of the jasper stone, which will topple the dominance of the second death.

*After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. (Revelation 4:1-3).*

From this revelation we can conclude that the Lord Jesus' death in the form of water baptism possesses the glory of the Jasper stone, which reveals itself in the might of the throne that exercises its power by demolishing the second death.

A person who has not delved into the death of Christ through water baptism, and does not abide in it, to him the path to the throne in Jesus Christ will be closed off. As a result, such a person will remain an eternal prisoner of the second death.

*But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. (Ephesians 2:4-7).*

In this instance our resurrection with Christ is the result of our remaining with Christ in His death, in which we were immersed when we were baptized in water in the name of Jesus Christ.

**Water Baptism in the inheritance of Jasper** is meant to join us to the light of the Jerusalem above.



*And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. (Revelation 21:10,11).*

1. From this revelation it follows that a person who does not understand the responsibilities and powers that come with the great mystery of water baptism, will not be able to remain in the mystery of this baptism.
2. Such a person will never become an organic part of the heavenly Jerusalem.
3. Such a person will never be a light to this world, able to give some sight, and make others blind.

*And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind." Then some of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?" Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains. (John 9:39-41).*

**Water Baptism in the inheritance of Jasper** is meant to make us into a wall of a great city in the eyes of God.

*The construction of its wall was of jasper; and the city was pure gold, like clear glass. (Revelation 21:18).*

In Scripture, Jasper walls like clear glass represent the ability to attain the perfection inherent to God, with the powers contained in water baptism. This means to be a light for the righteous and the unrighteous, and to be a cloud raining on the righteous and the unrighteous.

*Also with moisture He saturates the thick clouds;  
He scatters His bright clouds.  
And they swirl about, being turned by His guidance,  
That they may do whatever He commands them  
On the face of the whole earth.  
He causes it to come,  
Whether for correction,  
Or for His land,  
Or for mercy. (Job 37:11-13).*

**The perfection of Jasper in water baptism** is meant to allow us to become fertilized with the seed of the Gospel Word of the Kingdom of Heaven. So that by means of this jasper, found in light and rain, we can practice and affirm not our judgments, but the just and perfect judgments of God.

*We have a little sister,  
And she has no breasts.  
What shall we do for our sister  
In the day when she is spoken for?  
If she is a wall,  
We will build upon her  
A battlement of silver;*

*And if she is a door,  
We will enclose her  
With boards of cedar.*

*I am a wall,  
And my breasts like towers;  
Then I became in his eyes  
As one who found peace. (Songs of Solomon 8:8-10).*

**Water baptism in the inheritance of Jasper** is meant to join us to the honor contained in the name of the guard which is engraved in the first foundation of the Wall of the New Jerusalem.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. (Revelation 21:14).*

Therefore, in order to have a more perfect knowledge of water baptism, which is the first foundation in the wall of the New Jerusalem, named “Jasper”, we must study the name of the guard engraved in the first foundation made of Jasper, out of which the others grow as from a root.

It is because the guard of the first foundation held a prime responsibility not only for the first foundation, but also for all the other guards whose names were engraved into the remaining foundations, and who were responsible for these other foundations.

The name of this guard, who holds the honor of an Apostle, is Simon, who is called Peter, which means Stone.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter (Matthew 10:2).*

It is this Apostle whom God commissioned to shepherd His flock, or, more exactly, made the head of His Apostles.

*So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.” (John 21:15).*

This command: “Feed My lambs,” Christ raised to the third degree, because He declared it three times in the presence of the other Apostles.

Peter’s old name was Simon, until one event, when two of John the Baptist’s disciples, one of whom was Andrew, the brother of Simon, upon hearing John’s words that Jesus, Whom their teacher John baptized before their eyes, was the Lamb of God.

They left John the Baptist and immediately followed Jesus, and asked to stay as His guests. Jesus welcomed them into His home and showed them hospitality. After such an intimate encounter with Jesus, Andrew finds his brother Simon and gives him the good news, saying: “We found the Messiah, that is, Christ,” and introduces him to Jesus.

*Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone). (John 1:42).*

In ancient times people understood that a person's name could determine his fate. Therefore, they chose names carefully, because they invested these names with their goals and desires.

A person's name is an honor containing the person's status, and his place, that is his purpose, and his calling. Considering this, if a person or an Angel left the position where God placed them, then they lost their name along with that position. Therefore, when God writes a person's name in the Book of Life, then, as a rule, He gives them a new name, in which is hidden their calling and the place of their sanctification, known as the throne of glory.

*A glorious high throne from the beginning is the place of our sanctuary. (Jeremiah 17:12).*

Based on this definition, a person cannot sanctify themselves and build an altar to the Lord in a place where God has not erected a memorial to His name. The fact that the place of sanctification is the throne of glory, made high from the beginning, points to the reigning principles of Christ's teaching, in which God reveals the order of His legislation. Therefore, if people are unhappy with the place where God, through His watchmen, put them in the Body of Christ, and leave it of their own volition, then they lose their calling and their name.

Such lawlessness in the eyes of God is a grievous crime, for which God erases their names from the Book of Life forever, and gives them another name that agrees with their treacherous departure from His order, which He writes in the earth.

*O LORD, the hope of Israel,  
All who forsake You shall be ashamed.  
"Those who depart from Me  
Shall be written in the earth,  
Because they have forsaken the LORD,  
The fountain of living waters." (Jeremiah 17:13).*

In Israel those who honored God were well-acquainted with this law, which was active in a person's name and decided their fate. Therefore, names were given special attention.

The calling Simon received in the name given to him by his father was - *hearing*, while the name Jonah means - *dove*. When Jesus met Simon the son of Jonah, He did not replace his name, but expanded it and increased his inheritance with the name Cephas.

We know that the dove personified the simplicity natural to the Holy Spirit. We also know that when we resist the wicked when they attack us with their vulpine natures, we need to use the weapon of simplicity. This means that the Person of the Holy Spirit dwells in the teaching of water baptism, out of which the Kingdom of Heaven will grow in a person, as if out of a root. It is the Holy Spirit who creates the power and atmosphere of the Kingdom of Heaven, which consists of righteousness, peace and joy existing in His Divine bosom. As it is written:

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

The virtues and qualities of the Holy Spirit's simplicity inhere in the natures of infants, who love their parents without envy, and who, although they become angry and cry in response to pain or cruelty, are incapable of resenting and judging those who hurt them. Because of this they are heirs to the Kingdom of Heaven. Without accepting the Holy Spirit, it is impossible to be baptized in water.

When we come to the teaching of baptism in the Holy Spirit, we will cite a passage of Scripture telling us that baptism in the Holy Spirit always means accepting the Holy Spirit. But accepting the Holy Spirit does not always mean being baptized in the Holy Spirit.

As far as we know, Eleazar, the steward of Abraham's house, who foreshadowed the Holy Spirit, was welcomed into the home of Rebekah's parents and her brother Laban, but only Rebekah accepted baptism by leaving her people and her house. Consequently, if we want to become part of the Bride, it is not enough for us to be baptized in water. We must live through the next stage of death, which is baptism in the Holy Spirit.

But returning to water baptism – which is impossible without accepting the Holy Spirit: only those people who have delved into the death of Christ through water baptism will have the opportunity to grow within themselves the simplicity of Christ, with the aid of the Holy Spirit.

*For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. (Romans 16:19).*

**Simplicity** means pure, innocent, undamaged.

True, honest, genuine.

Meek, peace-loving, blameless, virgin.

Not wrathful, not guilty, guileless.

Sterling, healthy, whole.

Without impurities found in gold and silver.

Without impurities found in wine.

When we go on to the next characteristic, found in the name of the guard engraved into the first foundation, which he inherited from the name of his father Jonah, which is Simon, we will see that in the doctrine of water baptism we find not only the quality of simplicity, but the ability to hear what the Spirit says to the Churches.

Because the name "Simon", which the virtuous Jonah gave to his son, means **hearing**.

To hear the gospel word of the Kingdom in our hearts, our hearts must be simple, which is impossible without accepting the Holy Spirit.

Therefore when Jesus saw a person with the attributes and qualities of a name such as Jonah and Simon, He said to him: "You are Simon the son of Jonah. You shall be called Cephas."

**Cephas** means Petra, Living rock, Cornerstone of life.

In giving this name to Simon the son of Jonah, Jesus delegated His own name to him. In doing this He gave a calling to Simon the son of Jonah and to those under his authority.

*So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." (John 20:21-23).*

In the name "Cephas", written on the first foundation of the New Jerusalem, Jesus opened yet one more veil hiding the mystery of Water Baptism, on which He built His Church, and the gates of hell, in the form of the flesh, the wicked, the world and demons, will not overcome this foundation in His Church.

*And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." (Matthew 16:18,19).*

## The Doctrine of Baptisms Water Baptism: Part 2

*Thus says the LORD:  
“Stand in the ways and see,  
And ask for the old paths, where the good way is,  
And walk in it;  
**Then you will find rest for your souls.** (Jeremiah 6:16).*

To find or return to the ancient path of goodness is to enter the Kingdom of Heaven by the narrow Gates, which Scripture calls the reigning principles of the teaching of Jesus Christ, who came in the flesh.

The essence of the Kingdom itself, which Christ called the “Gospel of the Kingdom”, is characterized in Christ’s teaching by such heavenly attributes as righteousness, peace and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Therefore, in seeking the Kingdom of Heaven in the form of the ancient path, we must do it in righteousness, peace and joy in the Holy Spirit. As we’ve seen before, few people manage to return to the ancient path of goodness or to find the narrow gates found in the teachings of Jesus.

And this means, as Jesus often said, that the majority will inherit eternal damnation, because through their own ignorance they will be unable to find the narrow Gates in Christ’s teaching.

But those who enter by the narrow Gates, using the reigning teaching of Jesus Christ, will inherit eternal life.

*Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13,14).*

To lay a foundation for our study of the ancient path of goodness, we turned to the words of the Apostle Paul, who through the mercy and inspiration of the Holy Spirit was able describe the order found in the teachings of Jesus, using a few concise definitions. They are:

1. The doctrine of baptisms.
2. The doctrine of the laying on of hands.
3. The doctrine of the resurrection of the dead.
4. The doctrine of eternal judgment.

*Therefore, leaving the discussion of the elementary principles of Christ, and putting on the armor of light contained in this supreme teaching, let us build ourselves into a house of God, because it is impossible to lay again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

We already noted that although the order of the Kingdom of Heaven found in these teachings has one ultimate goal, in the pursuit of this goal each one of the four teachings has three functions, all of which add up to twelve.

When we looked at the doctrine of baptisms, we noted that it has unity in the sense that all three baptisms immerse us in the death of our Lord Jesus, yet each baptism performs a separate function. For instance:

**The main function** of Water Baptism is to separate man from the world, which lives in wickedness.

**The main function** of Baptism in the Holy Spirit is to separate us from the vain life of our forefathers.

**The main function** of Baptism in Fire is to separate the new man from the old.

*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. (Matthew 3:11).*

Each one of the three baptisms perform many functions besides its main one, and these ones work only with each other, because they depend on each other and verify each other.

Today we will continue to examine the teaching of water baptism, which is the root of the ancient path of goodness, because it defines the first fundamental commandment of Christ, without which we cannot fulfill any of the other commandments at the foundation of Christ's teaching.

Before being resurrected and leaving His disciples to go to His Father, Jesus instructed them to find in every nation people who would be willing to wear the mantle of discipleship, and to baptize them in water, in the name of the Father, the Son and the Holy Spirit, teaching them to obey everything He has commanded them.

*And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, **baptizing them in the name of the Father and of the Son and of the Holy Spirit**, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matthew 28:18-20).*

We noted that in this instance Jesus was speaking only of water baptism, because baptism in the Holy Spirit and with Fire can only be done by God, not by man.

We also said that the true significance and importance of water baptism is so great, that it directly involves our righteousness and our salvation, without which we could not practice works of righteousness and perfect our salvation.

*Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. (Mark 16:14,16).*

From these last, insistent words of Christ, empowering His Apostles to preach the Gospel of the Kingdom to all creation, it follows that those people who believed in Christ, but did not seal their faith with water baptism, or, if they did accept water baptism, did not, due to their ignorance, understand its power or the responsibilities that come with it, and will not be able to do works of righteousness and perfect their salvation, because they will live not according to its power and purpose, but according to their own ignorance, for which they will be cast into eternal damnation.

*My people are destroyed for lack of knowledge.  
Because you have rejected knowledge,  
I also will reject you from being priest for Me;  
Because you have forgotten the law of your God,  
I also will forget your children. (Hosea 4:6).*

For those promises which we accept in the form of the seed of the gospel word, and then raise into children of our spiritual womb, their fulfillment will depend on the revelation that will describe the essence of water baptism.

Because it is specifically water baptism that gives us the authority and the right to serve as priests in the temples of our hearts.

If we reject the true vision regarding water baptism and satisfy ourselves with the partial knowledge our intellect is capable of, then we consign ourselves to damnation. In all this we must remember that there is a cardinal difference between John the Baptist's baptism unto repentance, and the Apostle's baptism as a seal of righteousness.

*And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit." And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. (Acts 19:1-6).*

It follows from this account that John's baptism unto repentance:

First, did not immerse people in the death of Christ; second, did not act as a seal of righteousness; and third, did not open the door to baptism in the Holy Spirit.



Therefore, it's very important, when you accept water baptism, to know what you are being baptized into. More accurately, we must know the contents, privileges and responsibilities that come with the action you perform being baptized in water. Because any commandment and any promise will be fulfilled only according to the measure of a person's knowledge. If we accept water baptism but do not know its true contents, or the powers that come with it, then our baptism will be illegitimate.

In order to accept water baptism in the name of Jesus Christ, we must not try to understand the power contained in water baptism using our intellect. We must allow the watchmen God placed over us in our lives to teach us how to follow the ancient path of goodness, the Author and Finisher of which is the Son of God, in His role as the Son of Man.

Without a watchman God has placed in our lives, we will be unable to understand or accept water baptism. This also means that no one can baptize themselves.

If we accept water baptism, but the guard who baptizes us is not a spiritual authority for us, then this baptism will not have any force in our lives. Therefore, it's imperative to first accept a watchman's spiritual authority, and only then can we accept water baptism from him.

**Water Baptism** is a foundational truth and teaching from which we can see follow the twelve elementary teachings of Jesus Christ, who came in the flesh.

**Water Baptism** contains the inheritance of the great mystery found in circumcision, which was an eternal covenant independent of the law of Moses. Therefore, every promise of circumcision can be fulfilled only in water baptism. Therefore, we must consider every promise of circumcision to be a promise of water baptism, and every activity of circumcision to be an activity of water baptism.

**1. The purpose of water baptism** is to be a sign of the covenant between us and God, that we belong to Him.

*He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. (Genesis 17:13,14).*

According to this statement, a male organ became a sign of the covenant between God and man when it was circumcised. The absence of circumcision was a breach of the covenant. An uncircumcised man was banished from those who are saved. In the Old Testament the male member, depending on the context, was seen as one of three things:

1. A foreskin
2. A reproductive organ
3. Genitals

These three definitions showed that this member could perform three different functions, which point to the three functions performed by our tongue. Therefore, when the foreskin was mentioned, this implied the role played by our tongue in making a

covenant with God, where we testify the faith in our hearts that Jesus is Christ. When the reproductive organ was mentioned, this implied the function of our tongue in bearing a fruit from our lips praising God.

*And the LORD spoke to Moses, saying, "Speak to Aaron, saying: 'No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God. For any man who has a defect shall not approach: a man...[who] is a eunuch. (Leviticus 21:16-20)."*

But when genitals were mentioned, this implied the function of our tongue in exclaiming words lacking faith.

*If two men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals, then you shall cut off her hand; your eye shall not pity her. (Deuteronomy 25:11,12).*

The two fighting men signify a war, in our being, between the new man and the old.

*I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law. (Galatians 5:16-18).*

The wife of the old man is the power of the flesh, which uses its intellect to win. The wife of the new man is the power of the reborn spirit, which for its victory uses the mind of Jesus, belonging to the new heart.

If, to defeat the old man, we utter true testimonies but do not have faith in them in our hearts, then we are seizing the genitals.

In such a situation, Christ says that it is better to cut off the right hand, and deprive ourselves of a promise for which we have no faith. For it is better for us to lose that one promise, than to lose everything that belongs to the faith in our hearts.

*And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. (Matthew 5:30).*

The Apostle Paul, explaining the situation, called the two warring men Isaac and Ishmael.

*Now we, brethren, as Isaac was, are children of promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." So then, brethren, we are not children of the bondwoman but of the free. (Galatians 4:28-31).*

In this way water baptism contains the power of the Holy Spirit, which can bridle our tongue with the death of our Lord Jesus.

*A wholesome tongue is a tree of life, but perverseness in it breaks the spirit. (Proverbs 15:4).*

A meek or bridled tongue is the foreskin that is the tree of life. But an unbridled tongue is the genitals that show the crushing of our spirit by the flesh.

**2. The purpose of water baptism** is to imprint us with the seal of righteousness through our faith in Jesus Christ, which we had earlier when we accepted salvation, before being baptized.

*And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised (Romans 4:11).*

Therefore, water baptism, in the name of Jesus Christ, concerns people who have not just repented, but to whom righteousness was imputed earlier. Because of this, such a baptism contained within itself the potential to fulfill all righteousness.

*Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. (Matthew 3:13-15).*

With these words, Jesus Christ showed that water baptism, if we understand the authority contained in it, has the power to fulfill all righteousness. A seal as such can only mark a contract between two parties who have already made a legal agreement.

**3. The purpose of water baptism** is to give God the legal right to write a person's name into the Book of Life.

*He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. (Genesis 17:12).*

Before the circumcision performed on the eighth day, a person was outside of the covenant that contained his calling and his inheritance in God. Consequently, he was without a name that would become his blessed destiny.

*And when eight days were completed for the circumcision of the Child, His name was called Jesus, the name given by the angel before He was conceived in the womb. (Luke 2:21).*

Based on this passage's meaning, we can only receive a guarantee of our inheritance in Jesus Christ after repentance at the moment when we make a covenant with God through water baptism. In order to enter such a covenant with God, we must renounce those advantages and dependencies that tie us to the world out of which the Lord took us.

To refuse or leave the world means to defeat this world with our faith that Jesus is Christ.

*For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God? (1 John 5:4,5).*

Considering that the constraints of our sermon don't allow me to fully recall and reveal what our faith is compared to the faith of God, I will limit myself to a few short definitions. The faith of God is hearing the gospel of the Kingdom of Heaven from God's messengers, in the form of God's commandments and statutes expressed in the teachings of Jesus.

*But they have not all obeyed the gospel. For Isaiah says, "LORD, who has believed our report?" So then faith comes by hearing, and hearing by the word of God. (Romans 10:16,17).*

Our faith is the readiness to obey and remain within the gospel of the Kingdom of Heaven. Such willingness is expressed through baptism, not baptism unto repentance, but in the death of Jesus Christ, in which we die to the name we had in this world, and receive a new name.

*"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it." (Revelation 2:17).*

**4. A new name received in water baptism** must separate us from the world which God condemned to death and destruction, and join us to a new destiny in which we will be able to eat sacramental manna.

For Noah and his family, the waters of the flood were symbols of such a baptism, and for him the doctrine of water baptism consisted of the revelation about how to build the Ark.

*...In the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, (1 Peter 3:20-21).*

For Noah and his family, water baptism was not a cleansing of carnal wickedness. The building of the Ark, which prepared him for water baptism, in which he was immersed in the death of Christ, was in fact the making of a covenant between his good conscience and God's. Based on this, he received a guarantee that he would be saved through the resurrection of Jesus Christ, which for him meant walking out of the Ark into a new world, where there was no more sin and death.

It is only through water baptism that the cross of our Lord Jesus goes into effect, by which, according to the Apostle Paul, crucifies us to the world and crucifies the world to us.

*But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. (Galatians 6:14).*

In this way, it is only when we are separated from the world that we can be joined to the Lord in the likeness of His death, so that as a result we may be joined with Him in the likeness of His resurrection.

*For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. (Romans 6:5-7).*

**5. The purpose of water baptism** is to bring us freedom from all sin and complete healing in every aspect of our lives.

*Surely He has borne our griefs  
And carried our sorrows;  
Yet we esteemed Him stricken,  
Smitten by God, and afflicted.  
But He was wounded for our transgressions,  
He was bruised for our iniquities;  
The chastisement for our peace was upon Him,  
And by His stripes we are healed. (Isaiah 53:4,5).*

In water baptism we see the price that God paid for our healing and redemption from all manner of sickness and sin.

**6. The purpose of water baptism** is to return man to the paradise he lost, which God planted in Eden, and in this way to open the path to the fruit of the tree of life.

*To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God. (Revelation 2:6).*

Christ is the one who overcomes, because with His death He defeated the one who has power over death. Therefore, simply by identifying ourselves with His death, with water baptism, we become co-victors with Him.

The tree of life is the elementary teachings of Jesus in the form of the twelve gates of the New Jerusalem, as well as the twelve foundations of the wall of this beautiful, eternal city. The root system of this tree is the doctrine of baptisms, the first of which is water baptism.

**7. The purpose of water baptism** is to open the heavenly floodgates so that the Holy Spirit can descend on the one being baptized.

*When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. (Matthew 3:16).*

When one of the highest-ranking courtiers of the Queen of Ethiopia, her treasurer, came to Jerusalem to worship, and, having worshipped the God of Israel, was returning home and reading Isaiah:

*The Spirit said to Philip, "Go near and overtake this chariot." So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him... Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. Now as they went down the road, they came to some water. And the eunuch said, "See, here is*

*water. What hinders me from being baptized?” Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.” So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. (Acts. 8:29-39).*

First, it follows from this account that Philip preached to the eunuch the gospel of water baptism in Jesus Christ. That is why the eunuch, upon learning about the rights and responsibilities contained in water baptism, said to Philip: *“What hinders me from being baptized?”*

Secondly, the water baptism that John the Baptist performed was not meant for absolution, but repentance: *“I indeed baptize you with water unto repentance”*, which told people that they must believe in the One who comes after John, that is, Jesus Christ, Who will baptize them in the Holy Spirit and with Fire. This pointed to the fact that one must be baptized not unto repentance, but the righteousness contained in the name of Jesus Christ, which could endow a person with the authority to work righteousness when defending the just judgments of God. Therefore:

**The death of Jesus Christ in water baptism** gives us the kind of power with which those in heaven, on earth, and in hell must reckon with.

The death of Jesus Christ on Golgotha, with which we identify ourselves when we are baptized in water, is the recompense for our sins, only on the condition that we understand the authority of this baptism and preserve ourselves in it.

God’s absolute holiness and justice were satisfied in the death of the Son of God. The tyranny of sin and death over those who accepted salvation through grace was thoroughly shamed on the cross, and the crucial authority over hell and death ended up in the hands of Jesus.

Therefore, symbolically, the waters in which a person is baptized are the doctrine of death, but in a positive sense for us, consisting of a separation from the world and from sin, that is – sanctification.

*For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body. For this reason many are weak and sick among you, and many sleep. (1 Corinthians 11:26-30).*

It is possible to accept water baptism, but, due to ignorance about its powers, not **remain in it**.

**8. Water baptism** is the authority and power to always carry the death of our Lord Jesus in our bodies, which will allow the life of Jesus to flow in them.

*Always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. (2 Corinthians 4:10).*

*'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth." (Revelation 3:14-16).*

**9. The purpose of water baptism** is to be a consecration to be sanctified, to honor God and do His good works.

*He who is righteous, let him be righteous still; he who is holy, let him be holy still." (Revelation 22:11).*

To receive the power to be righteous and holy, we must understand the authority contained in water baptism.

**10. The purpose of water baptism** is to give us the authority to shepherd our uncircumcised thoughts and crush them with an iron rod, and serve as a guarantee that we will receive the morning star.

*And he who overcomes, and keeps My works until the end, to him I will give power over the nations — 'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels'—as I also have received from My Father; and I will give him the morning star. "He who has an ear, let him hear what the Spirit says to the churches." (Revelation 2:26-29).*

**11. The purpose of water baptism** is to rapture us to meet the Lord in the clouds, in the due time appointed by the Father in His authority, by the power of the death of the Lord which is in our bodies.

*For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together. (Matthew 24:27,28).*

**A carcass** is a symbol of the death to sin we experience in water baptism, which is a testament to our freedom and independence from the slavery of sin, as well as a testament to our bondage to righteousness.

**Eagles**, according to the words of Christ, are the Angels of God, who will accompany the saints in the moment of their ascension to God.

Just as the eagle unerringly finds the carcass, so the Angels of God will, by the presence of the death of Jesus in our bodies, find who to rapture and who to leave for the great tribulation.

The carcass gives off a smell, and this smell will be for the Angels a sign, just as the blood on the doorframes in Egypt was a sign of the death of our Lord Jesus.

Whether Israelite or Egyptian, no man died who had the blood of the Lamb on the doorposts of his home. The Angel of the Lord, who judged those who had not accepted

the teaching of redemption, always recognized this blood. The same will apply for those who remain in **water baptism**.

When we, while remaining in water baptism, testify or proclaim with our lips the death of our Lord Jesus, and believe in our hearts that God resurrected Him from the dead, for the sake of our redemption – in doing so we lay a foundation for the Holy Spirit, allowing Him to help us in our state of weakness. All this considered, we must always remember that without the help of the Holy Spirit, we will never achieve victory, no matter how much we testify, pray and expend our own energy.

We must assimilate this truth, otherwise any hope we have on the aforementioned factors will only prevent the Holy Spirit from preserving our baptism and helping us. If we consciously accept water baptism as a seal of our redemption in Christ Jesus, then we must remember that, thanks to the power of this baptism, on the one hand the essence and power of sin in our bodies is taken out with its root, by the death of the Son of God.

On the other hand, thanks to the power contained in this baptism, we became partakers of the resurrection that exists in our new heart, in the law of the Spirit of life. Therefore, we don't have to feel or listen to the symptoms of the flesh. Because it is in the flesh that the law of sin and death lives, albeit marginalized and weakened.

*For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. (Romans 6:5,7).*

The phrase “do away with” means to deprive of authority; to relieve of a duty; to free from dependence on sin and death. If our gaze remains on the flesh, we will immediately become ensnared by it again, even though we have the Spirit of Life in us. By the power of the laws of the fourth dimension, everything we look at transforms us into its image, and we become dependent on it.

Thanks to this, there is only one way we can counter our flesh with the law of Freedom from sin and death, and that is to always gaze upon the Lord's death, into which we were buried when we were baptized in water, and to remain in it.

Therefore, if any voice draws your attention to the symptoms of the flesh – ignore it! If it is the voice of people, whether holy or sinful – ignore it! If it is the voice of angels from heaven or hell – ignore it! If it takes the form of feelings, whether internal or external, ignore them! Anything that goes against the teaching of the death of the Lord Jesus in you, whether it be dreams, prophecies, circumstances – ignore them.

Do not try to prove anything to these voices, the way Eve tried to do in Eden. Do not justify yourself to these voices, do not bargain with them, and do not enter into any dialogues with them. Behave in the manner of a conqueror towards the vanquished. Resist this voice with a firm, unyielding faith, and he will run away from you (*the Greek Scriptures say it will run away from you in a panic*). Because such a voice cannot be the voice of the Holy Spirit – it is the voice of the slanderer, judging you.



**12. The purpose of water baptism** is to give us the authority to approach the powers of the age to come, beginning at Mount Sinai and ending with the Blood of sprinkling, which speaks better things than that of Abel.

*But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. (Hebrews 12:22-24).*

It's worth underlining immediately that we cannot approach the second or third foundations of Jerusalem's wall by bypassing the first. Therefore, this passage of Scripture refers to what we have come up to in the first foundation, on which the entire doctrine is based.

**Come up to** means to come near to, approach.  
Join with, identify with.  
Know, be consecrated.  
Receive power, put on power.

If you noticed, the action of the verb "come to" alludes to a kind of sequential or regular behavior, accomplished by the sprinkling of the Blood of Jesus, which binds together all the powers we approach in water baptism.

The powers we must approach in water baptism are defined by this passage of Scripture as ten promises. Although there are many more, the Holy Spirit found it fitting to condense every promise we will approach into ten promises, so that in this way he can underline and emphasize the holiness of God present in the totality of these promises. This holiness is the atmosphere of the Kingdom of Heaven, where God dwells, and at the same time the price for the right to approach these divine powers that lie beyond the reach of human intellect.

*Pursue peace with all people, and holiness, without which no one will see the Lord. (Hebrews 12:14).*

A person who has been baptized in water, but does not understand how to demonstrate holiness, will not be able to use the authority contained in the mystery of this foundation made of Jasper.

**1. Identification with Mount Zion** is identification with the place on which was built and erected the city of the Living God.

Symbolically, this is the place where God placed a memorial to His name, on which we can build out of ourselves a temple of God.

*An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. And if you make Me an altar of stone, you shall not build it of*

*hewn stone; for if you use your tool on it, you have profaned it. Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.' (Exodus 20:24-26).*

**2. Identification with the city of the living God** is a guarantee of a new body in Jesus Christ, which is the material out of which we will build this city.

*By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. (Hebrews 11:9,10).*

**3. Identification with the Heavenly Jerusalem** is a guarantee of our belonging to the bride of the Lamb.

*"Come, I will show you the bride, the Lamb's wife." And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. (Revelation 21:9-11).*

**4. Identification with the hosts of Angels** is identification with those people whom Christ confesses before the Angels of God.

*Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. But he who denies Me before men will be denied before the angels of God. (Luke 12:8,9).*

**5. Identification with the triumphant convocation** is celebration of the Lord's feasts, at the head of which is the Sabbath.

*And the LORD spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts. 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings. 'These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. (Leviticus 23:1-4).*

In the first month, the fourteenth day was the Passover – the death of our Lord Jesus.

The fifteenth day of that same month was the feast of unleavened bread offerings to the Lord.

The day when the first sheave of wheat was collected at the beginning of the harvest – is the resurrection of our Lord Jesus.

After fifty days – there is the new bread offering, the feast of the Pentecost, or the arrival of the Holy Spirit.

In the seventh month, on the first day of the month you shall have rest, the festival of trumpets, and a holy convocation.

The ninth day of the seventh month is a day of purification; you shall have a holy convocation; humble your hearts. Any heart that does not humble itself on this day will be destroyed from among its people.

The fifteenth day of that same seventh month is the feast of Tabernacles: seven days to the Lord – a symbol of the rapture.

**6. Identification with the congregation of the firstfruits, whose names are written in heaven**, is identification with the one hundred forty-four thousand, who were redeemed from this earth.

*Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God. (Revelation 14:1-5).*

**7. Identification with the Judge of all, with God** – is participation in affirming the judgments of God, written in Scripture.

*But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. (Hebrews 11:6,7).*

**8. Identification with the spirits of the righteous who have attained to perfection** is identification with gold cleaned of all impurities.

*In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls. (1 Peter 1:6-9).*

**9. Identification with the Intercessor of the New Testament** is identification with the activities of priesthood, with being a king and priest to God.

*To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen. (Revelation 1:5,6).*

**10. Identification with the Blood of sprinkling** is the ability and the right to cleanse the heart of a guilty conscience by sprinkling the Blood of Christ

*Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. (Hebrew 10:21-23).*

**P.S. The purpose of water baptism** is to lead a person into the promised land, to multiply him in this land, and to circumcise his heart and the hearts of his descendants.

*Then the Lord your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live. Also the Lord your God will put all these curses on your enemies and on those who hate you, who persecuted you. (Deuteronomy 30:5-7).*

It follows from the contents of this passage that:

**The purpose of water baptism** is to give us the opportunity to love God with all our heart and all our soul.

**The purpose of water baptism** is to redirect every curse on those who hate us, who persecuted us.

## The Doctrine of Baptisms Baptism in the Holy Spirit: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;*

***Then you will find rest for your souls. (Jeremiah 6:16).***

The opportunity to find or return to the ancient path of goodness is the opportunity to enter the Kingdom of Heaven through the narrow Gates, which in Scriptures are called the elementary principles, that is, the reigning teaching of Jesus Christ, who came in the flesh.

The essence of the Kingdom of Heaven itself, which Christ called “the Kingdom Gospel”, is characterized in Christ’s reigning teaching by such unearthly qualities as righteousness, peace and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Speaking of these three qualities, which characterize the Kingdom of Heaven within man, we must remember that this passage of Scripture is not telling us to obtain these qualities, but to proclaim and demonstrate them. This tells us that in order to obtain the Kingdom of Heaven in the form of these three qualities, which have no analogues in any dictionary in the world, we must first find it.

Consequently, we must seek the Kingdom of Heaven, the ancient path of goodness, with the aid of every one of the fruits of righteousness, peace and joy, which reside only in the bosom of the Holy Spirit.

As we have remarked before, few succeed in returning to the ancient path of goodness, that is, finding the narrow Gates in the teachings of Jesus Christ. And this means, as Christ often said, that many of those who, either out of ignorance or obduracy, will not find the narrow Gates in the reigning teaching of Jesus, will slander them as if they were a heresy, and as a result will inherit eternal damnation.

But those who humble their hearts before God and become His disciples, in order to enter through the narrow Gates found in Christ’s elementary teachings, will inherit eternal life.

*Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13,14).*

In this context, the narrow Gates are righteousness, peace and joy in the Holy Spirit. As paradoxical as this may sound, the wide gates are also righteousness, peace and joy.

The cardinal difference is that the people who enter through the narrow gates, appraise these three qualities from inside the Holy Spirit, thanks to His revelation in their hearts, which they received through hearing and obeying the gospel word of the Kingdom; meanwhile, those who pass through the wide gates appraise these three qualities *independently* of the Holy Spirit and outside of the Holy Spirit, with the help of their own intellect. Because of this, interpretations of the Kingdom of Heaven in man, which defines the freedom of Christ, vary from one individual intellect to another.

To lay a foundation for our study of the ancient path of goodness, we turned to the words of the Apostle Paul, who by the mercy and inspiration of the Holy Spirit was able describe the order found in the teachings of Jesus using only a few concise definitions. The image of the four rivers flowing out of Eden to water the garden symbolizes the four fundamental teachings of Jesus Christ, each of which contains within itself a triple of functions, summing to twelve.

*Therefore, leaving the discussion of the elementary principles of Christ, and putting on the armor of light contained in this supreme teaching, let us build ourselves into a house of God, because it is impossible to lay again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

When we looked at the doctrine of baptisms, we noted that it has unity in the sense that all three baptisms immerse us in the death of our Lord Jesus, while each one performs a separate function. For instance:

**The main function** of Water Baptism is to separate man from the world, which lives in wickedness.

**The main function** of Baptism in the Holy Spirit is to separate us from the vain life of our forefathers.

**The main function** of Baptism in Fire is to separate the new man from the old.

*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. (Matthew 3:11).*

Each one of the three baptisms, apart from the primary function that distinguishes it from the others, contains other purposes that do not work without one another, because they depend on each other and verify each other. To the extent that God allowed us, we already examined the doctrine of Water baptism. Therefore, we will immediately turn to studying the doctrine of baptism in the Holy Spirit, the second foundation in the wall of the New Jerusalem, made of precious Sapphire.

*The foundations of the wall of the city were adorned with all kinds of precious stones: the second [foundation was] sapphire... (Revelation 21:19).*

Before we turn to the powers that come with the second foundation made of Sapphire, which represents the doctrine of baptism in the Holy Spirit, it is worth paying some

attention to the Person of the Holy Ghost, Who is called upon to perform this baptism with the resources contained in the death of our Lord Jesus.

Because the Holy Spirit is the Third Person of the Godhead, whereas baptism is the work that He does by the command of the Heavenly Father, the First Person of the Godhead, using the resources found in the death of the Son of God, the Second Person of the Godhead.

*And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." (Acts 1:4,5).*

The **Holy Spirit** is the most mysterious **Person of the One God**, being His Third Hypostasis.

Because of their ignorance, some of God's children assume, and even avow, that the Holy Spirit is not a Person, but the breath of God, or His energy: something faceless and undefined, without form. But even with a passing familiarity with Scripture it becomes obvious that this misinformation has much deeper roots than mere ignorance – it is simply a darkening of the mind and the capture of certain part of the mind's territory by the spirit of deceit.

God's energy can never manifest itself outside of the Person of God. In order to comfort a person who has come to God running away from all manner of fears and phobias, you need Another Helper.

*And I will pray the Father, and He will give you another Helper, that He may abide with you forever— the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. (John 14:16,17).*

This and a great many of other passages from Scripture tell us that the **Comforter** or **Spirit of Truth** is a Person, not an amorphous energy. The Holy Spirit shares one nature with God the Father and God the Son, as well as the same intentions, and they pursue the same goal. Although they have one goal, each one of Them has a different function or role. In this sense God is One.

**God the Father** is the thought, which contains His intention and His will.

**God the Son** is the Word that reveals God's intention and will.

**God the Holy Spirit** is the Power that brings His Word into being.

*For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one. (1 John 5:7,8).*

**The Father, Son and Holy Spirit** are One, and Their Divinity distinguishes them from everything else They created. In the relations between the Three Persons of the Godhead there is a holy hierarchy, at the head of which is God the Father. The unity of Father, Son and Holy Spirit is in that none of them have a beginning or an end to their days.

All three Persons are Omnipresent and independent of time, because they are able to simultaneously exist not only in the present, past and future, but also in the immeasurable boundlessness of all eternity.

While every one of the three Persons of the Godhead has a separate function, it will never be the case that One can perform the functions of the Others. The nature of God made no allowances for this. Therefore, when it comes to any goal established by God the Father, all three Persons always work together.

*'This decision is by the decree of the watchers,  
And the sentence by the word of the holy ones,  
In order that the living may know  
That the Most High rules in the kingdom of men,  
Gives it to whomever He will,  
And sets over it the lowest of men. (Daniel 4:17).*

In this sense They are One. Because of Their Unity with God the Father, all three Persons are Omniscient and Omnipotent. This means that God can do anything He might want or desire. In the book of the prophet Isaiah there is a unique passage, in which the Divine hierarchy governing Father, Son and Holy Spirit is revealed.

*"Come near to Me, hear this:  
I have not spoken in secret from the beginning;  
From the time that it was, I was there.  
And now the Lord GOD and His Spirit  
Have sent Me." (Isaiah 48:16).*

It is in this image and likeness that the One God created man, who is a totality of spirit, soul and body.

*Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the..." (Genesis 1:26).*

It follows from this passage that all three Persons of the Godhead participated in creating man. Today there are many denominations which not only refuse to recognize the Holy Spirit, but even the Son of God, born of a virgin who did not know a man, from the seed of the Word of God, transformed into flesh by the power of the Holy Spirit. These wicked people compare them to ordinary men who were born of a man's seed.

*And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father. (John 1:14).*

Therefore, when certain people and religious movements compare the Son of God, in His role as the Son of Man, to ordinary humans, there is only one signature and one intention – to discredit God as God. Yet Scripture tells us that such people will succeed for a little while, and the hour is at hand when their madness will be revealed to all.

*always learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved*



*concerning the faith; but they will progress no further, for their folly will be manifest to all, as theirs also was. (2 Timothy 3:7-9).*

In Scripture, each one of the Three Persons of the One God independently reveals Itself in the Word of God. But it is in the Third Hypostasis of the Godhead, as nowhere else, that God's nobility and meekness manifest themselves with the greatest force. More specifically, the Holy Spirit does not do anything from His name or in His name. Everything He does and says, He takes from Jesus and glorifies Him. Such is Divine meekness: He does not care for Himself; He is not zealous for His own sake, but only for those for whom the Father and the Son are zealous. As it is written:

*"The Spirit who dwells in us yearns zealously" (James 4:5).*

Each one of the Three Persons cares and is zealous for the Others, and each one tries to fulfill the desires of the Others. God the Father anticipates the desires of the Son and brings these desires to fruition, by the power of the Holy Spirit.

*He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. (Colossians 1:15-17).*

The Son of God, in turn, is zealous for the Father, and delights in fulfilling the will of His Father, by the power of the Holy Spirit.

*My food is to do the will of Him who sent Me, and to finish His work. (John 4:34).*

Yet the Son of God could only do the will of His Father and finish His work only because the Heavenly Father anointed Him with the power of the Holy Spirit, because it is impossible even for the Son of God to fulfill the will of the Father without this power. Therefore, when the Son of God fulfills the will of the Heavenly Father, He always does it with the cooperation of the Father and the Holy Spirit.

*God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. (Acts 10:38).*

In Hebrew and in Greek, there is no sense of the word "power" where God gives it to a person as something impersonal and independent of the Holy Spirit, or in addition to the Holy Spirit. God baptized Jesus of Nazareth with the Holy Spirit. This anointing, in the Person of the Holy Spirit, endowed Him with the power to go forth, doing good works and healing everyone who was possessed by the devil. From the actions of Jesus that reveal the presence of this anointing, we can conclude that God was with Him. This idea exists even in the words of Jesus' farewell to His disciples, before He was raptured to His Father.

*And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or*

*seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. (Acts 1:4-9).*

**The power of the Holy Spirit** is the Father’s might, the Father’s strength.

The Father’s potential, the Father’s capability.

The Father’s concrete goal; the Father’s sacrament.

The Father’s arm; the Father’s right hand; the Father’s glory.

The mantle of authority, hanging down to the ankles.

From these we gather that neither the Son of God nor man can use their anointing for their own whims.

*But one and the same Spirit works all these things, distributing to each one individually as He wills...For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. (1 Corinthians 12:11,13).*

As a matter of fact, the thought to baptize man in the Holy Spirit and with Fire belongs exclusively to the Heavenly Father, but it is the Son of God, in His capacity as the Son of Man, Who is called to fulfill this thought.

*“If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever— the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. (John 14:15-17).*

**Because baptism in the Holy Spirit** is the second of Christ’s reigning teachings, then apart from the other twelve foundations of the New Jerusalem, the second was made of precious sapphire.

When we search Scripture, we see that the precious sapphire stone identified with the doctrine of baptism in the Holy Spirit appears only where God says something through the Holy Spirit or does something by the power of the Holy Spirit. When God allowed Moses, Aaron, Nadab and Abihu, along with seventy elders, to ascend the mountain on which He had given Israel its law and made a covenant with them, they saw the God of Israel, and under His feet **as it were a paved work of sapphire stone**.

*Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. (Exodus 24:9,10).*

Let us turn our attention to the fact that God’s footstool is the product of someone’s craftsmanship with sapphire. We already know that in the Tabernacle of Moses, every one of the feet of the Sanctuary on which the Tabernacle of Witness rested was made of pure silver, symbolizing the work of pure sapphire in the form of the most pure Blood of Christ’s cross. We also know that the Son of God offered Himself blameless to God, with the aid of the Holy Spirit, Who is Sapphire personified. As it is written:

*For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (Hebrews 9:13,14).*

From this passage of Scripture it follows that only in the baptism of the Holy Spirit can the pure Blood of the cross of Christ, like pure sapphire, cleanse our consciences of dead works, so that we, in turn, can become, in the eyes of the Heavenly Father, that pure sapphire and serve the Living and True God. In this way the footstool that is like sapphire stone is man's collaboration with the truths of the baptism of the Holy Spirit, who reveals the power of the Blood of Christ.

We can conclude from this that the pure Blood of the cross of Christ is that pure sapphire out of which the Holy Spirit made the feet of the Tabernacle in which God dwells. The Blood of Christ hides the mystery of the nature of God's life, which the Father, Son and Holy Spirit have. Therefore, in the eyes of the Holy Spirit, the work in our hearts done to the clean sapphire – the truth of the Blood of Christ – is identified with the Person of the Holy Spirit Himself. As it is written:

*The Holy Spirit of promise...is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Ephesians 1:13,14).*

Based on this passage:

**In the baptism of the Holy Spirit**, God redeems us with the Blood of Christ from the sinful life of our forefathers, which was our former inheritance. It is only in this way that the Holy Spirit becomes the Guarantee of our inheritance.

*knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. (1 Peter 1:18-21).*

Baptism in the Holy Spirit, if we know its powers, allows the Holy Spirit to make us into pure sapphire, using the redeeming Blood of Christ, and, in this way, to transform us into God's portion, so that we may praise His glory. Knowing the treasures that are in the Blood of the Cross, which make up our inheritance in the Holy Spirit, David called God's worshippers to worship at His footstool, which is a work of the Holy Spirit, made of pure sapphire.

*Let us go into His tabernacle;  
Let us worship at His footstool. (Psalms 132:7).*

It was God's footstool made of pure sapphire which served as a testimony of a person's redemption from the vain life of his forefathers, and a testimony that this person depends on the Holy Spirit and is led by the Holy Spirit.

*Exalt the LORD our God,  
And worship at His footstool—  
He is holy. (Psalms 98:5).*

In order to calm His people during their war with a storm of unbelief, God declared through Isaiah:

*“O you afflicted one,  
Tossed with tempest, and not comforted,  
Behold, I will lay your stones with colorful gems,  
And lay your foundations with sapphires. (Isaiah 54:11).*

This prophecy tells us that God’s footstool, made of pure sapphire and kept in the tabernacle of our hearts, is the result of our faithfulness to God, which we demonstrate amid a storm of sorrows and travails directed at us by the forces of darkness: our flesh, the wicked and the world living in wickedness. The sapphire stone, like the jasper, was on the breastplate of the high priest, by which God spoke with man and man could hear His voice.

If the jasper of the first foundation worn on the breastplate of the high priest signifies a revelation that will emancipate us from the authority of the world, then the voice of the sapphire on the breastplate of judgment signifies a revelation that will liberate us from the authority of the sinful life of our forefathers. When the prophet Ezekiel saw a vision of the glory of God, Whose throne rode on the four wings of the wind, that is on four cherubim, this throne looked like it was made of sapphire.

*And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne. (Ezekiel 10:1).*

When we consider that our tongue is an instrument that steers our entire body, then it follows from this vision that the Holy Spirit can guide our tongues from the tabernacles of our hearts only if we have a throne made of pure sapphire, in the form of a good conscience that has been cleansed of dead works by the sprinkling of the Blood of Christ. It is apparent that it would be impossible for the Holy Spirit to work in someone without the Baptism of the Holy Spirit, which the Spirit Himself is pure sapphire and a skilled worker with sapphire. So, in the Book of Songs, the most beautiful of women, enraptured by Her Beloved, sings the praises of His body, comparing it to carved ivory **inlaid with sapphires:**

*My beloved is white and ruddy,  
Chief among ten thousand...  
His hands are rods of gold  
Set with beryl.  
His body is carved ivory  
**Inlaid with sapphires.** (Song of Solomon 5:10,14).*

The work of carved ivory inlaid with sapphires is the result of the collaboration of the Son of Man and the power of the Holy Spirit. In this collaboration He subordinated

Himself completely to the Holy Spirit, and by this subordination He allowed the Holy Spirit to direct Him to those purposes appointed by His Father.

**The stomach** is the innards, the bowels, the womb. It signifies the quality and condition of inner peace in the Beloved.

**The work of carved ivory** symbolizes the Son's faithfulness to His Father, which He demonstrated with His death, even death on the cross.

Therefore, if we want our inner being to be inlaid with sapphires, like the Son of God, we must make ourselves completely reliant on the Holy Spirit, so that He can carve our inner man out of ivory. It is only ivory, which symbolizes faithfulness to God's unchanging order, which we demonstrate with our obedience to the truth, that can be a foundation for the Holy Spirit to inlay our faithfulness with sapphires.

Considering this principle, we must always remember that everything God has done from the beginning, He will continue to do today, and everything He continues to do for all eternity, He will do by the power of the Holy Spirit. Therefore, any power which is not of the Holy Spirit is hostile to God, challenges God and resists God. Therefore when people first come to God, He levels everything they hoped on using the power of the Holy Spirit, because we rely on our own strength, hopes and worship, and consequently our own divinity. Therefore whenever Scripture talks about the power of God, It is always referring to the power of the Holy Spirit.

**The next thing** that the power of baptism in the Holy Spirit is meant to accomplish is to introduce us to the titles in the name of the watchman, engraved in the foundation of sapphire.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. (Revelation 21:14).*

Therefore, if we want to have a better understanding of the privileges that come with baptism in the Holy Spirit, we must look into the name of the Apostle which was engraved in this second foundation made of sapphire.

*And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother... (Matthew 10:1,2).*

The name of the Apostle written on the second foundation made of sapphire was Andrew, the brother of Simon Peter and the first one of the Apostles to meet Christ, after which he brought his brother Simon to Him. Therefore in the first apostolic Church this Apostle was known as "Andrew the First-Called". This name has survived among the various Christian denominations in the names of churches, such as the "Church of Andrew the First-Called".

It's remarkable that even though the Apostle Andrew was in Christ's innermost circle, we don't have any epistles that Andrew personally wrote to the Church.

The name Andrew means courageous and strong, which points to the fact that the character of his name symbolizes the qualities and roles of the Holy Spirit, who brings people to God and inspires them to fulfill their calling. The fact that Andrew was a prototype of the Holy Spirit answers the question of why his apostolic service to Christ was so unique and self-effacing.

The Holy Spirit never acts in His own name, and never represents Himself. Being the glory of the Father and the Son, He never seeks this glory for Himself. He always acts and speaks in the name of the Father and the Son, and seeks only Their interests. His crushing power, joined with His grace and humility, can be found in the simplicity of the Dove; these are the qualities we are meant to receive in the death of our Lord Jesus Christ, when we are baptized in the Holy Spirit.

*Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, "Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?" And Jesus, answering them, began to say: "Take heed that no one deceives you. For many will come in My name, saying, 'I am He,' and will deceive many. (Mark 13:3-6).*

It is significant that the presence of certain Apostles allowed the Holy Spirit to inspire Jesus to share remarkable and indispensable principles and warnings, principles on which depend the survival of our faith, the fulfillment of our calling, and our future growth and perfection in Christ Jesus. For instance, those few and paltry references to Andrew's apostolic service tell us that he had a very close and friendly relationship with the Apostle Philip, whose name we will look into more closely when we look at the fifth foundation, the symbol of the covenant of Salt.

The name Philip means "lover of horses". There is a special fraternity in the relationship between Andrew and Philip.

We need to know that every time the image of the Son of God is associated with the image of combat and the Father's Glorious Stallion, the image refers to military combat, which the Son of God will wage by the power of the Holy Spirit.

The warhorse in Philip's name represents the covenant of salt testifying to our cooperation with God. It is the symbol of the victor, winning God's war. That is why, in the baptism of the Holy Spirit, the teaching of the death of our Lord Jesus, and His victory over the sinful life of our forefathers, is tied to the image of a warhorse. It should be borne in mind that holiness devoid of the Holy Spirit constitutes dead religious works, indicating that our conscience is not cleansed of dead works.

For example, observe that when Philip had something to say to Jesus, he first spoke to Andrew, and only then did the two of them tell Jesus what Philip wanted to say. Or when Jesus entrusted Philip with anything, it was Andrew who would find a way to fulfill this mandate. This indicates and confirms that in the Son's relationship with His Father, no matter where it is active, it is never active without the power of the Holy Spirit.

*Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see*

*Jesus.” Philip came and told Andrew, and in turn Andrew and Philip told Jesus. But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor. (John 12:20-26)*

Christ’s reply to the Hellenes’ request was terrific (Hellenes were not only Greeks, but all gentiles who shared Greek language and culture). From his answer it followed that the Hellenes could only see Jesus if he, as a grain of wheat, falls into the earth and dies, and when the Greeks will follow Him and like Him lose their souls. And, of course, the loss of the soul which the Greeks inherited from the sinful life of their forefathers meant immersion in the death of Christ through baptism in the Holy Spirit. The purpose of the death of Jesus Christ in water baptism was to separate the person only from the world to which he belonged. But for a man to separate himself from his home, which was the domain of the sinful life of his forefather, he had to be baptized in the Holy Spirit.

It is significant that the Greeks did not directly address Christ, although they could have done so, but instead turned to Philip. Philip, rather than bring them to Jesus or speak to Him directly, instead talked to Andrew, and only then did the two of them address Jesus together.

If the name of the Apostle Andrew reveals the image and role of the Holy Spirit, the name of Philip – meaning “lover of horses” – reveals the image and role of Christ as the Mediator between God and a person who presents his petition to the Father, not otherwise than in the power of the Holy Spirit. So in Zechariah, the Son of God as the true Liege and Hero is presented in the form of a glorious horse on the battlefield, wherefrom He will be reproduced as the Cornerstone.

*“My anger is kindled against the shepherds,  
And I will punish the goatherds.  
For the LORD of hosts will visit His flock,  
The house of Judah,  
And will make them as His royal horse in the battle.  
From him comes the cornerstone,  
From him the tent peg,  
From him the battle bow,  
From him every ruler together.  
They shall be like mighty men,  
Who tread down their enemies  
In the mire of the streets in the battle.  
They shall fight because the LORD is with them,  
And the riders on horses shall be put to shame. (Zechariah 10:3-5).*

To summarize, it is safe to say that the baptism of the Holy Spirit does not work without the warhorse on the battlefield. Likewise, the glorious stallion of holiness ceases to be so without the baptism of the Holy Spirit.

**The next moment** in which the Apostle Andrew appears, or rather, the content of his name, in which are hidden the powers of baptism in the Holy Spirit, once again includes the glorious knight of holiness contained in the name “Philip”.

*Now the Passover, a feast of the Jews, was near. Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, “Where shall we buy bread, that these may eat?” But this He said to test him, for He Himself knew what He would do. Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.” One of His disciples, Andrew, Simon Peter’s brother, said to Him, “There is a lad here who has five barley loaves and two small fish, but what are they among so many?” Then Jesus said, “Make the people sit down.” (John 6:4-10).*

On the one hand, this event symbolizes the last days, in which God will arouse in His people not a thirst for water, nor hunger for bread – material prosperity – but a desire to hear the words of the Lord, which are the true bread of life that comes down from God. On the other hand, this event is associated with the approach of the Passover holiday, which was the prelude to the descent of the Holy Spirit, in whom the disciples of Jesus would be baptized.

By themselves the people of Israel would not follow just anyone, unless drawn by some supernatural power. And in this case, a lot of people were drawn to Christ by the Heavenly Father through the power of the Holy Spirit.

*No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. (John 6:44).*

The question arises: why did Christ want to test Philip, and not any of the other disciple’s present? And why did the answer come through Andrew? The answer is simple: because the power of the divine stallion in Philip was the same power of the Holy Spirit hidden in Andrew’s name. And therefore, to make us partakers of the name of the Apostle written at the second base of the wall of the new Jerusalem, which through the baptism of the Holy Spirit is meant to deliver us from the sinful heritage of our forefathers which haunts us, we will look at a few passages of Scripture relating to participation in the courage and power of the Holy Spirit. We must bear in mind that no man, including the Son of God, can by himself stand before God with courage and strength for the fulfillment of his vocation. Because to fulfill the calling to which God brought us, we need the courage and strength of the Holy Spirit. Any other power which man possesses will, by its nature, not only be unable to cope with such a task, but, on the contrary, will prevent its fulfillment.

This is why when Jacob, the son of Isaac, tried to fulfill his calling with the power of human nature that he inherited from his forefathers, God, using the power of the Holy Spirit, metaphorically abolished Jacob’s support, causing Jacob to limp, making it possible for the power of the Holy Spirit to appear and help him fulfill the calling to which God brought him.

In order for God to strengthen us by the power contained in the baptism of the Holy Spirit, and to exalt our horn over those of our enemies – the genetic curse that pursues us – we need to consciously cooperate with the powers contained in the baptism of the Holy Spirit. And to this end we must study them. Otherwise, upon receiving the power in



the baptism of the Holy Spirit, we will continue to rely on the power of our own intellect, and instead of building ourselves up in God, we will destroy ourselves.

*Then You spoke in a vision to Your holy one,  
And said: "I have given help to one who is mighty;  
I have exalted one chosen from the people.  
I have found My servant David;  
With My holy oil I have anointed him,  
With whom My hand shall be established;  
Also My arm shall strengthen him.  
The enemy shall not outwit him,  
Nor the son of wickedness afflict him.  
I will beat down his foes before his face,  
And plague those who hate him.*

*"But My faithfulness and My mercy shall be with him,  
And in My name his horn shall be exalted.  
Also I will set his hand over the sea,  
And his right hand over the rivers.  
He shall cry to Me, 'You are my Father,  
My God, and the rock of my salvation.'  
Also I will make him My firstborn,  
The highest of the kings of the earth.  
My mercy I will keep for him forever,  
And My covenant shall stand firm with him.  
His seed also I will make to endure forever,  
And his throne as the days of heaven. (Psalms 89:20-30).*

*And Mary said: "My soul magnifies the Lord,  
And my spirit has rejoiced in God my Savior.  
For He has regarded the lowly state of His maidservant;  
For behold, henceforth all generations will call me blessed.  
For He who is mighty has done great things for me,  
And holy is His name. (Luke 1:46-49).*

*I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing, which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen. (1 Timothy 6:13-16).*

*Therefore circumcise the foreskin of your heart, and be stiff-necked no longer. For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe. He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. (Deuteronomy 10:16-18).*

*Lift up your heads, O you gates!  
And be lifted up, you everlasting doors!  
And the King of glory shall come in.  
Who is this King of glory?  
The Lord strong and mighty,  
The Lord mighty in battle.*

*Lift up your heads, O you gates!  
Lift up, you everlasting doors!  
And the King of glory shall come in.  
Who is this King of glory?  
The Lord of hosts,  
He is the King of glory. (Psalms 24:7-10).*

*Gird Your sword upon Your thigh, O Mighty One,  
With Your glory and Your majesty.  
And in Your majesty ride prosperously because of truth, humility, and righteousness;  
And Your right hand shall teach You awesome things. (Psalms 44:3,4).*

*Shall the prey be taken from the mighty,  
Or the captives of the righteous be delivered?*

*But thus says the LORD:*

*“Even the captives of the mighty shall be taken away,  
And the prey of the terrible be delivered;  
For I will contend with him who contends with you,  
And I will save your children.  
I will feed those who oppress you with their own flesh,  
And they shall be drunk with their own blood as with sweet wine.  
All flesh shall know  
That I, the Lord, am your Savior,  
And your Redeemer, the Mighty One of Jacob.” (Isaiah 49:24-26).*

## The Doctrine of Baptisms Baptism in the Holy Spirit: Part 2

*Thus says the Lord:*

*“Stand in the ways and see,  
And ask for the old paths, where the good way is,  
And walk in it;*

***Then you will find rest for your souls. (Jeremiah 6:16).***

The opportunity to find or return to the ancient path of good is an opportunity to enter the Kingdom of Heaven through the narrow Gate, which in Scripture is defined by the elementary principles – the reigning teachings – of Jesus Christ, who came in the flesh.

The essence of the Kingdom itself, which Christ called the “gospel of the Kingdom”, is characterized by such unearthly criteria and qualities as righteousness, peace and joy in the Holy Spirit.

*for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Speaking of these three virtues, designed to define the nature of the Kingdom of Heaven in man, we should remember that this passage does not refer to finding these virtues, but rather representing them – by proclaiming the perfection of light. It indicates that in order to attain the Kingdom of God in the form of these three virtues, which have no analogues in any dictionary in the world, we must first find it.

To seek the Kingdom of Heaven in the form of the ancient way of good, we must combine the fruits of righteousness, peace and joy, which exist only in the depths of the Holy Spirit. As we have previously noted, only a few manage to return to the ancient path of goodness – to find the narrow Gate – in the teachings of Jesus.

As we have remarked before, few succeed in returning to the ancient path of goodness, that is, finding the narrow Gates in the teachings of Jesus Christ. And this means, as Christ often said, that many of those who, either out of ignorance or obduracy, will not find the narrow Gates in the reigning teaching of Jesus, will slander them as if they were a heresy, and as a result will inherit eternal damnation.

But those who humble their hearts before God and become His disciples, in order to enter through the narrow Gates found in Christ’s elementary teachings, will inherit eternal life.

*Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13,14).*

In this context, the narrow Gates are righteousness, peace and joy in the Holy Spirit. As paradoxical as it may sound, the wide gates are also righteousness, peace and joy. The

cardinal difference is that the people who enter through the narrow gates, appraise these three qualities from inside the Holy Spirit, thanks to His revelation in their hearts, which they received through hearing and obeying the gospel word of the Kingdom; meanwhile, those who pass through the wide gates appraise these three qualities independently of the Holy Spirit and outside of the Holy Spirit, with the help of their own intellect. Because of this, interpretations of the Kingdom of Heaven in man, which defines the freedom of Christ, vary from one individual intellect to another.

To lay a foundation for our study of the old way of good, we turned to the words of the Apostle Paul, who by the mercy and inspiration of the Holy Spirit was able describe the order found in the teachings of Jesus using only a few concise definitions. The image of the four rivers flowing out of Eden to water the garden symbolizes the four fundamental teachings of Jesus Christ, each of which contains within itself a triple of functions, summing to twelve.

*Therefore, leaving the discussion of the elementary principles of Christ, and putting on the armor of light contained in this supreme teaching, let us build ourselves into a house of God, because it is impossible to lay again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

When we looked at the doctrine of baptisms, we noted that it has unity in the sense that all three baptisms immerse us in the death of our Lord Jesus, while each one performs a separate function. As it is written:

*There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. (Ephesians 4:4-6).*

**The main function** of Water Baptism is to separate man from the world, which lives in wickedness.

**The main function** of Baptism in the Holy Spirit is to separate us from the vain life of our forefathers.

**The main function** of Baptism in Fire is to separate the new man from the old.

*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. (Matthew 3:11).*

Each one of the three baptisms, apart from the primary function that distinguishes it from the others, contains other purposes that do not work without one another, because they depend on each other and verify each other. To the extent that God allowed us, we already examined the doctrine of Water baptism, and stopped at the doctrine of baptism in the Holy Spirit, the second foundation in the wall of the New Jerusalem, made of precious Sapphire.

*The foundations of the wall of the city were adorned with all kinds of precious stones: the second [foundation was] sapphire... (Revelation 21:19).*

We noted that the Holy Spirit is the third Person of the Divine Godhead, and that baptism of the Holy Spirit is an action He is meant to do to save us from the sinful inheritance of our forefathers, and bring us to the inheritance of Christ and God. This separation from our sinful heritage is meant to be performed by the power of the Holy Spirit.

Speaking of the power of the Holy Spirit, we noted that in both the Hebrew and Greek, there is no definition of the word “power” – the power given to man by God's anointing – as something impersonal and independent of the Holy Spirit, or additional to the Holy Spirit.

**The power of the Holy Spirit** - is the power of the Father, the strength of the Father. The Father's possibilities; the ability of the Father.  
The specific objective of the Father; the Father's sacrament  
The arm of the Father; The right hand of the Father; Glory to the Father.  
Vestments of power coming down to the foot.

And now, moving away from the shadows and images of Sapphire, containing the glory and powers found in the doctrine of baptism in the Holy Spirit, we will proceed to determine the purpose and authority contained in the truth of this baptism, which are reflected in the statements of Christ and His Apostles, while remaining connected to those shadows and images out of which the light of the ancient path of good shines forth.

*And I will pray the Father, and He will give you another Helper, that He may abide with you forever— the Spirit of truth. (John 14:16-17).*

Baptism of the Holy Spirit assumes the same functions as water baptism – immersion and separation.

*And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:2-4).*

Water baptism required a baptizer, and Christ delegated His disciples with this authority by giving them the rank of Apostles.

So, in the baptism of the Holy Spirit there must be a Baptizer, and the Heavenly Father commissioned His Son to do this.

*And [John] preached, saying, “There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit.” (Mark 1:6-8).*

Jesus immerses us in the Holy Spirit, who separates us from our sinful heritage that we genetically inherited from the sinful life of our forefathers – which includes our capacity for reason.

If, when we were baptized in water, we were clothed in Christ, then in the baptism of the Holy Spirit we are clothed in the Holy Spirit, in Whom the death of Christ is directly reliant on the Holy Spirit's power.

When in water baptism we are separated from the world, our old nature remains untouched, the one transmitted to us from our earthly fathers, in the form of our intelligence and volitional faculties – representing our strength, which opposes the power of the Holy Spirit. Baptism in water, in the death of Jesus, does not touch the power of our soul. Then our soul – our intelligence, willpower and life experience – immediately enlists itself into service, giving many concessions and refusing much for itself, presenting itself as a friend, all in an attempt to make peace and an alliance. For this it puts on the necessary garments.

*But when the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai, they worked craftily...And they went to Joshua, to the camp at Gilgal, and said to him...“From a very far country your servants have come, because of the name of the Lord your God; for we have heard of His fame, and all that He did in Egypt...now therefore, make a covenant with us.” (Joshua 9:3-11).*

The new man, in the person of Joshua, will make a covenant with them without petitioning the Lord. And soon, to his chagrin, he learns that this dilapidated people are from among his closest enemies, but the oath is already made. This story presents with striking accuracy the anatomy of baptism in the Holy Spirit, as well as the powers that are found in this baptism. In this baptism our intellect breaks its dependence on the sinful heritage of its forefathers, and enters a covenant with a new man, with the Holy Spirit as the head – to be his servant and the executor of his interests. As a result all the forces of our soul, in the form of all manner of earthly lusts, unite and wage war on our intellect.

Moses, in our heart, is a prototype and image of Christ, while Joshua is a prototype and image of the Holy Spirit. Thus, in water baptism – expressed in the passage through the Red Sea – we were separated from Egypt by the hand of Moses. And so, the power and strength of Egypt, its best and most elite troops – all were buried in the waters of the Red Sea, and we, in passing through these waters, received complete freedom and emancipation from slavery in Egypt.

Baptism in the Holy Spirit – in the image of the passage through Jordan by Joshua's hand – separated us from the people inhabiting Canaan, who embody the sinful legacy that we, by the fact of our birth, inherited from our forefathers. Joshua, symbolizing the Holy Spirit, led all of God's wars, but Moses reaped the glory. Moses' death symbolized Jesus' death, which upon His resurrection opened the door for Joshua's public ministry.

If before the death of Moses Joshua's ministry was in the shadows, after the death of Moses his personal responsibility for military campaigns became a legal fact. In the words of Scripture, the death of the Testator creates the opportunity to receive the promised Holy Spirit. Moses, in the face of Christ, immerses us in Joshua, who is the Holy Spirit, and transfers to him his power and authority.

*Then Moses spoke to the Lord, saying: “Let the Lord, the God of the spirits of all flesh, set a man over the congregation, who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the Lord may not be like sheep which have*

*no shepherd.” And the Lord said to Moses: “Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight. And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient. He shall stand before Eleazar the priest, who shall inquire before the Lord for him by the judgment of the Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him—all the congregation.” So Moses did as the Lord commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation. And he laid his hands on him and inaugurated him, just as the Lord commanded by the hand of Moses. (Numbers 27:15-23).*

This moment was a symbol of the transfer of power that occurred when Jesus breathed on His disciples and said to them:

*“Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:22).*

This wasn't baptism, but it was a transfer of authority. The essence of baptism, its true function, was to be performed by the Holy Spirit Himself; the power to separate is one of the functions of His ministry. Joshua was supposed to bring Israel to the land of Canaan, through the waters of Jordan, and separate them from the Canaanites by destroying the latter.

**The authority** of the Son of God is a legal instrument that governs the order in which the constitution and legislature are established.

*And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. (Matthew 28:18-20).*

The implementation and administration of these laws is carried out by the executive, in the Face of the Holy Spirit, Who in the hands of the Lawgiver and Ruler is an instrument of control.

**The Holy Spirit** exercises his executive power in a person through the power of His baptism expressed through speaking in tongues.

**Speaking in tongues** is a charisma of the Holy Spirit that serves as His executive instrument in a person who has received baptism of the Holy Spirit.

**Prayer in tongues** is a weapon with no analogues, by virtue of which it is the strongest weapon in our struggle with the organized forces of darkness, represented by wicked men and our old man.

When the children of God understand the power of this weapon and start to use it correctly, demons lose their minds from fear and go on the defensive, and then surrender.

*Now Jericho was securely shut up because of the children of Israel; none went out, and none came in. (Joshua 6:1).*

From the high walls of Jericho, the experienced and hardened warriors of the Canaanite king looked out with horror – warriors who had won more than one battle, who expertly wielded the weapons and had mastered the military defensive and offensive strategies of their time. But they had never encountered a strategy such as this, and, most importantly, they were unfamiliar with the Israelite's weapons, their ominous silent march, and the terrifying and paralyzing trumpet sound that made their blood run cold. They waited day to day in agonizing expectation, and, most importantly, they were tormented by the uncertainty of just how the Israelites would attack one of the largest and most heavily fortified cities in Canaan? They had no battering rams, no one digging trenches and no sappers.

And then came the seventh, decisive day for Israel and Jericho. As soon as dawn appeared, so did the terrible army with its raised flags, whose symbols confused the Canaanites because they differed so drastically from one another. Broken up into even squares under four banners, these mysterious armies which together made one once again stood at the walls of Jericho. And once again the trumpet sound was heard, except this time it did not stop like in the previous six days. This terrible army was now in no hurry to leave its occupied position, the way it did before. They kept marching around the walls. When the seventh round was at an end, Jericho met a new, secret and unfamiliar weapon that leveled its walls in the blink of an eye.

*And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the Lord has given you the city!... So the people shouted when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. (Joshua 6:16-20).*

**1. Shouting** is a confession with your mouth of your faith that Jesus is our Lord and that God resurrected Him from the dead by the power of the Holy Spirit for our justification.

*For if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9,10).*

**2. Shouting** is a shining example of **prayer in tongues**. It is only through prayer in tongues in the baptism of the Holy Spirit that we can take possession of our portion on the other side of the river Jordan.

**To divide** means to seize strategic positions. *"I have the keys to hell and death,"* said Jesus to John on the island of Patmos.

By immersing ourselves in the Holy Spirit, who represents the death of Jesus, we receive authority over the second death – the Jordan. By the severing power of the Holy Spirit, expressed through prayer in tongues, we abolish the power of the old man, deprive him of his governorship and send him into slavery.



*Then Joshua called for them, and he spoke to them, saying...“Now therefore, you are cursed, and none of you shall be freed from being slaves—woodcutters and water carriers for the house of my God.” (Joshua 9:22-23).*

The Apostle Paul articulates the principle of separation, in which we deny our intelligence the power to lead, by evoking the image of our joining to the death of Christ, and with the image of His resurrection.

*For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. (Romans 6:5-7).*

Of course, such a division in the death of the Lord Jesus is performed by baptism of the Holy Spirit through speaking in tongues.

*Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:3-4).*

**To accept the Holy Spirit** does not mean to be baptized by the Holy Spirit. Laban and Bethuel accepted Eliezer, but he did not invite them to leave Mesopotamia. Why? Because certain criteria had to be met:

- 1. It was necessary** to be a virgin who could be fertilized by the seed of the word of the Kingdom of Heaven.
- 2. It was necessary** to quench the thirst of the Holy Spirit from the well of one's own heart – one's faith in redemption.
- 3. It was necessary** to attract the goodwill of the Holy Spirit by giving water to His ten camels.

We know that the number “ten” symbolizes complete dedication and consecration. Rebekah fulfilled this condition, which is why Eliezer looked at her with such amazement and admiration.

*And the man, wondering at her, remained silent so as to know whether the Lord had made his journey prosperous or not. (Genesis 24:21).*

Adam and Eve are the eternal symbols and prototypes of Christ and the Church – the Bride of the Lamb. They also represent Christ and the Holy Spirit. In his sleep, which symbolized death, Adam obtained a helper fit for him, whose role represents the role of the Holy Spirit.

*Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. (Genesis 2:22).*

Only those who are adorned in Christ will attract the gaze of the Holy Spirit, who will reveal the mystery of His power in the baptism of the divisive tongue.

*For as many of you as were baptized into Christ have put on Christ. (Galatians 3:27).*

**The tongue** is the rudder of man's being. In the baptism of the Holy Spirit, by means of **prayer in tongues** specifically, the Holy Ghost commandeers our soul, using man's own headquarters to conquer his being.

*Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. (James 3:3).*

*And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. (Rev. 12:11).*

**The word of the testimony** is a declaration of our belief that Jesus is Lord, and that He rose again for our justification, and for the testimony that we proclaim not with our minds, but with our tongues.

*Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit. (1 Corinthians 12:3).*

We cannot lose our soul if we do not willingly hand over our tongue, our lips – that control panel of our being – to the Holy Spirit and the divisive power contained in His baptism of tongues.

*He who hates his life in this world will keep it for eternal life. (John 12:25).*

*He who loses his life for My sake will find it. (Matthew 10:39).*

The tongue is not only the rudder, but also the chief hope of our soul.

*So the Lord said to him, "What is that in your hand?" He said, "A rod." And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent; and Moses fled from it. Then the Lord said to Moses, "Reach out your hand and take it by the tail." And he reached out his hand and caught it, and it became a rod in his hand... "You shall take this rod in your hand, with which you shall do the signs." (Exodus 4:2-17).*

**The rod of Moses** is a powerful symbol of the soul lost and regained.

Many of God's children, like Moses in his time, do not realize that the power of their uncrucified soul lies in their underestimation of **charisma**, that is, in their underestimation of **spiritual tongues**. Until the Holy Spirit enlightens them to the fact that their human tongues are helmed by their unforsaken souls, they will not find much success. Although God put into their hearts Divine desires and intentions, they will not succeed in their attempts to fulfill these goals, and they will suffer defeat just as Moses did in his day.

With His Divine staff, Moses fulfilled God's intentions, and no power in Egypt could resist him. Wherever Moses raised his rod at the behest of Jehovah, the results were demonstrative. Until we receive the light we require, we will love our souls and be unable to lose them.

But when the Spirit enlightens us and we recognize what our soul really is, we flee from it in terror. The serpent's tail is its rudder, and the one at the helm is the captain. Therefore, when during baptism the Holy Spirit takes the soul's capacity for speech, He is able to perform miracles through our speech. Our proclamations begin to govern us. Through **prayer in tongues**, the Holy Spirit establishes a regime such that neither pharaoh, nor his magicians with their charms can stand against us.

*The spider skillfully grasps with its hands, and it is in kings' palaces. (Proverbs 30:28).*

**Our tongue becomes God's tongue**, just as Moses' staff became the staff of God.

This is why the man who diligently exercises prayer in tongues will not be ashamed, but will grow spiritually – through **purposeful and conscious prayer in tongues**, which separating the carnal beginning from the new beginning created by God through Jesus Christ.

**The dividing tongues** are the glorious shadow of the cloven hoof, having the mark of death on itself.

*“Speak to the children of Israel, saying, ‘These are the animals which you may eat among all the animals that are on the earth: Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat. (Leviticus 11:2,3).*

**Cloven hooves** symbolize a man who walks by faith, and not by sight, declaring by faith that that which does not exist, does exist.

The **cloven hoof**, therefore, is a special sign, making us candidates for rapture.

**The Holy Spirit is sent by the Father** for our spirit, who was born from the incorruptible seed of God's Word.

**The main difference between the human spirit, and the Spirit of God**, is that the Holy Spirit is God! The spirit of man, on the other hand, is God's creation, or product.

*Then Moses spoke to the Lord, saying: “Let the Lord, the God of the spirits of all flesh, set a man over the congregation, who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the Lord may not be like sheep which have no shepherd.” (Numbers 27:15-17).*

**The main principle** of our spirit's collaboration with the Holy Ghost is clearly seen in the first lines of Genesis:

*In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, “Let there be light”; and there was light. (Genesis 1:1-3).*

Those people who learn and obey Christ's commandments **receive the revelation of the Holy Spirit and accept Him.**

*If you love Me, keep My commandments. (John 14:15).*

**Accepting the Holy Spirit** gives Him the opportunity to wage our war of prayer alongside us, and present us to God with all the honors of Israel. This opportunity can only be realized when we are baptized in the Holy Spirit.

*But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me. (Acts 1:8).*

**Baptism in the Holy Spirit** is the ability to speak in tongues.

**Speech in tongues** is the result of baptism in the Holy Spirit.

*And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:4).*

The purpose of prayer in tongues is to give us the opportunity to fulfill our own purpose. But prayer in tongues fulfills its purpose only when we understand what it is for and exercise it as an instrument according to the norms set by Scripture.

**1. Prayer in tongues** is one of the manifestations of the Holy Spirit for our good:

*But the manifestation of the Spirit is given to each one for the profit of all: [to one] different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. (1 Corinthians 12:7-11).*

In this case it's important to remember that different tongues are always speaking in tongues, but speaking in tongues are not always different tongues.

**2. Speaking in tongues** is meant to be the bit that helps us obey the Holy Spirit – the Rider – whose interests we must serve:

*Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. (James 3:3).*

The importance of the tongue, especially speech in other tongues, is emphasized in the Bible by the following image:

*Death and life are in the power of the tongue,  
And those who love it will eat its fruit. (Proverbs 18:22).*

*But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.” (Matthew 12:36-37).*

**3. Speaking in tongues** is meant to be a rudder in the hands of the Holy Spirit – the Captain of our faith – so that He may direct our faith wherever God wants it.

*Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! (James 3:4-5).*

**4. Speaking in tongues** is meant to bring peace to the burdened and weary.

*For with stammering lips and another tongue  
He will speak to this people,  
To whom He said, "This is the rest with which  
You may cause the weary to rest,"  
And, "This is the refreshing";  
Yet they would not hear. (Isaiah 28:11-12).*

**5. Speaking in tongues** is the law of the Feast of Trumpets, testifying before God that He has delivered us from captivity in Egypt and led us into the Kingdom of His Son.

*Blow the trumpet at the time of the New Moon,  
At the full moon, on our solemn feast day.  
For this is a statute for Israel,  
A law of the God of Jacob.  
This He established in Joseph as a testimony,  
When He went throughout the land of Egypt,  
Where I heard a language I did not understand.  
"I removed his shoulder from the burden;  
His hands were freed from the baskets. (Psalms 81:4-7).*

**6. Speaking in tongues** is a supernatural opportunity to glorify God in a new language:

*And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God. (Acts 10:45-46).*

**7. Speaking in tongues** is a unique form of prophecy.

*Paul said to them, "Did you receive the Holy Spirit when you believed?"  
So they said to him, "We have not so much as heard whether there is a Holy Spirit."...  
And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. (Acts 19:2,6).*

**8. Speaking in tongues** is a secret code between God and man, a confidential conversation with God. A conversation not to be made public: a conversation that is secret, private and intimate.

*For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. (1 Corinthians 14:2).*

When we accept the Holy Spirit, if we are not prejudiced against the dividing power of tongues, He will humbly and unobtrusively invite us to journey with Him, the way Eliezer once led Rebekah to her husband Isaac.

*Listen, O daughter,  
Consider and incline your ear;  
Forget your own people also, and your father's house;  
So the King will greatly desire your beauty;  
Because He is your Lord (Psalms 44:11-12).*

**9. Speaking in tongues** edifies a person in his holy faith:

*He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I wish you all spoke with tongues (1 Corinthians 14:4-5).*

**Edifying oneself by prayer in tongues** is a unique opportunity and ability to know God and have communion with Him in one's spirit.

*God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:24).*

The result of this worship and knowledge of God will be the transformation and inspiration by the Holy Spirit of our style and mode of thought, our speech and our behavior.

**Worship in the spirit** is worship in our Eden, by intuition:

**Intuition** is an inner instinct or expression of spiritual feelings. It is a property of the spirit that allows it to communicate with our mind, making it able to pass on supernatural messages from the Holy Spirit.

**10. Speaking in tongues** is the ability to cultivate fruit in our spirit, that is, nourish our spirit.

*For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. (1 Corinthians 14:14-15).*

**11. Speaking in tongues** is the armor of God, given to us to fight the powers of darkness:

*Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance...(Ephesians 6:18).*

**12. Speaking in tongues** is a unique sign for unbelievers.

*Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. (1 Corinthians 14:22).*

From all this we can conclude that prayer in tongues in the baptism of the Holy Spirit is an indispensable weapon that imparts on us the honor of the name "Israel", through communion with which we become part of Israel's armies.

That is, if we become worshippers of God – and executors of His will – in our spirit, through our proper deployment of this weapon, which is directed towards the assimilation and realization of God’s promises.

## The Doctrine of Baptisms Baptism in Fire: Part 1

*Thus says the LORD: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; **Then you will find rest for your souls.** (Jeremiah 6:16).*

To find the old way of good is to apply our energy in entering the Kingdom of Heaven through narrow gates. In Scripture, narrow gates are defined by the reigning teaching of Jesus Christ Who came in the flesh.

The reigning teaching of Christ – is the bond of ancient truths that flow from one another, verify the authenticity of one another, and can be acknowledged through discipleship by hearing the preached word about the Kingdom of Heaven and its powers thanks to the good soil of the heart.

The essence of the Kingdom of Heaven which Christ called the “Gospel of the Kingdom”, in the reigning teaching of Christ, is defined by such unearthly criteria and virtues such as – righteousness, peace, and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Talking about these three virtues that are the weapon of light and are called to yield the nature of the Kingdom of Heaven in a person, we must note that this place of Scripture is not talking about gaining these virtues of light but of their demonstration. Which points to the fact that in order to proclaim the Kingdom of Heaven as the power of Divine light, in the subject of these three virtues for which there are no analogues in any dictionary of the world – it must first be discovered.

And the Kingdom of Heaven as the old way of good should be sought in the fruit of righteousness, peace, and joy which abide only in the depths of the Holy Spirit. And as we have previously noted, not many are able to find the old way of good as the narrow Gates in the reigning teaching of Christ. According to Christ, many can't find the narrow Gates in the reigning teaching of Christ due to their stiffness and ignorance. Because if they were to find it, they would revile it and consider it a heretical delusion, causing them to inherit eternal perdition. But those who humble their heart before God and become His disciples in order to enter through the narrow Gates expressed in the reigning teaching of Jesus Christ, will inherit eternal life.

*"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13,14).*

In Scripture, narrow Gates in the dignity of the Kingdom of Heaven are presented in many images of laws and parables. According to this image, narrow Gates in the virtue of the Kingdom of Heaven – are righteousness, peace, and joy in the Holy Spirit. And as



paradox as this may sound, wide gates that many go by, is also righteousness, peace, and joy.

The cardinal difference is that those who enter by the narrow Gate can see these properties in the Holy Spirit thanks to His revelation in their heart through their hearing and submission to the preached word about the Kingdom of Heaven.

Whereas those who enter by the wide gate define these virtues as something that is independent of the Holy Spirit and outside of the Holy Spirit thanks to the power of their own mind and the false interpretations of those teachers whom they chose for themselves.

Because of which, the interpretation itself about the understanding of the Kingdom of Heaven yielding the freedom of Christ in a person – is lost from one individual mind to another. Therefore, wide gates as a faith teaching that is based on “Scripture” is the mark of the beast that outwardly does not look different then the seal of God that defines the narrow gate in the dignity of the commanding teaching of Christ. As it is written:

*Having a form of godliness but denying its power. And from such people turn away! (2 Timothy 3:5).*

We turned to the words of Apostle Paul as the foundation of our study, who, according to the mercy and inspiration of the Holy Spirit was able to, in short definitions, sum up the contents of the order that is present in the doctrine of Christ. This is an image of the four rivers flowing from Eden for the nourishment of the garden which was a prototype of the four fundamental and reigning teachings of Christ, each of which contains the triplicity of various functions, which total twelve.

The number “twelve” is an image of twelve hours in a day which yield the order of the Kingdom of Heaven in the twelve gates of the new Jerusalem and the twelve foundations of the walls of new Jerusalem.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

When studying the doctrine of baptisms, we’ve noted that it is “one” in the sense that all three baptisms immerse us in the death of the Lord Jesus but perform different functions. As written:

*There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. (Ephesians 4:4-6).*

All three baptisms pursue the goal of us walking in newness of life.

*Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:4).*

**Water baptism**, in which we are immersed in the death of Christ – is called to separate us from the world and serve before God as a seal of righteousness which we had before baptism.

*And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also. (Romans 4:11).*

**Baptism in the Holy Spirit**, in which we are immersed in the Holy Spirit – is called to, through the death of the Lord Jesus, separate us from the vain life of our fathers. The Holy Spirit Himself in this baptism is called to be the Seal and Guarantee of our inheritance.

*In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Ephesians 1:13-14).*

**Baptism in fire**, in which we are immersed in the Father – is called to, through the death of Jesus Christ, separate the old man from the new one and lead us into the category of kings and priests.

*"But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30).*

The powers that are contained in the functions of all three baptisms could clothe us with the authority of all three baptisms only through our conscious collaboration with the fullness of the reigning teaching of Christ and with the Holy Spirit. Apart from the main purpose of each of the three baptisms, each baptism also pursues different purposes that do not work without one another because they are dependent on one another and verify the authenticity of one another.

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the doctrine of Water baptism and the doctrine of baptism in the Holy Spirit. Therefore, let us turn our attention to studying the doctrine of baptism in Fire which lay as a foundation of the wall of new Jerusalem comprised of the third precious stone – Chalcedony.

*The foundations of the wall of the city were adorned with all kinds of precious stones: the third chalcedony. (Revelation 21:19).*

*John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire. (Luke 3:16).*

The **fire**, in the flickering of the precious and mysterious stone of Chalcedony, which defines the atmosphere of the third foundation in the wall of the new Jerusalem which we will explore, is the revelation of the Heavenly Father in which He reveals Himself in the name - Fire.

As we will see further, the dignity of this name creates an atmosphere where the Heavenly Father favors to dwell. When John the Baptist spoke about baptism in Fire, he was referring to not just the function of baptism, but also Fire Itself that we must be clothed in just as in the previous baptisms we were clothed in Christ and the Holy Spirit.

*And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matthew 28:18-20).*

In this place of Scripture, Jesus urged His disciples to teach the ancient path of goodness to the redeemed of every tribe, tongue, nation, and people. This ancient path of goodness which yields the teaching about the Kingdom of Heaven, in which the redeemed of every tribe, tongue, nation, and people – through the three baptisms in the name of the Father, Son, and Holy Spirit, could be immersed and clothed into the: Father, Son, and Holy Spirit.

The reason why in this place of Scripture, baptism in Fire that is called to immerse and clothe us in the Heavenly Father comes first; Water baptism immersing and clothing us in Christ comes second; and baptism which immerses and clothes us in the Holy Spirit comes third is because this place of Scripture does not present the functional order of the sequence of the baptisms, but rather the hierarchal order of the sequence of the names of God, at the head of which stands the name of the Heavenly Father, from Who, in fact, all three types of baptism are called to proceed, act and be performed. Speaking of baptism in Fire, which, like baptism in the Holy Spirit, was called to descend onto earth from the heavens, Jesus said:

*"I came to send fire on the earth, and how I wish it were already kindled! (Luke 12:49).*

However, Christ knew fully well that the descent of the Holy Spirit as well as the descent of Fire could be brought on earth only after His sacrificial death for His Church, and His resurrection in which His Church will be justified before the Father.

*Who was delivered up because of our offenses, and was raised because of our justification. (Romans 4:25).*

In other words, all three types of baptisms are the imperishable inheritance prepared for the people for whom God imputed righteousness not by works, but by their faith in His words. And this kind of faith in His words is comprised of knowing: Who God is for us in Christ Jesus and what God has done for us in Christ Jesus. And to have faith or believe – means to call those things which do not exist as though they did, just like Abraham had done. Abraham, whom God had made the father of many nations. It is written of him:

*For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. (as it is written, "I HAVE MADE YOU A FATHER OF MANY NATIONS") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did. (Romans 4:13,17).*

Based on this fateful principle, we do not have the right to arbitrarily, at our own discretion and based on our own opinion, call those things which do not exist as though they did. Doing so, we reject and thus replace the power and commandments of God with our own power and commands. Such behavior is seen by the Scriptures as idolatry. Because by proclaiming that which God did not command us to proclaim, we take the place of God, and we try, therefore, to impersonate God.

We are called to call those things which do not exist as though they did only when the things which do not exist is the command of God that relates to the imperishable inheritance and calling in Christ Jesus.

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. (1 Peter 1:3-5).*

We are born from the imperishable seed of the Word of God. Because of this, our true inheritance that we must revolve around and focus our imaginative thinking on are those valuables that are in the dimension of incorruption and have nothing in common with material valuables that are in the dimension of decay. And so, all three baptisms and in part, baptism in Fire, contain those powers that are called to separate us from what is earthy and corrupt, and attach us to what is heavenly and imperishable.

Until I was completely enlightened about what exactly consists of our inheritance and our calling, designed to become a mark on our foreheads separating us from the wicked family, I admired the testimonies that certain religious leaders shared about how through their imaginative thinking and focus on material things that they thought were necessary, they became pregnant with these material things and then received them. But when I realized that the hope of our calling lies in an imperishable inheritance - my admiration of the ideas of these people grew into complete rejection. These ideas, according to Christ, are thorns drowning and killing the seed of the Kingdom of Heaven in man.

*Now these are the ones sown among thorns; they are the ones who hear the word, and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful. (Mark 4:18-19).*

In his time, Jesus as the Son of Man, was tested by these ideas when they wanted to make Him an earthly king; and when the devil, for worship, offered Him all the glories of the world which consisted of and was determined by perishable values. Jesus, without a moment's doubt, rejected all these proposals with the words: "Depart from me satan!" For it is written: "Worship the Lord your God and serve Him alone." People who use the meditation of imaginative thinking to possess material values are worshipers of satan, whom they call their Christ. Therefore Jesus, as the Son of Man, strove to possess only

those values that were contained in the authority of baptisms: Water, the Holy Spirit, and Fire, realizing that this is the root system from which the Kingdom of God is called to grow in man.

When Moses first came to the mountain of God called Horeb and found out that the God of his fathers: the God of Abraham, the God of Isaac, and the God of Jacob - is the God of Fire, he trembled and dared not look.

*'I AM THE GOD OF YOUR FATHERS—THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB.'* And Moses trembled and dared not look. (Acts 7:32).

It was in the atmosphere of consuming fire that Israel first saw God on top of Mount Sinai.

*Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. The sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel.* (Exodus 24:16-17).

Obviously, consuming fire can come only from the One Who is this Fire according to His original nature. To prove to Israel Who God is for them, Moses wrote this into a law that God had offered Israel:

*For the LORD your God is a consuming fire, a jealous God.* (Deuteronomy 4:24).

Thus, in the revelation of His name “Fire” – God wanted to show Israel the nature of His consuming jealousy.

*For love is as strong as death, Jealousy as cruel as the grave; Its flames are flames of fire, A most vehement flame.* (Songs of Solomon 8:6).

In other words, **Fire** is one of the marvelous names of the Heavenly Father that is covered in darkness. Whereas **baptism in Fire** is the definition and purposeful action that God performs with the powers contained in the dignity of This name.

*"I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire; A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.*

*"I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.*

*"I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.* (Daniel 7:9-14).

Ezekiel the prophet, documenting in his visions his encounter with God, also revealed with what kind of God we are entering a covenant with.

*Then I looked, and there was a likeness, like the appearance of fire—from the appearance of His waist and downward, fire; and from His waist and upward, like the appearance of brightness, like the color of amber. He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. (Ezekiel 8:2-3).*

Considering Who God is according to His nature, the prophet Isaiah asks a legitimate question: Who among us shall dwell with the devouring Fire and everlasting Burnings?

*The sinners in Zion are afraid; Fearfulness has seized the hypocrites: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" He who walks righteously and speaks uprightly, He who despises the gain of oppressions, Who gestures with his hands, refusing bribes, Who stops his ears from hearing of bloodshed, And shuts his eyes from seeing evil: He will dwell on high; His place of defense will be the fortress of rocks; Bread will be given him, His water will be sure. (Isaiah 33:14-16).*

When Isaiah directed this question to the inhabitants of Mount Zion: can they dwell with the devouring Fire or not, he brought many of these inhabitants to fear and trembling. Because the majority of the inhabitants of Mount Zion were wicked sinners who mocked the righteous and while doing all kinds of lawlessness, they considered themselves righteous.

Furthermore, the prophet says that to dwell in the everlasting burning of fire one must walk righteously and speak the truth in his heart. Further characteristics are the result of walking in righteousness, which is our inheritance and calling.

And to be clothed in the strength giving us the ability to practice righteousness, we need to be clothed in the powers that are contained in all three baptisms: Water, Holy Spirit, and Fire.

Being in the flesh Jesus, as the Son of Man, experienced the baptism of the Holy Spirit after being baptized in Water, in which John the Baptist baptized him. Thus, the baptism in the Holy Spirit opened the possibility for Him to be baptized by Fire. Regarding this, He once addressed His disciples and said:

*But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able." So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father." (Matthew 20:22-23).*

According to these words of Christ it follows that before we can be clothed in the powers that are contained in baptism in Fire, we must drink the cup that Christ drank so that we could be clothed in baptism in Fire.

*You will indeed drink My cup, and be baptized with the baptism that I am baptized with. (Matthew 20:23).*

Jesus certainly knew all about the contents of this **cup**. He knew that in this **cup** the **perfect will of the Father** was expressed, which demanded the loss of himself and the dissolution of himself in this will. However, when He stood before the need to take this cup, He shuddered and began to grieve and be terrified. What is this cup that can tear out from the mouth of the Son of Man the cry of despair?

*"O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." (Matthew 26:39).*

The acceptance of this **cup** required consent to the full surrender of life with the complete free will that the Son of Man possessed.

The commandment of freedom that the Son of God received from His Father placed Him before the sovereign right and authority of the voluntary and informed choice to accept or reject the perfect will of the Father in the cup offered to Him. And this choice was made.

*"Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father." (John 10:17-18).*

The acceptance of this **cup** was first called to unveil the relationship of the Son with the Father and show the depth and absoluteness of His obedience to the perfect will of the Father. This is an example of beauty and charm that is shown in the combination of His free will with the voluntary decision to fulfill the will of the Father. We must follow this example.

**1. For the Son, in the acceptance of this cup** – was hidden the shameful cross, agony of torment, and complete loneliness and abandonment by the Father.

**2. The acceptance of this cup** – served as evidence before God of complete readiness to meet all of the requirements of the burnt offering for the offering of Oneself to God as a sweet-smelling aroma.

*Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. (Ephesians 5:1-2).*

Throughout all of Scripture, if a burnt sacrifice met the requirements of a sweet-smelling aroma expressed in total dedication and total sanctification produced in accordance with the established commandments, then the fire of God came upon it.

**The descension of such a fire** referred to the baptism in Fire, in which a person was clothed in the powers of the Heavenly Father.

By having gone through Fire baptism, in which the Son of God was clothed in the powers of His Father, He could say:

*I am alive forevermore. Amen. And I have the keys of Hades and of Death. (Revelation 1:18).*

It should be noted that in the dead of the Son of God on the cross, as the Son of Man, there are two different sides. Specifically:

On one side, upon His total dedication to the Heavenly Father, the Son of God was a sweet-smelling aroma to God. And this did not scare Christ. On the contrary, it was desired, and it carried and helped Him when He was faced with the other side.

This other side that scared Him was where the Father not only left Him but also hid His Face from Him like from personified sin, alien, unacceptable and hostile to Himself. He also condemned this sin - by throwing it into the darkest and most terrible depths of the underworld.

And so, for us, to accept the cup that we must drink from in order to receive the ability to be clothed in the powers that are contained in Fire baptism, like Christ – total dedication and total sanctification must be present.

However, the shameful cross, agony of mortal torment, complete loneliness and abandonment by the Father will be absent. Because the shameful cross, agony of mortal torment, complete loneliness, and abandonment by the Father was our natural state before our conversion to God. And to wrest us from this torment of death, the Son of God, on the shameful cross, exchanged with us His nature and took upon Himself the nature of our sin, while clothing us in His holiness.

Of course, due to the fact that we were in the body, we could not understand and feel the state of our spirit outside of God to the end.

This ability to not understand and comprehend our disastrous condition is successfully used by the seducer. That's why many who come to God will end up in perdition. Because they will walk not by faith expressed in the reigning teaching of Jesus Christ and dependence on the power of the Holy Spirit; but in union with demonic knowledge and the capabilities of their own intellect.

Therefore, the Holy Spirit in the trinity of the baptisms, is called to realize the perfect will of the Father with the participation of man. And in doing so, He must not violate this man's sovereign right to choose.

The trials that we will endure – is neither the cup nor the baptisms, but the ability to be cleansed of every foreign impurity and the ability to be affirmed in God.

Approaching baptisms, we must already be cleansed and sanctified. Because entrance into the inheritance that is contained in the powers of baptism - is not washing ourselves of carnal impurity, but a seal of the righteousness that already exists in us.

Therefore, **the acceptance of the cup** is the acceptance of total dedication and total sanctification so that we can present ourselves as a burning sacrifice to God in order to be a sweet-smelling aroma.



**Baptism in Fire:** on one hand – is God’s acceptance of our total dedication; and on the other hand – is our coronation in Christ.

*For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. (Mark 9:49).*

**To be seasoned with fire** means to be separated by Fire.

Therefore, the **cup** will be given to us as an opportunity to realize the reciprocal love of God in thanks to our love for Him that we demonstrated through our total dedication and sanctification to Him.

**Baptisms, including baptism in Fire** – is evidence for us that God has accepted our sanctification and dedication. And as we know, the process of sanctification and dedication itself will be met with trials of great waters. As it is written:

*Many waters cannot quench love, Nor can the floods drown it. If a man would give for love All the wealth of his house, It would be utterly despised. (Songs of Solomon 8:7).*

In this case, our dedication to be a burning sacrifice that is called to attract the favor of God in the fire descending upon this sacrifice – is the result of our love toward God and His perfect will. The great waters – is a challenge to this love from the organized powers of darkness that try to diminish the fire of this love toward God in the face of the world that lies in evil; our own flesh; wicked people; and demonic influence that inspires these evil powers.

From this it follows that the contents of the cup that we are called to drink so that the path to the powers contained in baptism in Fire can be revealed – are the contents of our blessed fate from God, which causes an inadequate reaction from our enemy.

In one of the images that unveils the love of man toward God, expressed in readiness to be a burning sacrifice founded on hearing and fulfilling the teaching of Christ – a person is portrayed like a house built on a rock. The rain descended and the floods came but the house did not fall because it was founded on the Chief cornerstone known as the reigning teaching of Christ.

*Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. (Matthew 7:24-25)*

We could continue the list of images revealing both the contents of the cup and the willingness to accept this cup to draw upon ourselves the favor of God in the descent of His fire on this readiness and dedication. For example: Apostle Paul, expressing the idea **about the acceptance of the cup** says that it is God who allows the organized powers of darkness to resist and challenge our readiness to drink the cup offered by Him for one purpose – to affirm us in the acceptance of this cup so that we can be made unshakable.

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*But now He has promised, saying, "YET ONCE MORE I SHAKE NOT ONLY THE EARTH, BUT ALSO HEAVEN." (Hebrews 12:26).*

Thus, to be clothed in Fire baptism; to be immersed in Fire baptism; to be separated through Fire baptism; or to be partaking to God and His Throne through Fire baptism - means to draw the favor of God upon ourselves.

*But on this one will I look: On him who is poor and of a contrite spirit, And who trembles at My word. (Isaiah 66:2).*

To verb "to look" means – Immerse in Fire, Separate by Fire, Clothe by Fire.

Only a contrite spirit can result in a sweet-smelling aroma when it touches fire. And only in true contrition can we comprehend the powers contained in **Fire baptism** and acknowledge the goodness that is found in it.

The finely crushed incense in the golden censer began to produce incense only at the moment when coals were poured into the golden censer from the altar of burnt offerings. In Scripture, such contrition leads a person's spirit to a state of poverty, which practically becomes the food for the fire.

In the sermon on the mount, Jesus spoke about the properties of contrition, or rather, the poverty of a human spirit as a certain condition that could give God the opportunity to address His favor to man, expressed in the powers of Fire baptism.

**A contrite spirit, according to the words of Christ**, is a poor spirit that draws fire upon itself and becomes food for the fire, or rather, becomes the owner of the Kingdom of Heaven. And so:

**1. A component of the cup**, preparing us for baptism in Fire – is the price for having a poor spirit.

*Blessed are the poor in spirit, For theirs is the kingdom of heaven. (Matthew 5:3).*

According to these words, poverty of the spirit – is complete dependence on God that is expressed in complete dependence on the hope of our calling which is in the reigning teaching of Christ, and on the power of the Holy Spirit Who fills this teaching with Himself. Therefore, poverty of the spirit, on one hand – is the result of death to sin or complete freedom from sin; and on the other hand – it is the result of complete dependence on dedication to God.

**Poverty of the spirit** is the authority and power to enter by the Narrow gate in order to inherit eternal life in the subject of the Kingdom of Heaven. And to obtain this kind of state in our spirit, it is necessary to acknowledge the powers contained in Fire baptism. Otherwise, we will not be stimulated to pay the price for the ability to accept the cup with the price of our life.

**2. A component of the cup**, preparing us for baptism in Fire – is the ability to express our cries before God in mourning.

*Blessed are those who mourn, For they shall be comforted. (Matthew 5:4).*

These are not tears of self-pity or resentment and defeat. They are tears of tenderness and sorrow, tears of supplication and compassion, followed by consolation or peace.

*Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him. (Hebrews 5:7-9).*

These kinds of supplications expressed in tears is the desire and readiness to accept the fate from God in the cup which contains our glory in Christ and our calling in God.

**3. A component of the cup**, preparing us for baptism in Fire – is being clothed in meekness that coincides with the spirit of Christ.

*Blessed are the meek, For they shall inherit the earth. (Matthew 5:5).*

**Meekness** is a state expressed in a bridled tongue that cooperates with the strength and power of the Holy Spirit.

**To inherit the earth** is to enter into the inheritance of the narrow Gate, or to accept the Kingdom of Heaven that is contained in the reigning teaching of Christ. Which in practice means to become the Kingdom of Heaven.

**A meek spirit** is the spirit of Christ that is ready and able to accept his calling in the cup of the Lord, expressed in his total sanctification and dedication.

*But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. (Romans 8:9-10).*

**A meek spirit** is a spirit that is quiet, not evil, and capable of restraining itself in such a way as to be obedient to death and death on the cross.

*A meek tongue is a tree of life, But perverseness in it breaks the spirit. (Proverbs 15:4).*

If a person is not taught meekness and how to bridle his lips so that he could please God, he will never be able to understand and accept the cup offered to him which contains the perfect will of the Father expressed in total sanctification and dedication. And consequently, he will not be able to accept baptism in Fire which he could be clothed in only in the presence of total sanctification and dedication. We have noted on numerous occasions that according to Scripture, the Fire of God cannot come upon man who does not meet the requirements of a burnt sacrifice.

*Gather yourselves together, yes, gather together, O undesirable nation, Before the decree is issued, Or the day passes like chaff, Before the LORD's fierce anger comes upon you, Before the day of the LORD's anger comes upon you! (Zephaniah 2:1-2).*

**4. A component of the cup**, preparing us for baptism in Fire – is hunger and thirst for righteousness.

*Blessed are those who hunger and thirst for righteousness, For they shall be filled. (Matthew 5:6).*

This means that the food for this person is the fulfillment of the perfect will of the Father. And so, for every person who comes to God, the acceptance of the cup – is the acceptance and readiness to fulfill the perfect will of the Father. Just as baptism in the Holy Spirit was given to only those who desired it: “He who thirsts, come to Me and drink!”

When this kind of meaningful hunger and zeal to be baptized in Fire comes in our heart (the same hunger and zeal that we had to have to endure baptism in the Holy Spirit) – this will mean that we have accepted the cup and brought ourselves to a state of readiness to be a burnt sacrifice, which will allow the Holy Spirit to clothe us in Fire and immerse us into the Father. Thanks to which, we will encounter the powers contained in baptism in Fire.

**5. A component of the cup**, preparing us for baptism in Fire – is the ability to have mercy upon those whom God has mercy upon.

*Blessed are the merciful, For they shall obtain mercy. (Matthew 5:7).*

We need to understand that the mercy of God coming from the love of God “Agape” – is selective. These are the contents of the cup that we will need to drink from in order to give the Holy Spirit the opportunity to clothe us in the Fire of the Heavenly Father.

No one can deny that according to Scripture, the category of people that is the object of God’s love – will be saved. And the category of people that is the object of God’s anger – will perish. And if for today, God spares the vessels of anger - then this is not a manifestation of His mercy in relation to the vessels of anger, but a manifestation of His power and might with which He observes the law of sowing and reaping.

*What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? (Romans 9:22-24).*

Because Saul spared king Agag of Amalek, God rejected him and put him to death. He found David for Himself, a man after His own heart who fulfilled all His desires because he showed mercy to the vessels of mercy and poured out anger upon the vessels of anger. Thus, our mercy should only be directed to the vessels of mercy. If our mercy is directed to the vessels of anger who are enemies of His will and do not honor His grace, this mercy will be seen as evil and resistance to God.

*Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you,*

*goodness, if you continue in His goodness. Otherwise you also will be cut off. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. (Romans 11:20-23).*

To accept the cup is to prepare ourselves to fulfill the perfect will of the Father comprised of pouring out light on the just and the unjust; and pouring out as rain on the just and on the unjust.

*Also with moisture He saturates the thick clouds; He scatters His bright clouds. And they swirl about, being turned by His guidance, That they may do whatever He commands them On the face of the whole earth. He causes it to come, Whether for correction, Or for His land, Or for mercy. (Job 37:11-13).*

If we are not familiar with this position or worse, we do not agree with this position, this means that we have drank from another cup that we accepted from the hands of the great harlot called "Babylon", who portrays herself as the bride of the Lamb.

**6. A component of the cup**, preparing us for baptism in Fire – is the payment for the price of having a pure heart.

*Blessed are the pure in heart, For they shall see God. (Matthew 5:8).*

**A pure heart** is a heart that is free from resentment, suspicion, arrogance, and haughtiness; which means that it is free from all that is in the world: lust of the flesh, lust of the eyes, and the pride of life.

In other words, a pure heart is a good heart that is cleansed from dead works for service to the Living and True God. To offer oneself as a burnt sacrifice, it is necessary to have a pure heart. To dedicate ourselves to God without first having our conscience cleansed from dead works is to sacrifice something insulting to God, like a pig.

*But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty." (Matthew 13:23).*

*"Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit. Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." (Matthew 12:33-37).*

**7. A component of the cup**, preparing us for baptism in Fire – is the ability to practice the peace of Christ.

*Blessed are the peacemakers, For they shall be called sons of God. (Matthew 5:9).*

A person who practices peace is a person who does not accept the reproaches against his neighbor, does not walk like an earpiece among the people of God, and does not reveal the secrets of his neighbor.

*A perverse man sows strife, And a whisperer separates the best of friends. (Proverbs 16:28).*

**8. A component of the cup**, preparing us for baptism in Fire – is the ability to feel bliss when being persecuted for righteousness' sake.

*Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. (Matthew 5:10).*

*And when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. (Acts 5:40-41).*

*And not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God. For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake. (Philippians 1:28-29).*

## The Doctrine of Baptisms Baptism in Fire: Part 2

*Thus says the LORD: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls. (Jeremiah 6:16).*

To find the old way of good is to apply our energy in entering the Kingdom of Heaven through narrow gates. In Scripture, narrow gates are defined by the reigning teaching of Jesus Christ Who came in the flesh.

The reigning teaching of Christ – is the bond of ancient truths that flow from one another, verify the authenticity of one another, and can be acknowledged through discipleship by hearing the preached word about the Kingdom of Heaven and its powers thanks to the good soil of the heart.

The essence of the Kingdom of Heaven which Christ called the “Gospel of the Kingdom”, in the reigning teaching of Christ, is defined by such unearthly criteria and virtues such as – righteousness, peace, and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Talking about these three virtues that are the weapon of light and are called to yield the nature of the Kingdom of Heaven in a person, we must note that this place of Scripture is not talking about gaining these virtues of light but of their demonstration. Which points to the fact that in order to proclaim the Kingdom of Heaven as the power of Divine light, in the subject of these three virtues for which there are no analogues in any dictionary of the world – it must first be discovered.

And the Kingdom of Heaven as the old way of good should be sought in the fruit of righteousness, peace, and joy which abide only in the depths of the Holy Spirit. And as we have previously noted, not many are able to find the old way of good as the narrow Gates in the reigning teaching of Christ.

According to Christ, many can't find the narrow Gates in the reigning teaching of Christ due to their stiffness and ignorance. Because if they were to find it, they would revile it and consider it a heretical delusion, causing them to inherit eternal perdition. But those who humble their heart before God and become His disciples in order to enter through the narrow Gates expressed in the reigning teaching of Jesus Christ, will inherit eternal life.

To lay a foundation for our study of the old way of good, we turned to the words of the Apostle Paul, who by the mercy and inspiration of the Holy Spirit was able describe the order found in the teachings of Jesus Christ.

This was the image of the four rivers flowing out of Eden to water the garden symbolizing the four fundamental teachings of Jesus Christ, each of which contains within itself a triple of functions, summing to twelve.

The number “twelve” is the image and standard of the twelve hours of a day, yielding the order of the Kingdom of Heaven in the twelve gates of the new Jerusalem and the twelve foundations of its walls.

*Therefore, leaving the discussion of the elementary principles of Christ, and putting on the armor of light contained in this supreme teaching, let us build ourselves into a house of God, because it is impossible to lay again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

When we looked at the doctrine of baptisms, we noted that it has unity in the sense that all three baptisms immerse us in the death of our Lord Jesus, while each one performs a separate function. As it is written:

*There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. (Ephesians 4:4-6).*

**All three baptisms pursue one final goal** – for us to be able to walk in newness of life:

*Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:4).*

**Baptism in Water**, in which we are immersed in the death of Christ – is called to separate us from the world and it serves as a seal of righteousness before God that we received before baptism.

*Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 4:11).*

**Baptism in the Holy Spirit**, in which we are immersed in the Holy Spirit – is called to, through the death of the Lord Jesus, separate us from the vain life of our fathers. In this baptism, the Holy Spirit is called to be the Seal and Deposit of our inheritance.

*In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee [deposit] of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Ephesians 1:13-14).*

**Baptism in fire**, in which we are immersed in the Father – is called to, through the death of the Lord Jesus, separate the old man from the new man, and lead us into the category of kings and priests.



*"But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30).*

The powers contained in the functions of all three baptisms can clothe us with power only through our conscious collaboration with the whole fullness of the reigning teaching of Christ and with the Holy Spirit. In each baptism, aside from the main function that separates one baptism from another, there is a whole set of other functions that do not work without one another because they are dependent on one another and define the authenticity of one another.

In a certain format, as far as God and the level of our faith have allowed us, we have already studied the teaching of baptism in Water and teaching of baptism in the Holy Spirit. We have stopped to study the teaching of baptism in Fire, which as the third foundation of the walls of new Jerusalem, is made from the precious stone Chalcedony.

*The foundations of the wall of the city were adorned with all kinds of precious stones: third – chalcedony. (Revelation 21:19).*

*John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire. (Luke 3:16).*

**Fire**, in the twinkling of the precious Chalcedony stone, which defines the atmosphere of the third foundation of the wall of new Jerusalem which we have begun to study - is the revelation of the Heavenly Father in which He reveals Himself in the name "Fire".

We meet the precious Chalcedony stone in Scripture only one time – in the third foundation of the wall of new Jerusalem, which defines the powers and purposes contained in Fire baptism.

Chalcedony, like any gem, is a living matter and substance with an ordered structure of development and growth, consisting of a mineral with a dense cryptocrystalline variety of quartz, which can be embedded and modified in similar minerals that belong to other precious stones. In relation to all other precious stones, it is the most poorly studied and little-known mineral. In the scientific world, it is called the "moonstone" or, "carnelian, sardonyx, sard".

However, the most astonishing and mysterious thing about Chalcedony is the fact that all subsequent foundations of the walls of new Jerusalem are varieties of Chalcedony. Which once again highlights the truth that the doctrine of baptisms is the root system out of which the tree of Life grows, or out of which the infrastructure of the Kingdom of Heaven is built in man.

In order to understand the individual powers of this foundation, we will turn to the virtue that is directly tied to the name of God "Fire". This is – zeal that comes from God, Who by nature – is Zealous. In Scripture, the name of God "Zealous" is seen seven different times. And each time, the name "Zealous" expresses itself in the name "Fire", and the name "Fire" expresses itself in the name "Zealous".

*For the LORD your God is a consuming fire, a zealous God. (Deuteronomy 4:24).*

From the combination of these names it follows, that the manifestation of Divine fire – is none other than the manifestation of Divine zeal.

*For love is as strong as death, jealousy [zealousness] as cruel as the grave; Its flames are flames of fire, A most vehement flame. Many waters cannot quench love, Nor can the floods drown it. If a man would give for love All the wealth of his house, It would be utterly despised. (Songs of Solomon 8:6-7).*

In this revelation we can see that Divine zealousness as a flame of fire is the definition of the love of God “Agape”.

*Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. But you shall destroy their altars, break their sacred pillars, and cut down their wooden images (for you shall worship no other god, for the LORD, whose name is Jealous [Zealous], is a jealous [zealous] God),*

*lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and one of them invites you and you eat of his sacrifice, and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods. (Exodus 34:12-16).*

Practically all ten commandments were called to honor and guard this great and fearful name of God, so that along with the powers of His zeal expressed in Fire, He could protect Israel and destroy the enemies that rise up against it.

*God is jealous [zealous], and the LORD avenges; The LORD avenges and is furious. The LORD will take vengeance on His adversaries, And He reserves wrath for His enemies. (Nahum 1:2).*

According to these words we can conclude that the powers contained in Fire baptism are called to protect us from the enemy. We should note that God, being a Zealous God, which expresses itself in a consuming fire – is Impartial. By virtue of which, He stands up for the protection of every person who practices righteousness.

*Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him. (Acts 10:34-35).*

If we look deeper, Fire baptism, first and foremost, protects mankind from the devouring holiness of the Father, which is the expression of His devouring zeal. And when a person fails to offer fruit of holiness – then God, by the power of His devouring fire, blots the name of this person out of the Book of Life and destroys him with the fire of His zeal.

*But Joshua said to the people, "You cannot serve the LORD, for He is a holy God. He is a jealous [zealous] God; He will not forgive your transgressions nor your sins. If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you, after He has done you good." (Joshua 24:19-20).*

Thus, it is the Divine nature of all-consuming and devouring zeal illuminated in the precious Chalcedony stone that expresses the property in the third foundation of the

wall of new Jerusalem. To understand Zeal which defines the character of this foundation, we will turn to the name that is engraved on this foundation. Because it is specifically the name that yields the dignity and character of Chalcedony, which in this foundation, yields the work that God does with the powers that are contained in this name. And this power in the third foundation, as we have already mentioned – is the Heavenly Father's all-consuming fire of zeal.

The name that is engraved on the third foundation of the wall of new Jerusalem – is the name "James the son of Zebedee".

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee. (Matthew 10:2).*

When studying the names of the Apostles that are engraved on the twelve foundations of the walls, we must note that the name of an Apostle could be comprised of two, sometimes three names. For example, from the list of the names of Apostles there are two of them that are named "James". The difference between both is seen in their second name. James, whose name is engraved on the third foundation – is James the son of Zebedee. The name engraved on the ninth foundation is James the son of Alphaeus.

According to Scripture, the combination of names belonging to the Apostle whose name is engraved on the third foundation of the wall of new Jerusalem – is James, Zebedee, Boanerges.

*Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons: Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder". (Mark 3:14-17).*

"Boanerges" literally means – Sons of Thunder. Heralds of the wrath of God. Fulfillers of God's wrath. The spokesmen of the zeal of God. Sons of the Divine Fire.

In the name "James" lies the root "ames", which means - leave a mark; defend, win, stomp. Which means:

**James** - Holds on to the heel. He will stomp. He will leave a mark. He will protect. He will win.

In Hebrew, the name of his father **Zebedee** means – fisherman. In Greek, it means – God gifts or the Gift of God. The combination of these two names means that through the gift of grace, God will leave His mark; will protect; and will achieve victory.

And so, when Jesus looked at James and John the sons of Zebedee, then according to a revelation from the Holy Spirit, he saw the opportunity to demonstrate the fire of His zeal in the combination of these names. Because of which He gave them the name – Boanerges. And so, the combination of these three names on the third foundation of the wall of new Jerusalem means that:

**God will protect His holiness in people** through the gift of His grace that is contained in the dignity of His all-consuming and devouring zeal. According to this meaning:

**Baptism in Fire**, in which the Holy Spirit immerses a person in the death of Christ – is the establishment of the Kingdom of God in the heart of a person.

*Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32). According to this meaning:*

**Baptism in Fire** in the heart of a person will be inconspicuous because it will operate in the dimension of our spirit. Therefore, Fire baptism will be impossible to feel in the emotional sphere of human feelings, but it can be defined through our government over our feelings.

*"The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." (Luke 17:20-21).*

**Fire baptism** in which the Holy Spirit immerses a person in the death of Christ - is the moment and state when a person, through the zeal of his dedication to God, becomes a burnt offering.

*For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. (Mark 9:49)*

To be seasoned with the Divine Fire of zeal in Fire baptism is to be protected from the corruption of sin and at the same time, be separated in order to receive the ability to offer fruit of holiness.

**Salt** is a symbol of the Holy Spirit, pointing to His natural property of holiness that, on one hand, is expressed in His absolute non-involvement with sin. On the other hand, it expresses the actions of holiness expressed in His works that pursue the goal and interests of the Heavenly Father. Because of which, the Spirit of God is called the Holy Spirit.

Therefore, the definition of "holy" in relation to the Holy Spirit, is His eternal natural property and state. Whereas the definition of the word "holiness" in relation to the Holy Spirit, is His function or the manifestation of His works. With regard to us, as children of God, the word "holiness" refers us to the heritage of God and literally means:

1. Redeemed by God.
2. Holiness of God.
3. Separated for God.
4. Belonging to God.
5. Taken by God as His portion.
6. Inheriting with God.
7. Partaking to God's nature.
8. Tied to God by one fate.

The word “holiness” in relation to us means – expressing the holiness of God in the subject of salt in our words and actions. Basically, the manifestation of holiness in us in the subject of salt is the result of baptism in Fire in the Face of the Holy Spirit. Because the fire of the Holy Spirit seasons a person with salt only when it comes down on him. According to Scripture, no one can be seasoned with salt in Fire baptism without cooperation with the Holy Spirit in the sphere of the law of grace.

*Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. (Colossians 4:5-6).*

The attempt to demonstrate holiness in dedicating oneself as a burnt offering without being filled with the Holy Spirit in the sphere of the law of grace leads to spiritual blindness; pride; stagnation; trampling on grace itself; and finally, spiritual death.

1. The ability to keep a balance between grace and salt fully depends on the role and responsibility of a person.
2. The lack of salt, as well as its abundance, will turn grace into either debauchery, or the letter that kills.
3. It is salt in the subject of holiness that defines and regulates a correct relationship toward the grace of God as an all-devouring and fierce flame of God's zeal.
4. It is only thanks to the presence of salt that grace can be called grace, and not a reason for debauchery.

Defining the natural essence of grace, we concluded that grace is not something abstract that cannot be given any specifics or any definition. But it is:

1. Grace - the definite and unchanging law of God.
2. The throne of God — to which saints are called.
3. A definite and unchanging order of the Kingdom of Heaven.
4. A specific doctrine of the Kingdom of God.
5. The definition of all that constitutes the Kingdom of Heaven.
6. A certain combination of all that: Who God is for us and what God has done for us.
7. The definition of all that comes from God.

All these definitions are based on and gain their legal power in the New Covenant of God with man, which, first:

1. The law of grace in the dignity of God's zeal - stems from the law of Moses.
2. The law of grace in the dignity of the fiery zeal of God - is opposed to the law of Moses.
3. The law of grace in the dignity of God's all-devouring zeal - is exalted above the law of Moses.
4. The law of grace in the dignity of the flaming fire of God's zeal - abolishes the law of Moses.

5. The law of grace in the dignity of the Divine Fire, expressed in the very strong zeal of God - replaces the law of Moses.
6. The law of grace in the dignity of God's fiery zeal - is independent of the law of Moses.
7. The law of grace in the dignity of God's fierce zeal - is stricter than the law of Moses.

*Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. **The zeal of the Lord of hosts will perform this.** (Isaiah 9:7).*

*For out of Jerusalem shall go a remnant, And those who escape from Mount Zion. **The zeal of the LORD of hosts will do this.** (Isaiah 37:2).*

In Hebrew, the word “grace” expressing the fiery zeal of God is tied to our inheritance in Christ Jesus. It comes from the root of the verbs “provide, take care of, prepare”. Which points to the fact that through His grace founded on the greatness of the New Testament, God provided, took care of, and prepared an inheritance for a person in the subject of complete salvation. From which it follows - that where there is no mutual bond between God and man based on the greatness of the New Testament - the grace of God in the dignity of His zeal does not have its own legal framework.

And a person cannot make this Covenant where he wants, how he wants, and when he wants, but only when he finds a good wife. By “good wife” we are referring to a local church of Christ that, first – does not separate herself from the unity of faith or from the universal faith, that is, Catholicism. And second – where there is the preached teaching about the Kingdom of Heaven in the subject of the reigning teaching of Jesus Christ.

*He who finds a wife finds a good thing, And obtains favor from the LORD. (Proverbs 18:23).*

From this and other places of Scripture it follows that no one can conduct full sanctification and dedication on his own without being taught through hearing the preached word about the Kingdom of Heaven and if he is not a partaker to the Body of Christ. And therefore, without partaking to a congregation in which God revealed to man the essence of the reigning teachings of Christ, no one can survive baptism in Fire and accept in their heart the abiding Kingdom of the Heavenly Father.

**Baptism in fire**, in which the Holy Spirit immerses a person in the death of Christ – is the only way to acknowledge the will of God.

*I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:1-2).*

There is a big difference between the knowledge of our mind that puffs up a person and the knowledge of the heart that edifies a person. Therefore, to acknowledge the perfect will of God with our intellect is not only impossible, but also a crime.

*Therefore thus says the Lord GOD: "Because you have set your heart as the heart of a god, You shall die the death of the uncircumcised By the hand of aliens; For I have spoken," says the Lord GOD. (Ezekiel 28:6,10).*

**Baptism in fire**, in which the Holy Spirit immerses a person in the death of Christ – is the fire of zeal in its positive sense:

*Set me as a seal upon your heart, As a seal upon your arm; For love is as strong as death, Jealousy (Zeal) as cruel as the grave; Its flames are flames of fire, A most vehement flame. (Songs of Solomon 8:6).*

**Baptism in fire**, in which the Holy Spirit immerses a person in the death of Christ – is the mutual opportunity to demonstrate zeal and diligence in order to do good to each other.

*Wrath is cruel and anger a torrent, But who is able to stand before jealousy (zeal)? (Proverbs 27:4).*

**Baptism in fire**, in which the Holy Spirit immerses a person in the death of Christ – is the funeral of our personal ambitions and pride.

*Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously [zealously]"? But He gives more grace. Therefore He says: "GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE." (James 4:4-6).*

**Baptism in fire**, in which the Holy Spirit immerses a person in the death of Christ – is the participation of a person in the outpouring of God's indignation upon the nations.

*"Therefore wait for Me," says the LORD, "Until the day I rise up for plunder; My determination is to gather the nations To My assembly of kingdoms, To pour on them My indignation, All My fierce anger; All the earth shall be devoured With the fire of My jealousy. (Zephaniah 3:8).*

**Fiery zeal** in which a person is immersed with in baptism in Fire, in its positive sense – is burning fire expressed in diligence in representing the zeal of God:

*And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises. (Hebrews 6:11-12).*

**Fiery zeal** in Fire baptism – is founded on the revelation of the knowledgeable righteousness of God:

*For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. (Romans 10:2-3).*

**Fiery zeal** in Fire baptism – is called to produce boldness which is the key opening the doors of grace to help in time of need:

*Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. (Hebrews 4:16).*

Boldness is the expression of zeal founded on knowledge of the reigning teaching of Jesus Christ.

**Fiery zeal** in Fire baptism – is called to separate the chosen remnant out of Jerusalem and mount Zion:

*For out of Jerusalem shall go a remnant, And those who escape from Mount Zion. The zeal of the LORD of hosts will do this.' (2 Kings 19:31).*

**Fiery zeal** in Fire baptism – is called to distribute the roles and obligations in the Body of Christ:

*Then there appeared to them divided tongues, as of fire, and one sat upon each of them. (Acts 2:3).*

**Fiery zeal** in Fire baptism – is called to be expressed in showing zeal for God, to turn God's anger away from us:

*"Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal. Therefore say, 'Behold, I give to him My covenant of peace; and it shall be to him and his descendants after him a covenant of an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel.' " (Numbers 25:11-13).*

**Fiery zeal** in Fire baptism – is called to separate the chaff from the wheat and burn it in the limits of one's responsibility.

*His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire." (Luke 3:17).*

**Fiery zeal** in Fire baptism – will produce victory over the beast, over his image and over his mark, and over the number of his name.

*And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. (Revelation 15:2).*

**Fiery zeal** in Fire baptism – is called to burn the thorns and briers that devour the seed of the Kingdom of Heaven in us:

*So the Light of Israel will be for a fire, And his Holy One for a flame; It will burn and devour His thorns and his briers in one day. (Isaiah 10:17).*

**Fiery zeal** in Fire baptism – is called to carry a person to limitless government and peace upon the throne of David:



*Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this. (Isaiah 9:7).*

**Fiery zeal** in Fire baptism – is called to give a person the power to produce noises, thunderings, lightnings, and earthquakes:

*Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake. (Revelation 8:5).*

**Fiery zeal** in Fire baptism – is called to be expressed in humility before the will of God:

*Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously [zealously]"? But He gives more grace. Therefore He says: "GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE." (James 4:5-6).*

**Fiery zeal** in Fire baptism – is called to challenge fiery trials with the weapon of unblemished joy:

*Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. (1 Peter 4:12-13).*

In this case, unblemished joy is one of the components that demonstrates zeal for God.

*In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ. (1 Peter 1:6-7).*

**Fiery zeal** in Fire baptism – is called to be expressed in the payment for gold refined in fire:

*I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. (Revelation 3:18).*

## The Doctrine of Laying on of Hands Covenant of Blood: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;*

***Then you will find rest for your souls. (Jeremiah 6:16)***

The opportunity to find or return to the ancient path of goodness is the opportunity to enter the Kingdom of Heaven through the narrow Gates, which in Scriptures are called the elementary principles, that is, the reigning teaching of Jesus Christ, who came in the flesh.

The essence of the Kingdom of Heaven itself, which Christ called “the Kingdom Gospel”, is characterized in Christ’s reigning teaching by such unearthly qualities as righteousness, peace and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Speaking of these three qualities, which characterize the Kingdom of Heaven within man, we must remember that this passage of Scripture is not telling us to obtain these qualities, but to proclaim and demonstrate them.

*“You are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:14-16).*

This tells us that in order to obtain the Kingdom of Heaven in the form of these three qualities, which have no analogues in any dictionary in the world, we must first find it. And therefore, to search for the Kingdom of Heaven as the ancient path of goodness should be done through the fruit of righteousness, peace, and joy which abide in the depths of the Holy Spirit. And as we have previously noted, very few are able to find the ancient path of goodness in the subject of narrow Gates in the reigning teaching of Christ.

This, according to the repeated statements of Christ, means that many who, due to their own cruelty and ignorance, will not be able to find the narrow Gates in the reigning teaching of Christ, will begin to reproach it as a heretical error, as a result of which they will inherit eternal perdition.

But those who humble their heart before God and become His disciple in order to enter through the narrow Gates expressed in the reigning teaching of Jesus Christ – will inherit eternal life.

*“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13-14).*

While studying the ancient path of goodness, we turned to the words of Apostle Paul who according to the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the order that is present in the teaching of Christ. This is the image of the four rivers flowing from Eden for the irrigation of the garden - which are the prototype of the four main reigning teachings of Christ, each of which has a triplicity of different functions, which total twelve. The number "twelve" is the image and standard of the twelve hours in a day, yielding the order of the Kingdom of Heaven in the twelve gates of the new Jerusalem and the twelve foundations of its wall.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the doctrine of baptisms which expresses itself: in baptism in Water, Holy Spirit, and Fire. Therefore, according to the sequence offered by the Holy Spirit through Apostle Paul, we will turn to the next doctrine.

This is – the doctrine of laying on of hands that is presented on the southern side of New Jerusalem in three gates.

*And he showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. It had twelve gates and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. (Revelation 21:10-12).*

What is significant is that entering into the heavenly Jerusalem is possible only through all twelve gates.

*Our feet have been standing Within your gates, O Jerusalem! Jerusalem is built As a city that is compact together, Where the tribes go up, The tribes of the LORD, To the Testimony of Israel, To give thanks to the name of the LORD. For thrones are set there for judgment, The thrones of the house of David. (Psalms 122:2-5).*

The three southern gates representing the doctrine of laying on of hands – is an image of the powers that are contained on the southern side of the Sanctuary, on which stood a golden lamp symbolizing the mind of Christ in a reborn spirit, thanks to which a holy person could penetrate the thoughts of God and keep a covenant made with God. Given the fact that the covenant of man with God and God with man consists of three baptisms, it follows that, in the teaching of Jesus Christ who came in the flesh, the doctrine of laying on of hands contains three ascending degrees of a covenant with God. This is:

1. Covenant of Blood.
2. Covenant of Salt.
3. Covenant of Rest.

The conclusion and functions of these three covenants are called to be made, flow, and abide in the three baptisms:

1. Baptism in Water.
2. Baptism in the Holy Spirit.
3. Baptism in Fire.

Therefore: **the doctrine of laying on of hands** is the doctrine about a covenant made between God and man, and man and God.

**Doctrine of laying on of hands** – is an image of the legal aspect in which a person, with his own hand, signs an agreement with God in which he consciously promises to serve God with a good conscience. In Scripture, any sacrifice made to God was called to bear the burden of the hand of the one who brought it:

*Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. (Leviticus 1:4).*

**The atonement for sin** through the laying on of the hand on the head of the Sacrifice, Which in the Face of the Son of Man, takes sin upon itself – is accepting justification in which God does not impute sin to man.

**Laying on of hands** – is an image of proclaiming the faith of our heart in that Jesus is Lord and that God has resurrected Him for our justification.

*That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9-10).*

**Laying on of hands** – outside of the norms of the Covenant and not according to the norms of the Covenant, will not gain favor in the atonement for sins. Because it was through the laying on of hands that the sins of a person were transferred to the head of the innocent sacrifice, and the innocence of the sacrifice transferred to the head of the one who offered it. That is why a prayer that is not founded on a Covenant with God made with Him in baptisms will not be successful.

And so, we have three levels of a covenant that pursue one goal but fulfill three different functions that are presented in three different names: Abraham, Isaac, and Jacob.

**1. The Covenant between God and man** is presented in three great names: Abraham, Isaac, and Jacob.

*Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.' (Exodus 3:13-15).*

Our partaking to the dignity of the names of these three fathers is called to occur through faith in Jesus Christ.

*Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. (Galatians 3:13-14).*

The blessing of Abraham that is contained in the Covenant that God made with Abraham - is an imperishable inheritance expressed in the richness of faith that Abraham possessed and to which we are called in Christ Jesus. As it is written:

*Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? (James 2:5).*

According to the meaning contained in this passage, we can conclude that the **Covenant between God and man** is the legal right to enter into and obtain the imperishable inheritance.

*So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them. (Exodus 2:24-25).*

According to this passage it follows, that any actions that God does that are tied to the fulfillment of His promises depend on the covenant made with God and a person's fulfillment of his role outlined by God in this covenant. And so, together we can receive partaking to the blessings contained in the covenant that God made with Abraham, Isaac, and Jacob, only through faith in Jesus Christ which we have sealed in the baptisms of: Water, Holy Spirit, and Fire.

The greatness of the blessings is comprised of the fact that all three of these men, although they lived in the land of promises, considered themselves sojourners and foreigners because all of them sought the imperishable inheritance expressed in the city whose Builder and Maker – is God!

*By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. (Hebrews 11:8-10).*

**2. The Covenant between God and man** – is a Covenant that is everlasting; firm; and immutable.

*And he shall be like the light of the morning when the sun rises, A morning without clouds, Like the tender grass springing out of the earth, By clear shining after rain.' "Although my house is not so with God, Yet He has made with me an everlasting covenant, Ordered in all things and secure. For this is all my salvation and all my desire; Will He not make it increase?"*

*But the sons of rebellion shall all be as thorns thrust away, Because they cannot be taken with hands. But the man who touches them Must be armed with iron and the shaft of a spear, And they shall be utterly burned with fire in their place." (2 Samuel 23:4-7).*

According to these words it follows, that the firmness and immutability of a Covenant with God will depend on the fulfillment of a certain condition – to be armed with iron and the shaft of a spear and throw out the thorns out of our life and burn them with fire in their place.

In one of His parables, Jesus tells us that thorns are dependence on riches and the cares of this world. And if we don't tear them out of our heart, then the soil of our heart will never be good soil so that it could receive the good seed of the Kingdom of Heaven.

*For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. (1 Timothy 6:10:11).*

**3. The Covenant between God and man** – is a kind of agreement about what relations and collaboration will look like.

*Then Abram fell on his face, and God talked with him, saying: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.*

*And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.*

*And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant." Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her." (Genesis 17:3-16).*

This agreement lays a responsibility upon a person to call the nonexistent as though it exists. Whereas God takes the responsibility upon Himself to make the nonexistent – existent. It is worth paying attention to that fact that in order to call the nonexistent as though it exists, circumcision is necessary because it serves as a sign of the Covenant between man and God.

Circumcision is evidence of the cross of Christ in which, through the cross of the Lord Jesus, the earth was crucified to us and we were crucified to it. It is that same state of soil of the heart that is called good soil in which the seed of the imperishable inheritance is sown. Having accepted the imperishable inheritance as the faith of our heart, which has been placed on our accounts in heaven but has not yet been unsealed, we begin to proclaim it with our lips as though it exists.

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. (1 Peter 1:3-5).*

**4. The Covenant between God and man** – is the collaboration of the mind of Christ with the mind of man.

*But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For "WHO HAS KNOWN THE MIND OF THE LORD THAT HE MAY INSTRUCT HIM?" But we have the mind of Christ. (1 Corinthians 2:14-16).*

According to these words it follows, that a Covenant between God and man gains power under one condition – when a person leaves infancy and grows to the full measure of the stature of Christ in which he stops being swayed by all kinds of winds of teaching.

**Mind of Christ** – is the definition of the wisdom of God in the heart of a person, that is able to number days.

*So teach us to number our days, That we may gain a heart of wisdom. (Psalms 90:12).*

**To number** - count; to determine. Be numbered. Be ranked. Be appointed.

According to this meaning, to number our days is to understand our eternal calling in God as well as the power that cooperation with which, we are called to realize this calling.

*I, wisdom, dwell with prudence, And find out knowledge and discretion. By me kings reign, And rulers decree justice. By me princes rule, and nobles, All the judges of the earth. But he who sins against me wrongs his own soul; All those who hate me love death. (Proverbs 8:12,15-16,36).*

Considering this kind of cooperation of the wisdom of God (mind of Christ), with the abilities of our mind: the doctrine of laying on of hands which contains the powers of three covenants:

Is the teaching about the cooperation of the wisdom of God with the renewed mind of a person made dependent on a good heart. The wisdom of God presented in the Book of the Proverbs of Solomon is not something impersonal or indefinite, but it is a completely concretized and personified Person which is clearly seen as - the Son of God, Who speaks to us and reveals Himself in the dignity of the name "Wisdom." The Son of God possessed this name from eternity, long before the creation of the visible and invisible spheres. And it is precisely through the powers of this name that belongs to the Son of God that the Heavenly Father created the visible and the invisible by the power of the Holy Spirit.

Here is how in the same Book about the powers of this name, the Son of God testifies of Himself long before His incarnation:

*The LORD possessed me at the beginning of His way, Before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. When there were no depths I was brought forth, When there were no fountains abounding with water. Before the mountains were settled, Before the hills, I was brought forth;*

*While as yet He had not made the earth or the fields, Or the primal dust of the world. When He prepared the heavens, I was there, When He drew a circle on the face of the deep, When He established the clouds above, When He strengthened the fountains of the deep,*

*When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, Then I was beside Him as a master craftsman; And I was daily His delight, Rejoicing always before Him, Rejoicing in His inhabited world, And my delight was with the sons of men. (Proverbs 8:22-31).*

Here is how the Holy Spirit unveils this thought through Apostle Paul, presenting the essence of the Son of God as an image of the Invisible God:

*For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. For it pleased the Father that in Him all the fullness should dwell. (Colossians 1:16-19).*

This revelation reveals the mystery of the cooperation between God and man which He laid as a foundation of this Covenant. It is thanks to the wisdom of God in the Face of the Son of God that the visible world was created according to the image of the invisible world. As it is written:

*In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. (Genesis 1:1-2).*

The planet earth, lifeless, empty, disordered, and covered with a dark abyss of water, through the word of wisdom acquired an orderly and perfect appearance. The principles and laws of management and administration were introduced and implemented to maintain the order.

*Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. (Genesis 1:16).*

Considering that day and night, in this case, are a creation of God that unveil His natural essence according to the image of which He created man, it follows that:

**The cooperation of two great lights** is an image and prototype of a covenant between God and man, and man and God.



The contents and powers of this Covenant builds a legal relationship between these two sovereign sides and defines before one another the responsibility for the fulfillment of their role.

The light that comes from the two great lights that are called to rule the day and night of the human essence – is information that comes from God in the format of His commandments.

*The day is Yours, the night also is Yours; You have prepared the light and the sun. You have set all the borders of the earth. (Psalms 74:16-17).*

**Night** – is the reborn spirit of a person. Whereas **day** – is the renewed mind of a person that is made dependent on his good heart. God speaks to the spirit of a person whereas the heart, through intuition, reveals what God has said to the mind of a person.

*Day unto day utters speech, And night unto night reveals knowledge. (Psalms 19:2).*

The cooperation of these two great lights is comprised of the fact that God commands; and a person unreservedly does what God has commanded.

*Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." (John 8:12).*

To follow the One Who is the Light to the earth – is to immediately and without compromise fulfill His commandments. Because this Light operates and manifests Itself through the hearing of the preached word about the Kingdom of Heaven.

*As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. (John 9:5-7).*

This historic event reveals the principle of cooperation between these two great lights, or the cooperation between the mind of Christ and renewed mind of man. Man's role is presented in the heritage of Abraham standing in a covenant with God and having a seal of this covenant on their body which verifies their partaking in the Covenant of God with Abraham, Isaac, and Jacob. But this heritage is blind at birth.

They gain sight when there is cooperation between them and God that is founded on the powers that are contained in a Covenant with God. Any person born of God and stepping into a covenant with God – is blind at birth. He can begin to see thanks to certain agreements contained in a Covenant with God: first – only on the Sabbath; and second – only after fulfilling his role for which he carries a responsibility before God. After a person gains sight by washing his eyes in Siloam, he ceases to be an infant in Christ and becomes a perfect man who will never be swayed by different winds of teachings and he will never sit on the road so that his beauty is abhorred when he opens his legs to everyone who passes by.

*You built your high places at the head of every road, and made your beauty to be abhorred. You offered yourself to everyone who passed by, and multiplied your acts of harlotry. (Ezekiel 16:25).*

A heart that is a road for everyone that passes by cannot be called "good soil". A good heart that accepts the seed about the Kingdom of Heaven is a field that lies well away from this road. And so, when a person begins to see after being washed in the waters of Siloam, at that moment he becomes a light to the world that cannot be invisible to the world and to saints.

*"You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:14-16).*

Good works serve as a light to the world as well as the congregation of holy people. Good works are our role that preserve us in a Covenant with God. If there are no good works that are made in God; with God; and for God, our covenant with God will be abolished.

Good works are evidence that we are found in the light, or a Covenant with God. And subsequently, that we are a light that God calls "day".

*But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness. (1 Thessalonians 5:1-5).*

That is not all. These two great lights that are called to rule the day and night is an image of how the new man rules over his old man and how the spiritual man, through the influence of his light, rules over the carnal man.

**The principle of gaining sight** is comprised of the fulfillment of our role that is contained in a covenant with Gd.

*Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. (Galatians 4:1-5).*

*For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. (Hebrews 5:13-14).*

*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of*

*the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;*

*that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. (Ephesians 4:11-16).*

**5. The Covenant between God and man** – is legal possession of each other and identification in each other.

*FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. (Hebrews 8:10).*

A component of a Covenant with God in the right to possess one another – is the condition of a marital partnership in which God and man who is in the likeness of Him are dissolved in one another. Having been dissolved in God, our Beloved, a person receives the opportunity to demonstrate the great mystery of unity that is present in relationships with the Father, Son, and Holy Spirit.

*The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control. But I say this as a concession, not as a commandment. (1 Corinthians 7:4-6).*

*"FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH." This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband. (Ephesians 5:31-33).*

*I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. (John 17:23).*

**6. The Covenant between God and man** – is the transferring of sovereign powers and authority to one another.

*Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over all the earth." (Genesis 1:26).*

This place of Scripture is the reigning and legal basis for building sovereign relations of God with a person who is in the likeness of Him. With these words, God binds Himself to His Word Which He placed above all His name – to never do any action on earth without the agreement of man. A person also cannot build a relationship with God without God's agreement. The Author of the conditions based on which sovereign relations of God are called to be built with man, from beginning to end – is God! And

these conditions are the contents of the Covenant that God offered to a person who is in the likeness of Him.

*My beloved is mine, and I am his. He feeds his flock among the lilies. (Songs of Solomon 2:16).*

Sovereign relations between God and man contained in a Covenant are called to look like this: God takes on the role of a Shepherd who feeds us among the lilies. Our role is to follow the Shepherd and feed among the lilies.

**To feed among the lilies** – is to walk by faith, live by faith, and grow in faith which expresses itself in the commandment of God – to inherit incorruptible riches. And also, to look upon the invisible and not what we see in the material world and what we feel with our emotions.

**Therefore, faith** - is the discipline to live according to the information that comes from God through our hearing of the preached word about the Kingdom of Heaven.

*Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith?*

*"And do not seek what you should eat or what you should drink, nor have an anxious mind. For all these things the nations of the world seek after, and your Father knows that you need these things. But seek the kingdom of God, and all these things shall be added to you. "Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. (Luke 12:27-32).*

**7. The Covenant between God and man** – is the responsibility of preparing an Ark for the salvation of our household.

*But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. (Genesis 6:18).*

The revelation about how the ark should be in measurement and out of what material it should be built; and with what kind of heart to build it – is silver given to place into circulation.

*By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. (Hebrews 11:7).*

To perfect our salvation, or to prepare an ark for the salvation of our household – is proceeded by reverence.

*Work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure. (Philippians 2:12-13).*

The acceptance of this silver is the agreement to fulfill our role that is contained in a Covenant with God. Whereas entrusting such silver to the disposal of man is the role of God.

*And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. (Acts 16:30-33).*

The refusal to place our silver into circulation is the refusal to prepare an ark and perfect our salvation according to the Covenant made with God that is contained in the reigning teaching of Jesus Christ.

*For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: "A DOG RETURNS TO HIS OWN VOMIT," and, "a sow, having washed, to her wallowing in the mire." (2 Peter 2:21-22).*

**8. The Covenant between God and man** – is the right that a person has to enter into the sovereign presence of God; and God – into the sovereign presence of a person.

*Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. (Revelation 3:20).*

Through His special knock on the door of the human heart, God defines whether this person is in the likeness of Him or not. And this kind of likeness of God in the heart of a person is defined by two criteria: First – it is the ability to hear the voice of God. And second – it is the ability to open the door of our heart. Furthermore, based on these two definitions, we can make the following conclusions that:

**First:** The knock with which God knocks on the heart to define the property of this heart, whether it is good or bad – is the voice of God.

**Second:** To hear the voice of God, it is necessary to have a circumcised ear or rather, a heart that is in a Covenant with God.

*You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. (Acts 7:51).*

**Third:** The ability to open the door of our heart in order to hear the voice of God – is the ability to comprehend and accept the preached word about the Kingdom of Heaven into the soil of our heart. And this kind of acceptance can occur only thanks to us keeping ourselves in a Covenant with God. To keep ourselves in this Covenant - is to abide in the trials of Christ.

*"But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30).*

To continue in the trials of Christ is to keep His word about patience, or to be faithful to our appointed place in the Body of Christ. As soon as seducing souls are successful in convincing us to leave our place in the Body of Christ, our names are blotted out of the

Book of Life. And so, to keep the word about patience, which defines our responsibility for keeping a Covenant with God and thus, giving God the right to enter into our sovereign presence and us the right to enter into the sovereign presence of God – it is necessary to overcome the seducer with the powers that are contained in a Covenant with God.

*To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. (Revelation 3:20-21).*

## The Doctrine of Laying on of Hands Covenant of Blood: Part 2

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;*

***Then you will find rest for your souls. (Jeremiah 6:16)***

The opportunity to find or return to the ancient path of goodness is the opportunity to enter the Kingdom of Heaven through the narrow Gates, which in Scriptures are called the elementary principles, that is, the reigning teaching of Jesus Christ, who came in the flesh.

The essence of the Kingdom of Heaven itself, which Christ called “the Kingdom Gospel”, is characterized in Christ’s reigning teaching by such unearthly qualities as righteousness, peace and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Speaking of these three qualities, which characterize the Kingdom of Heaven within man, we must remember that this passage of Scripture is not telling us to obtain these qualities, but to proclaim and demonstrate them.

*“You are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:14-16).*

This tells us that in order to obtain the Kingdom of Heaven in the form of these three qualities, which have no analogues in any dictionary in the world, we must first find it. And therefore, to search for the Kingdom of Heaven as the ancient path of goodness should be done through the fruit of righteousness, peace, and joy which abide in the depths of the Holy Spirit. And as we have previously noted, very few are able to find the ancient path of goodness in the subject of narrow Gates in the reigning teaching of Christ.

This, according to the repeated statements of Christ, means that many who, due to their own cruelty and ignorance, will not be able to find the narrow Gates in the reigning teaching of Christ, will begin to reproach it as a heretical error, as a result of which they will inherit eternal perdition.

But those who humble their heart before God and become His disciple in order to enter through the narrow Gates expressed in the reigning teaching of Jesus Christ – will inherit eternal life.

*“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13-14).*

While studying the ancient path of goodness, we turned to the words of Apostle Paul who according to the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the order that is present in the teaching of Christ.

This is the image of the four rivers flowing from Eden for the irrigation of the garden - which are the prototype of the four main reigning teachings of Christ, each of which has a triplicity of different functions, which total twelve.

The number "twelve" is the image and standard of the twelve hours in a day, yielding the order of the Kingdom of Heaven in the twelve gates of the new Jerusalem and the twelve foundations of its wall.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the doctrine of baptisms which expresses itself: in baptism in Water, Holy Spirit, and Fire. We have stopped to study the doctrine of laying on of hands that is presented on the southern side of New Jerusalem in three gates.

*And he showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. It had twelve gates and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. (Revelation 21:10-12).*

The three southern gates representing the doctrine of laying on of hands – is an image of the powers that are contained on the southern side of the Sanctuary, on which stood a golden lamp symbolizing the mind of Christ in a reborn spirit, thanks to which a holy person could penetrate the thoughts of God and keep a covenant made with God.

Given the fact that the covenant of man with God and God with man consists of three baptisms, it follows that in the teaching of Jesus Christ who came in the flesh, the doctrine of laying on of hands contains three ascending degrees of a covenant with God. This is:

1. Covenant of Blood.
2. Covenant of Salt.
3. Covenant of Rest.

The conclusion and functions of these three covenants are called to be made, flow, and abide in the three baptisms:

1. Baptism in Water.
2. Baptism in the Holy Spirit.
3. Baptism in Fire.



**The doctrine of laying on of hands** is the doctrine about a covenant made between God and man, and man and God.

**Doctrine of laying on of hands** – is an image of the legal aspect in which a person, with his own hand, signs an agreement with God in which he consciously promises to serve God with a good conscience. In Scripture, any sacrifice made to God was called to bear the burden of the hand of the one who brought it:

*Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. (Leviticus 1:4).*

**The atonement for sin** through the laying on of the hand on the head of the Sacrifice, Which in the Face of the Son of Man, takes sin upon itself – is accepting justification in which God does not impute sin to man.

**Laying on of hands** – is an image of proclaiming the faith of our heart in that Jesus is Lord and that God has resurrected Him for our justification.

*That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9-10).*

**Laying on of hands** – outside of the norms of the Covenant and not according to the norms of the Covenant, will not gain favor in the atonement for sins. We have three levels of a covenant that pursue one goal but fulfill three different functions that are presented in three different names: Abraham, Isaac, and Jacob.

- 1. The Covenant between God and man** is presented in three great names: Abraham, Isaac, and Jacob.
- 2. The Covenant between God and man** – is a Covenant that is everlasting; firm; and immutable.
- 3. The Covenant between God and man** – is a kind of agreement about what relations and collaboration will look like.
- 4. The Covenant between God and man** – is the collaboration of the mind of Christ with the mind of man.
- 5. The Covenant between God and man** – is legal possession of each other and identification in each other.
- 6. The Covenant between God and man** – is the transferring of sovereign powers and authority to one another.
- 7. The Covenant between God and man** – is the responsibility of preparing an Ark for the salvation of our household.

**8. The Covenant between God and man** – is the right that a person has to enter into the sovereign presence of God; and God – into the sovereign presence of a person.

And now, in this one Covenant, let us turn to studying the first level of the covenant that is called to be present and verify the authenticity of the two subsequent levels. This is – the Covenant of Blood that as the fourth foundation of the wall of New Jerusalem, is made from the precious **Emerald** stone.

*The foundations of the wall of the city were adorned with all kinds of precious stones: the fourth foundation – emerald. (Revelation 21:19).*

Emerald is a precious stone of a beautiful green color. Ancient people ranked it in second place after diamond and claimed that it was a stone of pure people with absolute clarity of thoughts and feelings. It does not tolerate the duality of confusion and lies. In addition to the fact that the fourth foundation of the wall of the heavenly Jerusalem is built from Emerald, this gemstone is also indicated in the description of the rainbow surrounding the throne of God.

*And He who sat there was like a jasper and a sardius stone in appearance; **and there was a rainbow around the throne, in appearance like an emerald.** (Revelation 4:3).*

This precious stone is so beautiful, that no other precious stone can compare to its beauty. It allows the eyes to see one of the most pleasant phenomena in nature. According to the Roman emperor Pliny, the greenery of the trees is a great pleasure, but not one thing can compare with the greenery of an emerald.

However, going back to the rainbow that was around the throne in appearance like an emerald, we should know that – if every person, regardless of their religion, doesn't belong to God in the covenant of Blood or breaks this Covenant, they are reserved for fire until the day of judgment and perdition of ungodly men.

*For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. (2 Peter 3:5-7).*

Emerald is a part of the twelve precious stones that are found on the breastplate of judgment of the High Priest. Considering that through the breastplate of judgment, through Urim and Thummim, God spoke to man, then the function of the fourth foundation of the wall of the heavenly Jerusalem is the voice of the Covenant of Blood, of which is said:

*But you have come to the blood of sprinkling that speaks better things than that of Abel. (Hebrews 12:24).*

By making a Covenant of Blood with God in the baptism in water, we accept and agree with His order that is present in His immovable Kingdom that contains the powers of the future age expressed in the reigning teaching of Jesus Christ.

*Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. (Hebrews 12:28-29).*

However, for a complete understanding of the essence of the precious Emerald stone, we, as in the previous foundations, should consider the name of the Apostle who is engraved on this fourth foundation. Because it is the name that determines the dignity and nature of Emerald that represents the Covenant of Blood in this foundation. While the foundation itself made from Emerald, determines the work that God does with the powers contained in this name. And these powers on the fourth foundation, as we will see later, will be God's mercy associated with the all-devouring fire of the Heavenly Father's zeal.

The name that is engraved on the fourth foundation of the wall of heavenly Jerusalem is – “John the son of Zebedee”.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother. (Matthew 10:2).*

We have already noted that the names of the Apostles on the twelve foundations of the walls can be comprised of two or sometimes three names. According to Scripture, the combination of names belonging to the Apostle whose name is engraved on the fourth foundation of the wall of new Jerusalem – is John, Zebedee, Boanerges.

*Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons: Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder". (Mark 3:14-17).*

We have already noted that “Boanerges” literally means – Sons of Thunder. Heralds of the wrath of God. Fulfillers of God's wrath. The spokesmen of the zeal of God. Sons of the Divine Fire.

The name “John” means – Yahweh is merciful.

In Hebrew, the name of his father **Zebedee** means – fisherman. In Greek, it means – God gifts or the Gift of God. Which means that through the gift of grace, God will show His mercy. The combination of these three names on the fourth foundation of the wall of new Jerusalem means that:

**God will demonstrate His mercy in people** through the gift of His grace that is contained in the virtue of His all-consuming and devouring zeal.

*Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted **the blood of the covenant by which he was sanctified** a common thing, and insulted the Spirit of grace? (Hebrews 10:28-29).*

According to this meaning: the fourth foundation of the wall of new Jerusalem built out of the precious Emerald stone is called to demonstrate the powers of the Heavenly

Father that are contained in the capabilities of His name “Yahweh”, in which He unveils the principles in the boundaries and statutes of which He demonstrates His mercy. Because of which, the teaching about the Covenant of Blood – is the teaching about the powers that are contained in the mercy of God. Whereas the teaching about the mercy of God – is the teaching about the powers that are contained in the blood of the cross of Christ.

With all this, we will remember that all the subsequent teachings will flow from one another and each of them will contain the previous foundation. Furthermore, in each of the subsequent teachings we will see fragments and details of the previous teachings. The foundation of all of these teachings will always be the death of Jesus in the baptism of the New Testament contained in **His blood that was spilled**.

And in the format of this sermon it is unthinkable and impossible to present the full spectrum of powers that are contained in the Covenant that God made with us in the Blood of Jesus Christ. Therefore, I will mention only some components that are important in my eyes which will be an opportunity to realize the fate of the promises that we can receive only on the conditions outlined in the Blood of the Covenant.

And the first important component of the Covenant of Blood that I would like us to pay attention to – are the powers that are called to yield the source and format of our righteousness.

**1. The Covenant of Blood** – is called to yield the source of our righteousness as well as its format.

*Being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. (Romans 3:24-26).*

The blood of the Covenant, under the condition that we cooperate with it – is called to be our redemption from sin and death, or the price with which God ransoms us out of the captivity of sin which we ended up in thanks to the fact that we were enticed into sin by the cunning snake, the mother of all who live on this earth.

1. **Redeemed** - returned back.
2. Ransomed from the captivity of sin and death.
3. Connected with God as one.
4. Beloved of God.
5. Worthy of God.
6. Heir to God.
7. Holy unto the Lord.
8. The property of God.
9. The lot of God.

We must know that the **Blood of the Covenant**, as a standard of God’s righteousness, is first brought into the presence of God for God Himself to demonstrate the fulfillment of

His perfect will which yields the atmosphere in which God rests from His works. And only then is it offered for us, so that it could present us as righteous before Him in the Blood that was spilled by Jesus Christ, Thus, the Blood of the Covenant, first and foremost – is called to hallow God in order to satisfy the requirements of His holiness, and only then does it fulfill our needs. These needs are expressed in our need for protection before the Face of God from His consuming holiness.

If a person has stepped into a Covenant with God but does not understand how to cooperate with the powers that are contained in the Blood of the Covenant, and tries to enter into the presence of God using formulas he doesn't understand and that are not the faith of his heart – the door into the presence of God will be closed for him. Because this door in the Face of Jesus Christ can be opened into the presence of the Heavenly Father only for those who understand and cooperate with the Blood of the Covenant. Only God, and no one else, can fully appraise the price of the Blood of the Son that was spilled, because this price surpasses the understanding of man. And while growing deeper in Christ Who is the true example of every sacrifice, we learn one of the most comforting truths for us:

*For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:21).*

God saw Him as the sacrifice for sin upon the cross, so that we could be made righteous before the face of eternal holiness. Initially, Christ was expelled from the presence of God due to the transferring of sin upon His head. This was so that we could enter into the house of the Father.

The light of God's face was hidden from Him so that we could dwell in the light of this face. He had to endure three days and three nights of gloomy darkness. And everything that we deserved as lost sinners was laid on Him, so that everything deserved by Him, by performing the work of redemption, could become our destiny. Everything was against Him when He was hung on that awful tree, so that nothing could be against us. He, through death and condemnation, was likened to us that we might be lifted up to Him through His life and His righteousness. He drank the cup of anger and the cup of horror to the bottom, so that we could drink the cup of salvation. He was dealt with according to our merits, so that His merits could be imputed to us. Such is the wonderful truth that makes up our righteousness bestowed upon us in the Blood of the Covenant.

The leaders of the people of Israel, who reached a staggering level of stiffness, rated this Blood in thirty silver coins. Unfortunately, for the most part, this same price is given to the Blood of the Covenant by numerous leaders who call themselves Christians. Selfishness, a thirst for power, liberal theology, and the blind zeal of religious fanaticism, unfortunately, are widely accepted. Most Christians follow the same direction in which the people of Israel once walked, and the words of Christ, once addressed to the leaders of Israel, are addressed in the same way to the leaders of our time.

*Woe to you! For you build the tombs of the prophets, and your fathers killed them. In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. (Luke 11:47-48).*

Religious asceticism and its polar permissiveness; betting on the practice of spiritual gifts; virtues devoid of true meanings; religious traditions, human traditions, and activities in the form of a ritual deprived of the Spirit overshadow the significance of the Blood of the Lamb and reduce the price of this Blood to nothing.

When the soul begins to revel in self-righteousness; when it relies on personal virtues and religious activities - it thereby violates the Blood of the Covenant, and offends the spirit of grace.

We must know that no matter what our righteousness is in the eyes of the Holy and Perfect God, it looks like soiled garments. Only the Blood of the unblemished and pure Lamb can satisfy the scorching and incorruptible holiness of the Father. God does not favor us when we make our foundation not the Blood of the Covenant, but something else that seems more worthy and honorable in our eyes. Having violated the Covenant of Blood in such a way, sooner or later, our building will fall, and its fall will be terrible and fatal, and nothing can be changed when like a lightning bolt from out of the blue, these words will sound:

*'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'* (Luke 13:27).

And so let us remember that we can inherit the Kingdom of Heaven only by having righteousness that we can receive on the conditions outlined in the Blood of the Covenant.

**2. The Covenant of Blood** – is called to be our righteous act of washing our blemished conscience from sins:

*Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful.* (Hebrews 10:19-23).

To make a Covenant with God through the sprinkling of the blood of a burnt sacrifice, it was necessary to spill this Blood first.

*Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins."* (Matthew 26:27-28).

In Hebrew, one of the meanings of the phrase "Blood which is shed for many for the remission of sins" means - Goat for Azazel, in our translation - a goat for absolution. This indicates a connection with the actions performed on the day of purification in which two goats were brought before the Face of the Lord. A lot was cast regarding both goats to determine which goat would be brought to God as a burnt offering for the cleansing of sins. That is, which goat as the image of Christ, will bear these sins on the cross in order to cleanse, or rather, justify His people both from the sins with which they were born and from the sins with which they sinned. And which goat, like the image of

Azazel, will take the sins that were previously placed on the goat brought as a burnt offering and carry them to an impassable land from which it is impossible to return.

The Azazel goat represents the fallen cherub who will receive complete and eternal retribution for the commission of original sin in the universe.

After this action, the first goat that was brought to God as an offering for the cleansing from sins and is a prototype of Christ who took the sins of His people upon Himself and died on the cross on Golgotha – will be justified. Because of which, God will receive the legal opportunity to resurrect Jesus Christ Who represents the image of the goat brought as a burnt offering for the cleansing from sins. If Christ, in His time, would not have justified Himself in the spirit, God would not have been able to raise Him from the dead.

But as Scripture says, “He was justified in the spirit” or rather – He gave evidence to God of his noninvolvement with sin.

*And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory. (1 Timothy 3:16).*

Without this meaning, the day of purification could not be called the day of purification or the day of justification. Because for the Israelites, this day of cleansing and accepting justification related to the resurrection of Christ and not His death.

The very term “resurrection” indicates victory in which Jesus, by His death, trampled the second death in the face of the fallen cherub. And, as far as we know, the second goat Azazel, although he bore sins in an impassable land, he didn’t die for the sin laid on his head. And secondly, the blood of this goat was not brought into the presence of God for cleansing from sin. And therefore, the goat for Azazel could not represent the image of Christ who bore the sin of the world. And given that the goat for Azazel did not die and was not raised, this action is impossible to interpret as the second side of Christ’s death.

To justify His nation, Christ had to take this sin upon Himself so that He could die for this sin and be resurrected by having justified Himself.

*But also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification. (Romans 4:24-25).*

Thus, the full meaning of the word “absolution” translated from Hebrew is seen below:

Life given in exchange for absolution.  
Life given in exchange for deliverance from sins.  
Life poured out like drops of fragrant myrrh.  
Life given to the sound of the jubilee Horn.  
Life given to the sound of the jubilee Trumpet.

According to these words it follows, that spilled Blood is spilled life. And to enter the inheritance of this life is possible only through the covenant of Blood.

Thus: The Covenant of blood makes us holy.

The Covenant of salt allows us to demonstrate holiness.

The Covenant of rest allows us to see the result of holiness in God's rest.

**3. The Covenant of Blood** – is the right to drink New Wine that is called to give us the opportunity to be filled with the power of the Holy Spirit.

*But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom. (Matthew 26:29).*

In this case, the Kingdom of the Heavenly Father on one hand, is referring to the congregation of saints from every tribe, tongue, and nation that have entered into a new Covenant with God made in the Blood that was spilled by Jesus Christ.

On the other hand, it is referring to every individual person who belongs to this congregation and is able to govern over himself on the conditions that are contained in the Covenant of Blood. And this, according to Christ, is to drink New Wine with Him in the Kingdom of both His Father and our Father. At His resurrection, the first person to whom Christ appeared was Mary Magdalene. Turning to her, Jesus said:

*Go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.' (John 20:17-18).*

**New Wine** in the subject of the Blood of Christ poured for our sins – becomes accessible only after in Water baptism, we make a Covenant of Blood with Him in the Blood of His Son. After making a Covenant of Blood, we will receive the legal opportunity to realize the inheritance and powers that are contained in the Blood of Jesus Christ. The opportunity to enter into the inheritance that is contained in the Blood of Christ is called to be realized through our conscious cooperation with the powers that are contained in New Wine.

And in this mutual agreement, we must learn our role for which we carry a responsibility as well as God's role for which He carries a responsibility. Otherwise, due to our ignorance, we will attempt to fulfill God's role which will lead to disappointment. Because many children of God who have stepped into a Covenant with God in the baptism in Water, like in the parable of the prodigal son – will refuse to enter into their inheritance in the New Wine due to their ignorance and stiffness.

In this parable, Christ, in the face of two brothers, showed how we must enter into the inheritance that is contained in New Wine and how we must not do it.

*"Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' "But **he was angry and would not go in.** Therefore his father came out and pleaded with him.*



*So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'*

*"And he said to him, 'Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'" (Luke 15:25-32).*

Natural good wine has the power to bring pleasure to a person and make him dependent, regardless of his consent. By invading the limits of man, ordinary wine violates his sovereign rights, turns him to slavery, and forces him to do things that he would never have agreed to do if he had not become addicted to this drink. And therefore, consuming wine while at the same time, proclaiming your independence from wine: is either a clouding of sober reason, outright hypocrisy, or an outright lie.

*Drunkards will not inherit the kingdom of God. But now I have written to you not to keep company with anyone named a brother, who is a drunkard—not even to eat with such a person. Therefore "PUT AWAY FROM YOURSELVES THE EVIL PERSON." (1 Corinthians 6:10, 5:11-13).*

It should be noted how easily people lie to themselves to try to convince themselves that cultural wine drinking and drunkenness are two completely different things. They do this for one purpose: so that their conscience does not condemn them. These people ought to think about how if there exists the cultural drinking of wine, then according to the same principle it should be possible for cultural adultery, cultural thievery, cultural lies, cultural idolatry, etc., to exist.

Apostle Paul wrote about how it is impossible to simultaneously find joy and comfort in two wines that belong to two very different kingdoms that oppose one another and are found in completely different dimensions.

*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit. (Ephesians 5:18).*

To not drink wine and not be satisfied by it is the true meaning of the phrase “do not be drunk with wine”. To drink new wine means to be filled with the Holy Spirit. And so:

*Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. (John 6:54).*

Drunkards or someone who drinks wine, but doesn't consider himself a drunkard, however much he may try to justify himself – still violates the Covenant of Blood and in doing so, drinks condemnation to himself.

**New Wine** in the Covenant of Blood, under the condition that it is lawfully taken – is meant for the new man who is born of God.

*Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved." (Matthew 9:17).*

Jesus does not make a Covenant of Blood with a person who is not born again. Because the agreement that is contained in the Blood of the Covenant is meant only for heirs of the **Throne**. Therefore, **New Wine** in the Covenant of Blood, under the condition that it is lawfully taken - is the only unshakable foundation. The structure erected on it is able to withstand all the fierceness of hell and all the fury of the frantic dragon. The church in the face of Jesus Christ, Who fought at Calvary and won it with the price of His Blood, was born in it, sanctified, and justified in it.

**New wine** in the Covenant of Blood, under the condition that it is lawfully taken – is called to lead a person to eternal life and serves as a guarantee for him that God will raise him up in the last day.

*Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.*

*For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. (John 6:53-57).*

**New wine** in the Covenant of Blood, under the condition that it is lawfully taken – is called to keep us from stumbling and present us faultless before the presence of the glory of our Heavenly Father with exceeding joy.

*Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy. (Jude 1:24).*

Exceeding joy is not so much as a feeling as it is the discipline of the mind and heart that are directed to fulfilling the perfect will of the Father expressed in love toward righteousness and hatred toward wickedness.

*You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions. (Psalms 45:8).*

New Wine in the Covenant of Blood – is the Holy Spirit. It is His presence that is discovered in this New Wine. The difference between the Wine of the Holy Spirit and alcoholic drinks is that, first: The Wine of the Holy Spirit can take possession of a person only with this person's agreement. And second: a person can drink the Wine of the Holy Spirit only on the conditions that are contained in the Covenant of Blood. And this first condition is comprised of completely refusing to drink alcoholic drinks.

*Then the LORD spoke to Aaron, saying: "Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations, that you may distinguish between holy and unholy, and between unclean and clean, and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses." (Leviticus 10:8-11).*

Wine, when consumed, does not worry about sovereignty. It simply captures a person's heart and corrupts him.

*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit. (Ephesians 5:18).*

**4. The Covenant of Blood** – it is called to be the strong consolation of hope that is called to lead us behind the Veil of the Sanctuary.

*Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek. (Hebrews 6:17-20).*

The Blood of the Covenant as well as the twelve baked breads made from the best flour were brought behind the Veil of the Sanctuary into the presence of God. However, even these twelve breads were evidence of the death of Christ in which He, fulfilling the perfect will of the Father to redeem His nation from the power of death, spilled His Blood. Thus, hope – is the imperishable and incorruptible treasury that is contained in the powers of the Blood of the Covenant. Because of which, this hope is comprised of information about: Who God is for us and what God has done for us in the Blood of Jesus Christ that was spilled.

And that is not all. The hope of our calling contained in the powers of the Blood of the Covenant is not only the treasury where the promises of God are contained, but this Hope that is presented in the Blood of the Covenant – is also one of the names and virtues of God.

*Now **may the God of hope** fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. (Romans 15:13).*

And therefore, the uncharted inheritance containing the treasure of all promises that God placed on our account in the Blood of the Covenant – is God Himself! According to this meaning, the **hope of our calling** that is contained in the powers of the Blood of the Covenant, gains its power only when a covenant between man and God is made. Which essentially means that the hope that is contained in the powers of the Blood of the Covenant, is called to build relations between God and the category of people who are bound to God by the bonds of the Blood of the Covenant.

*Beware of dogs, beware of evil workers, beware of the mutilation! For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. (Philippians 3:2-3).*

Circumcision, in which blood was spilled, is an image and condition of making a Covenant of Blood with God. In this Covenant, God had promised to be a Father to man and lead him into His presence. By circumcision, we are referring to refusal to trust in our flesh. Which means, to die to our flesh. According to such a statement it follows that carnal Christians can talk about the hope that is contained in the Blood of the Covenant,

but they cannot have it because like Adam in the garden of Eden, they are not yet capable of worshipping the Father in spirit and truth. Thus, the Covenant of Blood comes to power when a person, through discipleship and hearing the preached word about the Kingdom of Heaven, begins to proclaim his faith in that Jesus is his Lord and that He has risen for his justification.

**The next purpose of hope** that is contained in the Blood of the Covenant – is called to renew our strength when we grow faint and weary while waiting for the fulfillment of the promised word.

*Even the youths shall faint and be weary, And the young men shall utterly fall, **But those who wait on the LORD Shall renew their strength**; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint. (Isaiah 40:30-31).*

According to this place of Scripture, those who wait on the Lord are those who have hope in the powers and abilities that are contained in the Blood of the Covenant, who despite their strength and age, will be renewed in strength like eagles. This will give them the ability to mount up with wings like eagles and use not their own strength, but the strength contained in the Word of God and the Holy Spirit that are found in the powers of the Blood of the Covenant.

*But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. (Revelation 12:14).*

**The next purpose of hope** that is contained in the Blood of the Covenant – is called to lead us to perfection and give us the right to draw near to the Lord.

*For the law made nothing perfect; on the other hand, there is the bringing in of a better hope, **through which we draw near to God**. (Hebrews 7:19)*

**The next purpose of hope** that is contained in the Blood of the Covenant – is called to bring eternal life into our hearts through the sermon entrusted to the messengers of God.

*Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, in **hope of eternal life** which God, who cannot lie, promised before time began, but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior. (Titus 1:1-3).*

In this manner, the **hope of eternal life** that is contained in the Blood of the Covenant, is the product of godliness that we can receive only through the sermon that is entrusted to those people whom God has established before us. And therefore, to accept the product of godliness in the format of hope of eternal life is possible only by accepting the person whom God has sent into our life.

*"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing! See! Your house is left to you desolate; and assuredly, I say to*

*you, you shall not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!' " (Luke 13:34-35).*

**The next purpose of hope** that is contained in the Blood of the Covenant – is called to protect the good intentions of God that are known only to Him, which are called to give us a future in God and with God, as a result of our hope in the future.

*For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. (Jeremiah 29:11).*

In this case, we encounter a characteristic of the hope of our calling that is in the format of the word of God which we do not yet understand, but which, like unleavened bread soaked with oil, we are called to place before God on the golden table of showbreads that is also known as our heart.

*So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously." And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" But they did not understand the statement which He spoke to them. Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. (Luke 2:48-51).*

**The next purpose of hope** that is contained in the Blood of the Covenant – is called to present us as holy, blameless, and above reproach before God.

*And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight— if indeed you continue in the faith, grounded and steadfast, and are **not moved away from the hope of the gospel** which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister. (Colossians 1:21-23).*

**The next purpose of hope** that is contained in the Blood of the Covenant – is called to give us assurance that we will meet with the dead in Christ and thus, comfort our sorrow for the dead.

*But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.*

*For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. **Therefore comfort one another with these words.** (1 Thessalonians 4:13-18).*

**5. The Covenant of Blood** – is called to lead us into a covenant of life and peace.

*My covenant was with him, one of life and peace, And I gave them to him that he might fear Me; So he feared Me And was reverent before My name. (Malachi 2:5).*

According to these words, we can conclude that the Covenant of Blood that is comprised of life and peace – is called to produce the fear of the Lord and reverence before the name of God in man, Which is the carrier and spokesman of the Fear of the Lord.

*Dominion [Power] and fear belong to Him; He makes peace in His high places. (Job 25:2).*

If you've paid close attention then you've noticed that in this place of Scripture, the fear of the Lord is a product of the power of the Lord.

The Power of the Lord is the power of the Blood of the Covenant. It is with the power that is contained in the Blood of the Covenant that God makes peace in His high places. Thus, the **Power of the Lord** in the power of the Blood of the Covenant is:

An immovable foundation.  
Might, dominion, fortress.  
The law of freedom, legal right.  
The power and strength of love.  
Holding seven stars in His right hand.  
Constantly expanding ownership.  
A Kingdom that can create and produce whatever it wants.  
Robe of the High Priest.  
Order, perfection.  
Proportionality, balance.  
Fullness, completeness.

Thus, the Power of the Lord in the power of the Blood of the Covenant – is the ability of God to rule over His thoughts, and the ability to bring His thoughts to reality. To do this, God reveals His name "Fear" in the Power of His Covenant. And through His Fear that is present in the powers of the Blood of the Covenant, God brings His thoughts to reality. And in this case, through His Fear, He makes peace in His high places.

**The high places on which God makes peace** – are the mountains of Zion in the face of Jerusalem.

**The peace that God makes on the heights of Jerusalem** – is the relationship of God with His nation that is based on a mutual covenant between God and man in the covenant of Blood. Therefore, preserving ourselves in a covenant with God is impossible without our cooperation with the component of redemption that reveals itself in the fear of the Lord. The truth of redemption, preached in the Blood of the Covenant, without the fear of God contained in it, cannot be called the truth of redemption. Therefore, redemption that does not contain the fear of the Lord, is a doctrine of demons.

Every truth that does not contain the fear of the Lord is false and is a delusion, the end of which is destruction and death. This is the fate of the mark of the beast, that outwardly does not differ from the seal of God. But inwardly, lacks the fear of the Lord. In fact, the lack of the fear of the Lord in the heart of a person is a lack of peace in his

heart. And consequently, is a lack of the sign of the Covenant of Blood, because the peace of God in the heart of a person is a result of the fear of the Lord that yields the Covenant of Blood. If the category of people that is called to salvation does not care to gain the fear of the Lord, they will not carry the sign of the Covenant of Blood before God. Because of which, they will share in the fate of the man of sin and son of perdition.

**Faith in God that lacks the fear of the Lord** is a mark of the beast that outwardly does not differ from the seal of God, but inwardly does not carry the fear of God that serves as a guarantee for peace with God and the sign of the Covenant of Blood. Thus, to practice the righteousness of God in the depths of our thinking, we must be clothed in the peace of God that is the fruit of the fear of the Lord and is called to be transmitted and received by us in the seed, according to the right to the inheritance that is in the Blood of the Covenant.

*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds in Christ Jesus. (Philippians 4:6-7).*

In this case, the inheritance of the Covenant of Blood that is called to be placed on our account, is the peace of God that is produced by the fear of the Lord that is called to guard our hearts and minds in Christ Jesus. Peace of God that lacks the fear of the Lord, on one hand, is evidence of a lack of the sign of the Covenant of Blood; and on the other hand, it is an illusion and lie that cannot guard our hearts and minds in Christ Jesus.

Specifically, the peace of God that we gain in the Blood of the Covenant as the fruit of the fear of the Lord, is called to guard our hearts and our thoughts in Christ Jesus. The peace of God that is gained in the Blood of the Covenant means that the mind of our heart belongs to the heritage of the mind of God. And therefore, each time we are met with a definition and action of the peace of God gained in a Covenant of God, we must verify this definition and action by the presence of the fear of God.

**The peace of God in the Blood of the Covenant** – is a covenant, contract, or agreement that is made with God and influenced by the fear of the Lord.

**The peace of God in the Blood of the Covenant** – is the relationship of a person with God that is not blemished by sin.

**The peace of God in the Blood of the Covenant** – is the heart of a person that is devoted to God, trusting in God, and dwelling in God's rest.

**The peace of God in the Blood of the Covenant** that is called to protect the peace of our heart and our thinking – belongs only to the sons of peace.

*Blessed are the peacemakers, For they shall be called sons of God. (Matthew 5:9).*

**Peacemakers** are sons of peace, or sons of the Covenant of Blood. Thus, only sons of peace can practice the peace of God, be its carriers, and pass it along to those who are alike in the boundaries yielded by the Covenant of Blood. Those who call themselves

“saved” but do not acknowledge the order expressed in subordination of the younger to the elder that is established by God in His Kingdom, which on earth is the Church of Jesus Christ, are the very people who, through their outrage, produce not peace, but division. And such people cannot be called the sons of peace, and therefore, the sons of the Covenant.

*But whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest on it; if not, it will return to you. (Luke 10:5-6).*

And so, according to definitions found in Scripture, sons of lawlessness are people who try to justify themselves with various reasons and garments in order to comfort their conscience while refusing to acknowledge the order of God. The very fact of their resistance to the messengers of God established over them testifies of the loss of peace in their hearts and regards them as the category of the wicked.

*But the wicked are like the troubled sea, When it cannot rest, Whose waters cast up mire and dirt. "There is no peace," Says my God, "for the wicked." (Isaiah 57:20-21).*

Why is there no peace for the wicked? Because the peace they preached about did not contain the fear of the Lord that acts in the limits outlined in the Covenant of Blood.

**6. The Covenant of Blood** – is called to free us from the waterless pit.

*As for you also, Because of the blood of your covenant, I will set your prisoners free from the waterless pit. Return to the stronghold, You prisoners of hope. Even today I declare That I will restore double to you. (Zechariah 9:11-12).*

The waterless pit, whose prisoners we become, is our old nature in the subject of our uncrucified soul.

*For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin.*

*Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*

*Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.*

*And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. (Romans 6:5-13).*

**7. The Covenant of Blood** – is called to participate in victory over the accuser, who accuses us before God day and night.

*Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused*



*them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. (Revelation 12:10-11).*

## The Doctrine of Laying on of Hands Covenant of Salt: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;*

***Then you will find rest for your souls. (Jeremiah 6:16)***

Considering that the law of Moses was not called to bring God’s chosen remnant to peace, this ancient path of goodness was the path by which Adam was brought to rest in God; Enoch walked before God and then was taken by God; Noah walked before God and received a revelation about the building of the ark and was saved by the floods of the mighty waters; and Abraham, Isaac, and Jacob walked before God. The Eternal God called Israel (which includes us) to this ancient path of goodness in the dignity of the ancient faith-teaching.

*The **eternal God** is your refuge, And underneath are the everlasting arms; He will thrust out the enemy from before you, And will say, 'Destroy!' (Deuteronomy 33:27).*

**Eternal** – having no beginning nor the end of days. Former; God of your fathers. Being revealed from the paths of the East.

To be found underneath the everlasting arms of the Eternal God, it was necessary to discover the ancient paths of goodness. And as we know, the opportunity to find the ancient paths of goodness is the opportunity to enter into the Kingdom of Heaven through narrow Gates, which in Scripture are defined as – the elementary principles, or rather, the reigning teaching of Jesus Christ Who came in the flesh.

This, in fact, is the totality of truths flowing from each other and confirming the truth of each other, the dignity of which we can be clothed in only through discipleship and hearing the preached word about the nature and powers of the Kingdom of Heaven.

The essence of the Kingdom of Heaven itself, which Christ called “the Kingdom Gospel”, is characterized in Christ’s reigning teaching by such unearthly qualities as righteousness, peace, and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Speaking of these three qualities, which characterize the Kingdom of Heaven within man, we must remember that this passage of Scripture is not telling us to obtain these qualities, but to proclaim and demonstrate them.

*“You are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:14-16).*

To search for the Kingdom of Heaven as the ancient path of goodness should be done through the fruit of righteousness, peace, and joy which abide in the depths of the Holy Spirit.

And as we have previously noted, very few are able to find the ancient path of goodness in the subject of narrow Gates in the reigning teaching of Christ. Only the chosen will find it. According to the repeated statements of Christ, many who, due to their own cruelty and ignorance, will not be able to find the narrow Gates in the reigning teaching of Christ, will begin to reproach it as a heretical error, as a result of which they will inherit eternal perdition.

But those who humble their heart before God and become His disciple in order to enter through the narrow Gates expressed in the reigning teaching of Jesus Christ – will inherit eternal life.

*"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13-14).*

While studying the ancient path of goodness, we turned to the words of Apostle Paul who according to the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the order that is present in the teaching of Christ.

This is the image of the four rivers flowing from Eden for the irrigation of the garden - which are the prototype of the four main reigning teachings of Christ, each of which has a triplicity of different functions, which total twelve.

The number "twelve" is the image and standard of the twelve hours in a day, yielding the order of the Kingdom of Heaven in the twelve gates of the new Jerusalem and the twelve foundations of its wall.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the doctrine of baptisms which expresses itself: in baptism in Water, Holy Spirit, and Fire. We have stopped to study the doctrine of laying on of hands that is presented on the southern side of New Jerusalem in three gates.

*And he showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. It had twelve gates and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. (Revelation 21:10-12).*

The three southern gates representing the doctrine of laying on of hands – is an image of the powers that are contained on the southern side of the Sanctuary, on which stood a golden lamp symbolizing the mind of Christ in a reborn spirit, thanks to which a holy person could penetrate the thoughts of God and keep a covenant made with God, the

foundation of which will allow him to enter through the Narrow Gates and inherit the Kingdom of Heaven. Considering the fact that a covenant between man and God is made in three baptisms, we can conclude that the doctrine of laying on of hands contain three levels of a covenant with God. This is:

**1. Covenant of Blood** – is called to sanctify us and give God the opportunity to write the name that we are given by Him in the Book of Life, so that this name could serve as a seal of righteousness before God. Because the seal of righteousness that we acquire upon making a Covenant of Blood in water baptism, is a new name given by God to a new creation, which contains our divine fate in God in the subject of our calling.

**2. Covenant of Salt** – is called to give us the opportunity to hallow God in our bodies and souls, which are essentially Gods. We can make this covenant only in baptism in the Holy Spirit.'

**3. Covenant of Rest** – is called to demonstrate the results of the holiness we carry in our bodies and souls. We can make this covenant only in Fire baptism.

The conclusion and functions of these three covenants are called to be made, flow, and abide in the three baptisms:

1. Baptism in Water.
2. Baptism in the Holy Spirit.
3. Baptism in Fire.

*John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire. (Luke 3:16)*

**The doctrine of laying on of hands** is the doctrine about a covenant made between God and man, and man and God.

**Doctrine of laying on of hands** – is an image of the legal aspect in which a person, with his own hand, signs an agreement with God in which he consciously promises to serve God with a good conscience.

Making this kind of contract in all three levels will always be tied to the presentation of our body as a living, holy, and pleasing sacrifice to God for reasonable service. That is why any sacrifice brought to God was called to be brought only when a hand was laid on its head:

*Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. (Leviticus 1:4).*

**The atonement for sin** through the laying on of the hand on the head of the Sacrifice, Which in the Face of the Son of Man, takes sin upon itself – is accepting justification in which God does not impute sin to man.

**Laying on of hands** – is an image of proclaiming the faith of our heart in that Jesus is Lord and that God has resurrected Him for our justification.

*That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9-10).*

**Laying on of hands** – outside of the norms of the Covenant and not according to the norms of the Covenant, will not gain favor in the atonement for sins. We have three levels of a covenant that pursue one goal but fulfill three different functions that are presented in three different names: Abraham, Isaac, and Jacob.

**1. The Covenant between God and man** in the doctrine of laying on of hands - is presented in three great names: Abraham, Isaac, and Jacob.

**2. The Covenant between God and man** in the doctrine of laying on of hands - is presented in the three names that are on the foundations of the wall of new Jerusalem. These are: John, Phillip, and Bartholomew.

**3. The Covenant between God and man** in the doctrine of laying on of hands – is a Covenant that is everlasting; firm; and immutable.

**4. The Covenant between God and man** in the doctrine of laying on of hands – is a kind of agreement about what relations and collaboration will look like.

This is expressed in a person's right to enter into the sovereign presence of God; and for God to enter into the sovereign presence of man.

**5. The Covenant between God and man** in the doctrine of laying on of hands – is the collaboration of the mind of Christ with the mind of man.

**6. The Covenant between God and man** in the doctrine of laying on of hands – is legal possession of each other and identification in each other.

**7. The Covenant between God and man** in the doctrine of laying on of hands – is the transferring of sovereign powers and authority to one another.

**8. The Covenant between God and man** in the doctrine of laying on of hands – is the responsibility of preparing an Ark for the salvation of our household.

In a certain format, we have already studied the Covenant of Blood. Therefore, let us turn to studying the second level of the covenant.

This is – the Covenant of Salt, which is the fifth foundation of new Jerusalem and is made of the precious Sardonyx stone.

*The foundations of the wall of the city were adorned with all kinds of precious stones. The fifth: sardonyx. (Revelation 21:20).*

Sardonyx is a special kind of onyx, which, in turn, is a type of chalcedony. This stone has a bright fiery red color, with alternating white, pink, and blue parallel layers, with a soft deep and silky shade. As far as we know, Sardonyx, in the form of onyx, was on the breastplate of judgment of the High Priest, and therefore, when it came to the powers of Sardonyx, then God, through Urim and Thummim, used the functions and voice of Salt.

And therefore, the function of the fifth foundation of the wall of Heavenly Jerusalem – are in the powers contained in the Covenant of Salt. In relation to which, Jesus once said these words:

*You are the **salt of the earth**; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. (Matthew 5:13).*

The phrase “you are the salt of the earth” means – that you have stepped into the Covenant of Salt with Me in which you promised to be a representative of the powers that are contained in the Covenant of Salt. Therefore, in representing My Covenant of Salt which you entered in with Me upon offering a sacrifice, you carry full responsibility for fulfilling the obligations you took upon yourself.

*Gather My saints together to Me, Those who have made a covenant with Me by sacrifice." Let the heavens declare His righteousness, For God Himself is Judge. (Psalms 50:5-6).*

In Scripture, any Covenant that God made with man always included a sacrifice that pointed to the Blood of Jesus Christ that was spilled, testifying of His death. Which in the reigning teaching of Christ meant that any Covenant that God made with a person, was made in baptism, which always pointed to the presence of the sacrificial death of Christ. And as we had previously mentioned, if making a Covenant of Blood was called to occur in Water baptism, then making a Covenant of Salt can occur only in Baptism in the Holy Spirit, which, upon our collaboration with the Holy Spirit, was called to separate us from the vain life of our fathers so that in this manner, we can sanctify God in our bodies and souls.

**The Covenant of Salt**, as an agreement, can lose its power only in one case – if one of the sides of the agreement does not understand its powers, or on the contrary, the powers of the covenant are understood but this side refuses to fulfill its obligations. Because the words that have come from the mouth of God and bound God to fulfill His role in the Covenant of Salt are unquestioning and unchanging. Because of which, in His oath spoken in a covenant with man, God can never violate the obligations that He takes upon Himself.

*My covenant I will not break, Nor alter the word that has gone out of My lips. Once I have sworn by My holiness; I will not lie to David: His seed shall endure forever, And his throne as the sun before Me; It shall be established forever like the moon, Even like the faithful witness in the sky. (Psalms 89:34-37).*

In another place of Scripture, God compares the action of His Covenant to rain and snow, which always fulfill their purpose on earth despite all circumstances.

*For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the*

*eater, So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it. (Isaiah 55:10-11).*

To fully understand the essence of the precious Sardonyx stone that represents and contains the powers of the Covenant of Salt – we, like in the previous foundations, should look at the name of the Apostle that was engraved on this fifth precious stone. Because the name of the Apostle will yield the dignity and nature of Sardonyx, which in this foundation, will represent the powers of the Covenant of Salt.

Whereas the Sardonyx foundation itself will yield the work of Salt that God will perform through the powers that are contained in the name of the Apostle that is engraved on this foundation.

The name of the Apostle that was engraved on the fifth foundation of the wall of the heavenly Jerusalem was “Philip”.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip. (Matthew 10:2).*

As we already know, the name “Philip” means – lover of horses. In other words, the meaning of this name reveals the special love of God toward horses, which surpasses our mind, and is engraved on the fifth foundation of heavenly Jerusalem.

God’s love for horses that is incomprehensible to our mind, is the meaningful and voluntary dependence of God on horses. Because true love is always a dependency that forces one to serve, to devote, and to dissolve in one’s beloved. We should note that in the meaning of the name “Philip”, we are referring to God’s love that is only toward those horses that are His belonging and are sent by Him to sanctify Him and represent the interests of His holiness. Because in Scripture, salt is a metaphor of the Holy Spirit in which He demonstrates the holiness of God.

Because of which, the powers of the Covenant of Salt in the fifth foundation are expressed in the functions of a Horse that is God’s belonging. A horse is a symbol of battle. Therefore, in the fifth foundation, the purpose of a battle Horse is called to lead the battles of God. Because to hallow God means to honor Him and demonstrate His holiness.

*The horse is prepared for the day of battle, But deliverance is of the LORD. (Proverbs 21:31).*

Thus, the name “Philip” that is on the fifth foundation of the wall of Heavenly Jerusalem, made of Sardonyx stone means:

**Philip** – the calling to praise God in our bodies and souls, in a kind of format that will honor and hallow God on the basis of the requirements that are contained in the powers of the Covenant of Salt. And so:

1. The power contained in the name “Philip”, who represents the function of a battle Horse – is called to glorify God in our bodies and souls, which are God’s.

*For you were bought at a price; therefore glorify God in your body and in your spirit [soul], which are God's. (1 Corinthians 6:20).*

According to the meaning of this passage: to glorify God in our body and soul is to hallow God in our body and soul. To hallow God in our body and soul is to lead the battle for the territorial preservation of our bodies and souls. We have noted that when leading His battles, God never encroaches on someone else's territory and never captures the territory that doesn't belong to Him. God leads battles only for those territories that had previously belonged to Him, but then were captured by His enemies. And the territories for which He leads His battles, so that they once again be in His possession, is referring to the category of people whom God calls His own.

*But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, **for He will save His people from their sins.**" So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which is translated, "God with us." (Matthew 1:20-23).*

**2.** The power contained in the name "Philip", who represents the function of a battle Horse – is called to make us dependent on the Holy Spirit so that we could be led by the Holy Spirit.

*Who led them by the right hand of Moses, With His glorious arm, Dividing the water before them To make for Himself an everlasting name, Who led them through the deep, As a horse in the wilderness, That they might not stumble?" As a beast goes down into the valley, And the Spirit of the LORD causes him to rest, So You lead Your people, To make Yourself a glorious name. (Isaiah 63:12-14).*

When God refers to His battle horse, He presents himself in the quality of a Rider who controls His battle horse. A battle horse that does not stumble under his Rider is an image and prototype of the category of people who are led by the Holy Spirit. Because the horse that stumbles represents a category of people who are led by alcohol and the desires of their soul, which is viewed as their dependency on their intellect and demonic seduction.

*But they also have erred through wine, And through intoxicating drink are out of the way; The priest and the prophet have erred through intoxicating drink, They are swallowed up by wine, They are out of the way through intoxicating drink; They err in vision, they stumble in judgment. For all tables are full of vomit and filth; No place is clean. (Isaiah 28:7-8).*

According to definitions from Scripture, people who are led by their own intellectual capabilities and their own lusts are people who praise their own intellect and desires. Because our deity and our worship is the power that we trust in and allow to control us. In His time, God called His people to not be this foolish horse that constantly must be harnessed with bit and bridle so that it submits.

*Do not be like the horse or like the mule, Which have no understanding, Which must be harnessed with bit and bridle, Else they will not come near you. (Psalms 32:9).*



**Jaw** – our lips and weapon with which we must control our essence.

**Being led by the Holy Spirit** – is the ability to give glory to God or sanctify God. And this is possible only in one case: when we have hope in God based on the authority of the Covenant of Salt. Otherwise, we will stumble on the dark mountains. And when we look for the light, God will turn hope for this light into the shadow of death.

*Give glory to the LORD your God Before He causes darkness, And before your feet stumble On the dark mountains, And while you are looking for light, He turns it into the shadow of death And makes it dense darkness. (Jeremiah 13:16).*

**3.** The power contained in the name “Philip”, who represents the function of a battle Horse – is the ability to possess our vessel in sanctification and honor.

*For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles who do not know God. (1 Thessalonians 4:3-5).*

People who God calls His “own” – are vessels of honor that, through the powers contained in the Covenant of Salt, can possess the vessel of their heart in sanctification and honor, and not in passion of lust, like the Gentiles who do not know God do. As vessels of honor and properties of God, we can find ourselves in captivity of our own flesh or wicked people who had previously dedicated themselves to God when they were given the authority to be vessels of honor. But after some time, their hearts were puffed up and their spirit was hardened to insolence. And instead of possessing vessels of honor for the Lord, out of selfish motives, they began to possess these vessels for themselves. An example of such audacity, which can be seen everywhere nowadays in the face of many so-called shepherds, we will look at the historic event in which the main character became Belshazzar.

He was the king of Babylon who inherited this throne from his grandfather Nebuchadnezzar. Having drunk the wine dissolved by his wise men, he demanded that they bring him the vessels from the House of God that was in Jerusalem, and began to drink from them the wine dissolved by his wise men. And under the influence of this wine, he began to praise the gods of gold and silver, copper, iron, wood and stone. But God, in Whose hand was his breath and in Whom all his ways are, he did not glorify. And then suddenly a hand appeared, which began to write something on the wall of the royal palace, which was illuminated by lamps.

This supernatural phenomenon shocked the presumptuous monarch so much that his face changes; his thoughts embarrassed him, his loins became weak, and his knees began to beat one against the other. And then he screamed strongly in fear and demanded that all his wise men gather for and interpret the inscription that his hand had written on the wall of his palace. But none of his wise men could explain and interpret the words written on the wall. And then, on the advice of his wife, Daniel was invited. He was removed from his post as head of the royal palace, which Nebuchadnezzar appointed him to, to whom he had at one time interpreted a dream, which subsequently came true. Belshazzar said:

*And I have heard of you, that you can give interpretations and explain enigmas. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck, and shall be the third ruler in the kingdom." Then Daniel answered, and said before the king, "Let your gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.*

*O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor. And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down.*

*But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him. Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses.*

*"But you his son, Belshazzar, have not humbled your heart, although you knew all this. And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who holds your breath in His hand and owns all your ways, you have not glorified.*

*Then the fingers of the hand were sent from Him, and this writing was written. "And this is the inscription that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of each word. MENE: God has numbered your kingdom, and finished it; TEKEL: You have been weighed in the balances, and found wanting; PERES: Your kingdom has been divided, and given to the Medes and Persians."*

*Then Belshazzar gave the command, and they clothed Daniel with purple and put a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom. That very night Belshazzar, king of the Chaldeans, was slain. And Darius the Mede received the kingdom, being about sixty-two years old. (Daniel 5:16-31).*

This historic event is not just an example of the audacity with which people neglect the authority contained in the Blood of the Covenant, but it is also an example of how God leads His battles for those territories and those people with whom He stands with in a Covenant of Salt that proceeds is founded on the Covenant of Blood.

The Covenant of Salt points out that people who are found in this Covenant are led by the Holy Spirit, thanks to which God receives the ability to lead His battles for their liberation from the vain life of their fathers and persecution from the wicked.

**4.** The power contained in the name "Philip", who represents the function of a battle Horse – is called to destroy riders in the face of shepherds and goatherds that do not belong to God, although they portray themselves as though they do.

*"My anger is kindled against the shepherds, And I will punish the goatherds. For the LORD of hosts will visit His flock, The house of Judah, And will make them as His royal horse in the battle. From him comes the cornerstone, From him the tent peg, From him the battle bow, From him every ruler together. They shall be like mighty men, Who tread down their enemies In the*

*mire of the streets in the battle. They shall fight because the LORD is with them, And the riders on horses shall be put to shame. (Zechariah 10:3-5).*

On a global scale, the glorious Battle Horse represented by the people chosen by God, will put the horse riders to shame in the face of satanic gatherings who call themselves Jews but are not so. Just like God, on the eve of the rapture of the prophet Elijah, he shamed the worshipers of Baal who claimed to worship true Yahweh.

**5.** The power contained in the name “Philip”, who represents the function of a battle Horse – is called to destroy the nations that are warring with God with a sharp sword that is in the mouth of the Rider.

*Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and **His name is called The Word of God.***

*And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. **Now out of His mouth goes a sharp sword, that with it He should strike the nations.** And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. (Revelation 19:11-16).*

In this case, the battle Horse and Rider are one unit. A battle horse is a body that is offered as a living sacrifice, holy and acceptable to God for reasonable service.

*And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. (Romans 6:13).*

When we present ourselves to God as being alive from the dead, and our members as instruments of righteousness to God, we become the mouth of God from which goes a sharp sword, so that with it we could strike the nations warring against God. When we refuse to present ourselves to God as being alive from the dead, and our members as instruments of righteousness, we are transformed into a horse that stumbles and challenges God. Because of which, God vomits us out of His mouth. And our mouth begins to carry disbelief in the promises of God.

*"I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. (Revelation 3:15-16).*

The phrase “I will vomit you out of My mouth” basically means – I will blot your name out of the Book of Life. Those who have violated the Covenant of Salt are impossible to renew with repentance. Because they refused to carry the patience of Christ, they again crucify the Son of God in themselves.

*Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written." And the LORD said to Moses, "Whoever has*

*sinned against Me, I will blot him out of My book. Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin." So the LORD plagued the people because of what they did with the calf which Aaron made. (Exodus 32:31-35).*

**6.** The power contained in the name "Philip", who represents the function of a battle Horse – is called to, through the sharp two-edged sword that comes from the mouth of God, take hold of the key positions of hell and death.

*He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. (Revelation 1:16-17).*

According to this place of Scripture it follows, that He Who sits on a white Horse, out of Whose mouth went a sharp two-edged sword; Who had in His right hand seven stars – is One in the same Person Who represents the functions and powers of the Covenant of Salt in a sharp two-edged sword. And these powers contained in the name "Philip" tell us that the Son of God, in the Covenant of Salt, was always the First and the Last. Which means: At the head of every action that is directed to hallow God according to the requirements of the Covenant of Salt, He was always the beginning and the end of the beginning. As He had said of Himself:

*Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.*

From these words we can conclude that in order to hallow God, we must know how we should begin to hallow God and how we should conclude what we have begun.

The path to God, expressed in the fruit of holiness in Christ Jesus – is in fact liberation from slavery unto sin, and total sanctification that allows us to be clothed in the dignity of slaves unto the Lord, which is expressed in total dedication.

*But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Romans 6:22-23).*

Of course, in order to hallow God, it is necessary to destroy the works of devil, or to trample on the powers of darkness. Just as salt destroys the process of decay in those products that are immersed into a solution of salt, the works of devil can be destroyed in man through the powers that are contained in the Covenant of Salt.

In other words, we can become battle Horses of the Lord only in one case – when we honor the agreement contained in the Covenant of Salt that we made with God in baptism in the Holy Spirit. And we can honor this agreement contained in the Covenant of Salt when we gladly and willingly use all our capabilities.

*Pursue peace with all people, and holiness, without which no one will see the Lord. (Hebrews 12:14).*

7. The power contained in the name “Philip”, who represents the function of a battle Horse – is called to, through a sharp two-edged sword that comes from the mouth of God, hold fast to the name of God.

*These things says He who has the sharp two-edged sword: "I know your works, and where you dwell, where Satan's throne is. And you hold fast to My name, and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells. (Revelation 2:12-13).*

**A sharp two-edged sword** – is the Word of God that proceeds from the mouth of God in the format of the faith of God through the preached Word about the Kingdom of Heaven which His messengers, as battle Horses of the Heavenly Father, accepted in their heart. And then, under inspiration from the Holy Spirit, proclaimed it.

*For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account. (Hebrews 4:12-13).*

Thus, to hold fast to the name of God, it is necessary to have a mouth out of which a sharp two-edged sword might come.

And for this purpose, it is necessary to be a battle Horse whose Rider could be the Holy Spirit of God. And to be this battle Horse, it is necessary to partake to the powers contained in the Covenant of Salt. Therefore, the phrase “hold fast to My name” means:

To be strengthened by the powers of the name of the Lord.  
To be overpowered and overcome by the powers of the name of the Lord.  
To take by force and seize, by the powers of the name of the Lord.  
Show yourself as strong by the powers of the name of the Lord.

We are no longer unaware that based on the promise we have, the name of the one with a double-edged sword which we are called to hold fast to - is Philip, in which the dignity of the servant of the Lord is hidden, to be the battle Horse of God or a vessel of honor, which could be useful for the Master and prepared for every good work.

*Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work. (2 Timothy 2:21).*

Every good work, in this case, are the works of God that He wanted to do by the powers of His name and in the limits of the fifth foundation of the wall of Heavenly Jerusalem through the name Philip, which was presented in this foundation in the dignity of a battle Horse.

*Then they said to Him, "What shall we do, that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent." (John 6:27-28).*

According to the powers of the fifth foundation, which defines the essence and nature of every good work, it follows, that every good work – is the ability to hold fast to the name of the Lord in the dignity of a battle Horse. Therefore, good works that do not hold fast to the name of the Lord in the dignity of a battle Horse cannot be called good works. In order to practice good works, it is necessary to understand that if, with the powers of the Covenant of Salt, we try to fulfill or affirm good works that are contained in the vision and powers of the Covenant of Blood or the vision and powers of the Covenant of Salt, then this work will not be good.

Because every good work with which we are called to hallow and praise God must have:

1. Its own time.
2. Its own place.
3. Its own name.
4. Its specific goal.

**1. For example:** the sowing of a good seed – is a good deed. But if we begin to sow a good seed in the autumn, and not the spring, this deed is no longer good.

**2.** When you begin to sow where you please, and not in those limits that God had determined for sowing in the subject of your congregation, this deed is no longer good.

**3.** If you begin to sow in your own name, just as Ananias and Sapphira had done, then this deed is no longer good.

**4.** If, upon sowing, you pursue some kind of material goal, and not an imperishable goal expressed in searching for God or honoring God, then this deed is no longer good.

**Imperishable seeds** are promises of the future that belong to an imperishable inheritance. Imperishable seeds could vary. And every one of them has its own body that is contained in this seed.

By accepting in our heart the seed of promise, or fertilizing ourselves with the seed of promise, we practice good works.

By keeping and cultivating the seed of promise, we also practice good works.

By bearing fruit from the seed of promise, whether it be the fruit of joy, peace, love, or the patient of Christ, we also practice good works.

**7.** The power contained in the name “Philip”, who represents the function of a battle Horse – is called to destroy with the fire of zeal those who call evil - good and who call good - evil, who call darkness - light and light - darkness, who call bitter – sweet, and sweet - bitter!

*Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! Woe to those who are wise in their own*

eyes, And prudent in their own sight! Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink, Who justify the wicked for a bribe, And take away justice from the righteous man! Therefore, as the fire devours the stubble, And the flame consumes the chaff, So their root will be as rottenness, And their blossom will ascend like dust; Because they have rejected the law of the LORD of hosts, And despised the word of the Holy One of Israel. Therefore the anger of the LORD is aroused against His people; He has stretched out His hand against them And stricken them, And the hills trembled. Their carcasses were as refuse in the midst of the streets. For all this His anger is not turned away, But His hand is stretched out still. He will lift up a banner to the nations from afar, And will whistle to them from the end of the earth; Surely they shall come with speed, swiftly. No one will be weary or stumble among them, No one will slumber or sleep; Nor will the belt on their loins be loosed, Nor the strap of their sandals be broken; Whose arrows are sharp, And all their bows bent; Their horses' hooves will seem like flint, And their wheels like a whirlwind. Their roaring will be like a lion, They will roar like young lions; Yes, they will roar And lay hold of the prey; They will carry it away safely, And no one will deliver. In that day they will roar against them Like the roaring of the sea. And if one looks to the land, Behold, darkness and sorrow; And the light is darkened by the clouds. (Isaiah 5:20-30).

Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the LORD is coming, For it is at hand: A day of darkness and gloominess, A day of clouds and thick darkness, Like the morning clouds spread over the mountains. A people come, great and strong, The like of whom has never been; Nor will there ever be any such after them, Even for many successive generations. A fire devours before them, And behind them a flame burns; The land is like the Garden of Eden before them, And behind them a desolate wilderness; Surely nothing shall escape them. Their appearance is like the appearance of horses; And like swift steeds, so they run. With a noise like chariots Over mountaintops they leap, Like the noise of a flaming fire that devours the stubble, Like a strong people set in battle array. Before them the people writhe in pain; All faces are drained of color. They run like mighty men, They climb the wall like men of war; Every one marches in formation, And they do not break ranks. They do not push one another; Every one marches in his own column. Though they lunge between the weapons, They are not cut down. They run to and fro in the city, They run on the wall; They climb into the houses, They enter at the windows like a thief. The earth quakes before them, The heavens tremble; The sun and moon grow dark, And the stars diminish their brightness. The LORD gives voice before His army, For His camp is very great; For strong is the One who executes His word. For the day of the LORD is great and very terrible; Who can endure it? (Joel 2:1-11).

## The Doctrine of Laying on of Hands Covenant of Salt: Part 2

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;*

***Then you will find rest for your souls. (Jeremiah 6:16)***

The opportunity to find or return to the ancient path of goodness is the opportunity to enter the Kingdom of Heaven through the narrow Gates, which in Scriptures are called the elementary principles, that is, the reigning teaching of Jesus Christ, who came in the flesh. This is in fact the bond of all truths that flow from one another and verify the authenticity of one another in the dignity of which we can be clothed in only through discipleship that we demonstrate by hearing the preached word about the nature and powers of the Kingdom of Heaven. The essence of the Kingdom of Heaven itself, which Christ called “the Kingdom Gospel”, is characterized in Christ’s reigning teaching by such unearthly qualities as righteousness, peace and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Speaking of these three qualities, which characterize the Kingdom of Heaven within man, we must remember that this passage of Scripture is not telling us to obtain these qualities, but to proclaim and demonstrate them.

*“You are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:14-16).*

This tells us that in order to obtain the Kingdom of Heaven in the form of these three qualities, which have no analogues in any dictionary in the world, we must first find it. And therefore, to search for the Kingdom of Heaven as the ancient path of goodness should be done through the fruit of righteousness, peace, and joy which abide in the depths of the Holy Spirit. And as we have previously noted, very few are able to find the ancient path of goodness in the subject of narrow Gates in the reigning teaching of Christ. Only the chosen are able to find it.

This, according to the repeated statements of Christ, means that many who, due to their own cruelty and ignorance, will not be able to find the narrow Gates in the reigning teaching of Christ, will begin to reproach it as a heretical error, as a result of which they will inherit eternal perdition. But those who humble their heart before God and become His disciple in order to enter through the narrow Gates expressed in the reigning teaching of Jesus Christ – will inherit eternal life.

*“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13-14).*



While studying the ancient path of goodness, we turned to the words of Apostle Paul who according to the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the order that is present in the teaching of Christ.

This is the image of the four rivers flowing from Eden for the irrigation of the garden - which are the prototype of the four main reigning teachings of Christ, each of which has a triplicity of different functions, which total twelve.

The number "twelve" is the image and standard of the twelve hours in a day, yielding the order of the Kingdom of Heaven in the twelve gates of the new Jerusalem and the twelve foundations of its wall.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the doctrine of baptisms which expresses itself: in baptism in Water, Holy Spirit, and Fire. We have stopped to study the doctrine of laying on of hands that is presented on the southern side of New Jerusalem in three gates.

The three southern gates representing the doctrine of laying on of hands – is an image of the powers that are contained on the southern side of the Sanctuary, on which stood a golden lamp symbolizing the mind of Christ in a reborn spirit, thanks to which a holy person could penetrate the thoughts of God and keep a covenant made with God. For our mind to cooperate with the mind of Christ so that we can inherit the Kingdom of Heaven in the subject of Narrow Gates, we need the powers that are contained in the Covenant of Salt. This is possible under the condition that each sides of the covenant fulfills their obligations that are outlined by God in this Covenant. Therefore, discovering Narrow Gates is directly tied to discovering our obligations in our Covenant with God.

Given the fact that the covenant of man with God and God with man consists of three baptisms, it follows that, in the teaching of Jesus Christ who came in the flesh, the doctrine of laying on of hands contains three ascending degrees of a covenant with God. This is:

1. Covenant of Blood.
2. Covenant of Salt.
3. Covenant of Rest.

**1. Covenant of Blood** – is called to sanctify us and give God the opportunity to write the name that we are given by Him in the Book of Life, so that this name could serve as a seal of righteousness before God. Because the seal of righteousness that we acquire upon making a Covenant of Blood in water baptism, is a new name given by God to a new creation, which contains our divine fate in God in the subject of our calling.

**2. Covenant of Salt** – is called to give us the opportunity to hallow God in our bodies and souls, which are essentially Gods. We can make this covenant only in baptism in the Holy Spirit.

**3. Covenant of Rest** – is called to demonstrate the results of the holiness we carry in our bodies and souls. We can make this covenant only in Fire baptism. Doing so will allow us to enter God's rest expressed in the Sabbath of the eternal day.

**The doctrine of laying on of hands** is the doctrine about a covenant made between God and man, and man and God.

The act expressed in the **laying on of hands** – is an image of the legal aspect in which a person, with his own hand, signs an agreement with God in which he consciously promises to serve God with a good conscience. Making this kind of contract in all three levels will always be tied to the presentation of our body as a living, holy, and pleasing sacrifice to God for reasonable service. That is why any sacrifice brought to God was called to be brought only when a hand was laid on its head:

*Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. (Leviticus 1:4).*

**The atonement for sin** through the laying on of the hand on the head of the Sacrifice, Which in the Face of the Son of Man, takes sin upon itself – is accepting justification in which God does not impute sin to man.

**Laying on of hands** – is an image of proclaiming the faith of our heart in that Jesus is Lord and that God has resurrected Him for our justification.

*That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9-10).*

**Laying on of hands** – outside of the norms of the Covenant and not according to the norms of the Covenant, will not gain favor in the atonement for sins.

Therefore, according to Scripture about the doctrine of laying on of hands, we have three levels of a covenant that pursue one goal but fulfill three different functions. In a certain format, we have already studied the Covenant of Blood and have stopped to study the second level of a covenant.

This is – the Covenant of Salt, which is the fifth foundation of new Jerusalem and is made of the precious Sardonyx stone.

*The foundations of the wall of the city were adorned with all kinds of precious stones. The fifth: sardonyx. (Revelation 21:20).*

Sardonyx is a special kind of onyx. It was on the breastplate of judgment of the High Priest, and therefore, when it came to the powers of Sardonyx, then God, through Urim and Thummim, used the functions and voice of Salt. And therefore, the function of the

fifth foundation of the wall of Heavenly Jerusalem – are in the powers contained in the Covenant of Salt. In relation to which, Jesus once said these words:

*You are the **salt of the earth**; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. (Matthew 5:13).*

The phrase “you are the salt of the earth” means – that you have stepped into the Covenant of Salt with Me in which you promised to be a representative of the powers that are contained in the Covenant of Salt. Therefore, in representing My Covenant of Salt which you entered in with Me upon offering a sacrifice, you carry full responsibility for fulfilling to obligations you took upon yourself.

*Gather My saints together to Me, Those who have made a covenant with Me by sacrifice." Let the heavens declare His righteousness, For God Himself is Judge. (Psalms 50:5-6).*

In Scripture, any Covenant that God made with man always included a sacrifice that pointed to the Blood of Jesus Christ that was spilled, testifying of His death. Which in the reigning teaching of Christ meant that any Covenant that God made with a person, was made in baptism, which always pointed to the presence of the sacrificial death of Christ. And as we had previously mentioned, if making a Covenant of Blood was called to occur in Water baptism, then making a Covenant of Salt can occur only in Baptism in the Holy Spirit, which, upon our collaboration with the Holy Spirit, was called to separate us from the vain life of our fathers so that in this manner, we can sanctify God in our bodies and souls.

**The Covenant of Salt**, as an agreement, can lose its power only in one case – if one of the sides of the agreement does not understand its powers, or on the contrary, the powers of the covenant are understood but this side refuses to fulfill its obligations.

Because the words that have come from the mouth of God and bound God to fulfill His role in the Covenant of Salt are unquestioning and unchanging. Because of which, in His oath spoken in a covenant with man, God can never violate the obligations that He takes upon Himself.

*My covenant I will not break, Nor alter the word that has gone out of My lips. Once I have sworn by My holiness; I will not lie to David: His seed shall endure forever, And his throne as the sun before Me; It shall be established forever like the moon, Even like the faithful witness in the sky. (Psalms 89:34-37).*

To fully understand the essence of the precious Sardonyx stone that represents and contains the powers of the Covenant of Salt – we, like in the previous foundations, looked at the name of the Apostle that was engraved on this fifth precious stone. Because the name of the Apostle will yield the dignity and nature of Sardonyx, which in this foundation, will represent the powers of the Covenant of Salt.

The name of the Apostle that was engraved on the fifth foundation of the wall of the heavenly Jerusalem was “Philip”.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip. (Matthew 10:2).*

The name “Philip” means – lover of horses. In other words, the meaning of this name reveals the special love of God toward horses, which surpasses our mind, and is engraved on the fifth foundation of heavenly Jerusalem. God’s love for horses that is incomprehensible to our mind, is the meaningful and voluntary dependence of God on horses. Because true love is always a dependency that forces one to serve, to devote, and to dissolve in one's beloved.

We’ve noted that in the meaning of the name “Philip”, we are referring to God’s love that is only toward those horses that are His belonging and are sent by Him to sanctify Him and represent the interests of His holiness. Because in Scripture, salt is a metaphor of the Holy Spirit in which He demonstrates the holiness of God.

The powers of the Covenant of Salt are always the powers of the Holy Spirit. Whereas the Covenant of Salt itself, it an agreement about the cooperation of man’s holiness with the holiness of God. Because of which, the powers of the Covenant of Salt in the fifth foundation are expressed in the functions of a Horse that is God’s belonging.

A horse is a symbol of battle. Therefore, in the fifth foundation, the purpose of a battle Horse is called to lead the battles of God. Because to hallow God means to honor Him and demonstrate His holiness.

*The horse is prepared for the day of battle, But deliverance is of the LORD. (Proverbs 21:31).*

Thus, the name “Philip” that is on the fifth foundation of the wall of Heavenly Jerusalem, made of Sardonyx stone means:

**Philip** – the calling to praise God in our bodies and souls, in a kind of format that will honor and hallow God on the basis of the requirements that are contained in the powers of the Covenant of Salt, in which God reveals the nature of His holiness, the principles of which are called to protect us from the anger of God, the wicked, and the decay of the flesh. Thus, the doctrine of the Covenant of Salt is a doctrine about the powers contained in God’s holiness. Whereas the doctrine about the holiness of God is the teaching about the powers contained in the Covenant of Salt. Like we did when studying the previous foundations of the walls of Heavenly Jerusalem, I will mention several significant components that will be an opportunity to realize the fateful promises that we can accept only on the conditions outlined in the Covenant of Salt.

Considering that making a Covenant of Salt is only possible when we cooperate with the powers contained in baptism in the Holy Spirit, it follows that flesh and blood cannot use the promises contained in the Covenant of Salt for their own interests.

*It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. (John 6:63).*

According to this passage, the flesh cannot use the words that are Spirit and Life. Why? Because first: the promises contained in the powers of the Covenant of Salt are imperishable, because they are not for flesh, but for the spirit. And second: the flesh

cannot comprehend them because these words that define the contents of an imperishable inheritance are found beyond the limits of the rational capabilities of man.

And so, when studying the powers contained in the Covenant of Salt, the first thing I would like to pay attention to is the nature of the seal of God which man is sealed with when he makes a Covenant of Salt in baptism in the Holy Spirit.

**1. Covenant of Salt** – is the solid foundation of God having this seal: “The Lord knows those who are His”.

*Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity." But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work. (2 Timothy 2:19-21).*

The first thing worth paying attention to is that the seal of righteousness that we obtain when making a Covenant of Salt in baptism in the Holy Spirit – is the definition of the righteousness and blamelessness of the new man who became a vessel of honor.

*Then the men of the city said to Elisha, "Please notice, the situation of this city is pleasant, as my lord sees; but the water is bad, and the ground barren." And he said, "Bring me a new bowl, and put salt in it." So they brought it to him. Then he went out to the source of the water, and cast in the salt there, and said, "Thus says the LORD: 'I have healed this water; from it there shall be no more death or barrenness.'" So the water remains healed to this day, according to the word of Elisha which he spoke. (2 Kings 2:19-22).*

The difference between the seal of righteousness that we receive when making a Covenant of Blood with God in Water baptism, and the seal of righteousness that we receive when making a Covenant of Salt in baptism in the Holy Spirit is this: **The seal of righteousness** in Water baptism gives us a new name that is written in the Book of Life. The name of this seal is: “Holy unto the Lord”.

*And anyone not found written in the Book of Life was cast into the lake of fire. (Revelation 20:15).*

**Whereas the seal of righteousness** in baptism in the Holy Spirit with the name “The Lord knows those who are His” gives us the power thanks to which we gain the authority and ability to practice righteousness. And the works of this righteousness are engraved in the book of works which significantly differs from the Book of Life, both in its format and its purpose.

*And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. (Revelation 20:12).*

*But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts.*

*Then each one's praise will come from God. Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other. (1 Corinthians 4:3-6).*

*Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.' " "Yes," says the Spirit, "that they may rest from their labors, and their works follow them." (Revelation 14:13).*

According to our initial text, the seal of righteousness on which the words "The Lord knows those who are His" are engraved – is a solid foundation that refers to a person who, before building himself into the house of God, dug deep and laid the foundation on the Rock.

*Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great." (Luke 6:47-49).*

**2. Covenant of Salt** – is a specific statute that builds the hierarchical order of the Kingdom of Heaven in the heart of a person.

*And though the Lord gives you The bread of adversity and the water of affliction, Yet your teachers will not be moved into a corner anymore, But your eyes shall see your teachers. Your ears shall hear a word behind you, saying, "This is the way, walk in it," Whenever you turn to the right hand Or whenever you turn to the left. You will also defile the covering of your images of silver, And the ornament of your molded images of gold. You will throw them away as an unclean thing; You will say to them, "Get away!" Then He will give the rain for your seed With which you sow the ground, And bread of the increase of the earth; It will be fat and plentiful. In that day your cattle will feed In large pastures. Likewise the oxen and the young donkeys that work the ground Will eat cured fodder, Which has been winnowed with the shovel and fan. (Isaiah 30:20-24).*

**Teachers** are people to whom, in the Holy Spirit, the authority and powers of Christ are delegated. The words of these teachers that we will hear behind us turn us to the ancient path of goodness that is called to bring us to rest.

**Cured fodder** which has been winnowed with a shove and fan is the ancient teaching that leads to the rest that is found in the Sabbath of the Kingdom of Heaven.

**The oxen and young donkeys** that work our ground and eat cured fodder that has been winnowed with the shovel and fan is the category of people that is clothed in the dignity of disciples who abide in the Covenant of Salt which they made in baptism in the Holy Spirit.

**The oxen** are castrated bulls that represent the image of total dedication in our essence.

**Whereas young donkeys** represent the image of peace and reconciliation between us and God in our essence. We are only talking about those young donkeys on whom no one has ever sat on.

**The rain** that is sent on our seed are the blessings of God that are sent on the declarations of the faith of our heart.

**The declarations of the faith of our heart** is the seed of the Word of God that is accepted by us through the preached word of the teachers who are sent to us by God.

The hierarchical order of the Kingdom of Heaven is called to abide in a person only on the conditions of the Covenant of Salt.

*So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." (John 20:21-23).*

In this case, the words of Jesus addressed to His disciples: "Peace to you", carried a mandate to represent the authority of the Heavenly Father and His order on the territory of the Kingdom of Heaven that is contained in the sovereign institutes of theocracy. Opponents of theocracy replace this order with concepts of totalitarianism. However, both can be easily distinguished from one another.

The term "theocracy" refers to relationships that are built on the authority of Divine "Agape" love. Whereas the term "totalitarianism" refers to relationships that are built on self-interest, selfishness and arrogance. Therefore, the theocratical order refers to relationships of saints with one another that will voluntarily acknowledge the hierarchical subordination that is established in the Body of Christ.

While the regime of totalitarianism is an open terrorist dictatorship of the bourgeoisie, fascism or communism, which was borrowed from the religious inquisition. This is complete and total control on the part of state authorities over all spheres of society, with the actual elimination of constitutional freedoms and rights.

Whereas the order of theocracy, in the subject of the commandments of the Lord, is established on the sovereign freedoms and rights of each person. This order is not imposed, but rather proposed as a choice.

*"For this commandment which I command you today is not too mysterious for you, nor is it far off. But the word is very near you, in your mouth and in your heart, that you may do it. I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them." (Deuteronomy 30:11-20).*

**3. Covenant of Salt** – is a statute that yields the order of every offering in which we demonstrate holiness before God that is expressed in our complete separation from both the occurrence of sin and sin as a whole.

*And every offering of your grain offering you shall season with salt; you shall not allow the **salt of the covenant** of your God to be lacking from your grain offering. With all your offerings you shall offer **salt**. (Leviticus 2:13).*

**Salt** that seasoned every offering offered to God is a sign that this offering, in the eyes of God, is holy and pleasing.

**Salt** is an image of holiness. Just as natural salt stops decay and decomposition in products, supernatural salt stops and destroys in man the presence and effect of sin.

**Every offering** is an image of every prayer. If a prayer is brought up to God not according to the statute presented in the Covenant of Salt, then this prayer does not contain the element of salt that is expressed in holiness.

And consequently, this prayer expresses resistance to God and on one hand: provokes God's wrath. And on the other hand allows the destructive work of the devil to invade the life of this person.

*When you have finished cleansing it, you shall offer a young bull without blemish, and a ram from the flock without blemish. When you offer them before the LORD, the priests shall throw salt on them, and they will offer them up as a burnt offering to the LORD. (Ezekiel 43:23-24).*

**4. Covenant of Salt** contains the conditions for a person to accept holiness in his heart which will allow him to discover and enter the narrow Gates, through which he can accept the Kingdom of Heaven.

*For everyone will be seasoned with fire, and every sacrifice will be seasoned with **salt**. (Mark 9:49).*

**Fire**, which according to the words of Christ, was called to season a person – is the holiness of God that is contained in the powers of the Covenant of Salt which God made with man in baptism in the Holy Spirit, thus filling him with the Holy Spirit. In His time, Christ unveiled the conditions for accepting and entering through the narrow Gates with these words:

*Have **salt** in yourselves. (Mark 9:50).*

To have salt in ourselves means to have in our heart the knowledge about the powers contained in the Covenant of Salt.

To accept the Kingdom of Heaven in the format of the powers of the Covenant of Salt is to accept Christ in our heart, in the Holy Spirit. Whereas to enter into the Kingdom of Heaven in the format of the powers of the Covenant of Salt is to allow the Holy Spirit to place us in Christ.



The knowledge of every covenant occurs through the thoughts that grasp and dwell in our heart and mind in the format of a statute that regulates the purpose and the manner of the work of every covenant.

As a general rule, a person meditates over only those things that grasp his imagination and worry him, or even things that bring him to uneasiness, fear, and trembling. And therefore, certain thoughts, just like that, by themselves, cannot abide in the heart and mind of a person unless this person opens the door for them in his heart and his mind. As soon as thoughts enter a person's heart, they immediately captivate him, and he becomes their captive. The thoughts that capture the heart and mind of a person transform this person into their image.

*For as he thinks in his heart, so is he. (Proverbs 23:7).*

False thoughts, like foxes, may be present in our environment - but in the Covenant of Salt, it is our responsibility to prevent them from digging holes in our hearts for their habitation.

False thoughts, like birds, can fly and sometimes land in the branches of the tree of our heart. But in the Covenant of Salt, it is our responsibility to prevent them from nesting in these branches. Regarding this, Jesus gave an exhaustive and concrete command about how to behave when these birds or these foxes come from those near us, and perhaps even our relatives.

*Now it happened as they journeyed on the road, that someone said to Him, "Lord, I will follow You wherever You go." And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." Then He said to another, "Follow Me." But he said, "Lord, let me first go and bury my father." Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God." And another also said, "Lord, I will follow You, but let me first go and bid them farewell who are at my house." But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:57-62).*

According to the words noted above, the more a person is enlightened regarding the authority of the Covenant of Salt as well as his duties that are a part of his side of the contract, the more he will be seasoned and saturated with the salt of the Covenant.

**5. Covenant of Salt** – contains the promises of royal authority that in the Covenant of Salt, are given to a person forever.

*Should you not know that the LORD God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt? (2 Chronicles 13:5).*

We must know that the dignity of a king that we can be clothed in is given to a person on one condition – this person must be enlightened as far as what the obligations of a king are, which are contained in the powers of the Covenant of Salt. He must also know how to act as king, which is all detailed in the Covenant of Salt. And when a lion and bear come to take a lamb out of the flock of the father, which represents an image of the salt of the Covenant – he protects the lamb and takes it. And if the enemy causes him trouble, then by the power of the Covenant of Salt, he kills this animal.

*Then David said to Saul, "Let no man's heart fail because of him; your servant will go and fight with this Philistine." And Saul said to David, "You are not able to go against this Philistine to fight with him; for you are a youth, and he a man of war from his youth." But David said to Saul, "Your servant used to keep his father's sheep, and when a lion or a bear came and took a lamb out of the flock, I went out after it and struck it, and delivered the lamb from its mouth; and when it arose against me, I caught it by its beard, and struck and killed it. Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God." Moreover David said, "The LORD, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the LORD be with you!" (1 Samuel 17:32-37).*

This place of Scripture sheds light to the fact that no one who comes to God can, with his own abilities, tend the thoughts of the father according to the requirements of Divine holiness if he does not enter into a Covenant of Salt with God in baptism in the Holy Spirit, and does not dwell in this Covenant. The sheep of the father – is pure thinking which we receive through the preached word about the Kingdom of Heaven that we can keep protected only when we tend to it on the field that is called – the Covenant of Salt. Because:

*For as he thinks in his heart, so is he. (Proverbs 23:7).*

And let us not forget that the field of the Covenant of Salt can only be a congregation in which the teaching about the Kingdom of Heaven contained in the reigning teaching of Jesus Christ is preached.

**6. Covenant of Salt** - demands the heart and the mind to put our responsibilities contained in the Covenant of Salt in first place, and personal desires, to death. Because - our duties are determined by the requirements of the Covenant of Salt, which honor God, are the desires of God, and revolve around the desires of God, thus transforming us into His image. Whereas our personal desires are determined by the requirements of the flesh which oppose the desires of God. And if the cares of the flesh are put in first place, then it will turn into lust and lead us to decay.

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

**Grace without salt** is not grace. Just as Salt without grace, is not Salt. They always go together and are inseparable. The combination of Grace and Salt is a combination of the Divine gift with the Divine requirements. The divine requirements in the Covenant of Salt is the cooperation of our faith with the faith of God.

Any gift of God is given under certain requirements that are established by God in Scripture. A person must fulfill these requirements before he receives this gift that has been promised to him.

*He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight." (John 9:11).*

When God called Abraham in order to fulfill His good intention in relation to Abraham, God put forward requirements, the fulfillment of which would allow God to fulfill His promise.

*When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly." (Genesis 17:1-2).*

For God to make Abraham the father of many nations, Abraham had to walk before God according to the requirements of the Covenant of Salt that were expressed in Abraham's need to die to his personal desires. This included the death of Isaac who was promised to him. Only by burying his personal desires to be a father, Abraham could receive the promise about the city whose Maker and Builder is God. And that this city would be comprised of his children who will be out of every nation, tongue, and tribe. When one of the leaders of Judea asked Jesus what to do to inherit eternal life, Jesus answered him:

*"If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me." But when the young man heard that saying, he went away sorrowful, for he had great possessions. (Matthew 19:21-22).*

Each person who comes to God has something that he holds as a treasure that is not God Himself. And depending on the individual, this could be anything that is not tied directly to sin and something that this individual does not view as sin. Sometimes, this treasure is something he views as his calling. For example: this could include revolving around family; obtaining a good profession; becoming an excellent specialist. Or a person may see his treasure as obtaining gifts of the Holy Spirit; successful Evangelism; and good works that he realizes he needs money for. But all these treasures, although are not sin, the very fact that they are treasures for us will prevent us from demonstrating the salt of the Covenant. And finally, will lead us to perdition. Because any treasure for us that is not God Himself, leads us away from God and compels us to seek and explore spiritual principles for the obtainment of this treasure.

When we use our imaginative thinking to achieve all that is not the Kingdom of Heaven in the Face of God Himself – we reject God and place ourselves in His place. In doing so, we follow not Christ, but our own lusts. And by following our own lusts, however good and religious they might seem to us, we reject our obligations that are contained in the Covenant of Salt. Thus, to demonstrate the Salt of the Covenant is to follow Christ to the Heavenly Father, Who, as the Son of Man, died to His personal desires and made fulfilling the will of His Father His primary goal.

*I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him. (John 8:26).*

Being Salt by nature, Jesus ascended to the shameful cross taking upon Himself our sins - and, through Salt, destroyed the handwriting that was against us, took it from among us, and nailed it to the cross. Just like salt destroys the bacteria of decay in products that are placed in salt, in the same way the death of Christ became salt to destroy decay caused by sin.

## **7. Covenant of Salt** – contains the necessary conditions for obtaining the Kingdom of Heaven.

*"For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who had received two gained two more also. But he who had received one went and dug in the ground, and hid his lord's money. After a long time the lord of those servants came and settled accounts with them. "So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'" Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.'" But his lord answered and said to him, "You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. So take the talent from him, and give it to him who has ten talents. 'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.' (Matthew 25:14-30).*

A lazy servant is a person who entered into a Covenant of Salt in baptism in the Holy Spirit; and thus, became the personification of salt. But then, he refused to live according to the laws of the Covenant of Salt. Because of which, he was thrown out and trampled underfoot by men who stood in the Covenant of Salt.

*You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. (Matthew 5:13).*

The grace of God as a gift, is given to us so that we can fulfill the requirements that are contained in the Covenant of Salt. If the salvation that we have received as silver, as a gift of grace in the redemption of Christ, is not placed into circulation according to the requirements contained in the Covenant of Salt – this salvation will be lost and will cease to be salvation.

In order to find the narrow Gates and become the territory of the Kingdom of Heaven, a person that is saved must live according to the statutes contained in a Covenant of Salt. To do this, this person must study the powers of the Covenant and then make a Covenant of Salt in baptism in the Holy Spirit. Thus, cooperation with the requirements of the Covenant of Salt that define the holiness of the Heavenly Father is the fulfillment of conditions that are necessary to obtain the Kingdom of Heaven. According to this definition, we can conclude that cooperation with the requirements of the Covenant of Salt is cooperation with the holiness of God that turns us into the territory of the Kingdom of Heaven.

**8. Covenant of Salt** – establishes standards that define holy things offered to the Lord, with which a person honors God.

*"All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given to you and your sons and daughters with you as an ordinance forever; it is a **covenant of salt** forever before the LORD with you and your descendants with you." (Numbers 18:19).*

This place of Scripture emphasizes the principle contained in the Covenant of Salt - that any offering, in whatever format and equivalent it is expressed, must be holy.

**The format of holiness** is the Salt of the Covenant that yields the nature and format of tithes that are called to be present in every offering to God with which we praise and honor God.

*And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt. (Leviticus 2:13).*

Every offering and sacrifice brought to God, on the part of man – must be voluntary and desired. These offerings and sacrifices include our prayers. That is why for thanksgiving and every offering brought to God to be accepted as a desired fragrance by God, thus turning His favor upon us – it must be brought strictly according to the requirements of the statute that is established by God in the Covenant of Salt. That is why, during the times that offerings were offered in the Old Testament, if they lacked salt, this offering was seen as a disregard to Divine authority which violated the Covenant of Salt.

Nowadays also, if our prayers and voluntary offerings are not clothed in the format of tithes which are holy and honor God, this means that our prayers and offerings lack the Salt of the Covenant. And despite the fact that we continue to exercise speaking in tongues, the Holy Spirit, as the power of the Covenant of Salt, leaves us and we become incapable of representing the powers of the Covenant of Salt.

*You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. (Matthew 5:13).*

## The Doctrine of Laying on of Hands Covenant of Rest: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;*

***Then you will find rest for your souls. (Jeremiah 6:16)***

When we are talking about returning to the ancient path of goodness that is called to bring us to rest, we are not referring to the Law of Moses that discovered sin and gave power to sin.

*The sting of death is sin, and the strength of sin is the law. (1 Corinthians 15:56).*

In this case, we are referring to the ancient law that was present before the appearance of the Law of Moses in which people could receive justification through their faith in the redemptive sacrifice of Christ.

*Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law. (Romans 3:27-31).*

And as we know, the opportunity to find the ancient paths of goodness is the opportunity to enter into the Kingdom of Heaven through narrow Gates, which in Scripture are defined as – the elementary principles, or rather, the reigning teaching of Jesus Christ Who came in the flesh. This, in fact, is the totality of truths flowing from each other and confirming the truth of each other, the dignity of which we can be clothed in only through discipleship and hearing the preached word about the nature and powers of the Kingdom of Heaven.

The essence of the Kingdom of Heaven itself, which Christ called “the Kingdom Gospel”, is characterized in Christ’s reigning teaching by such unearthly qualities as righteousness, peace, and joy in the Holy Spirit.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Romans 14:17).*

Speaking of these three qualities, which characterize the Kingdom of Heaven within man, we must remember that this passage of Scripture is not telling us to obtain these qualities, but to proclaim and demonstrate them.

*“You are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:14-16).*

To search for the Kingdom of Heaven as the ancient path of goodness should be done through the fruit of righteousness, peace, and joy which abide in the depths of the Holy Spirit. And as we have previously noted, very few are able to find the ancient path of goodness in the subject of narrow Gates in the reigning teaching of Christ. Only the chosen will find it. According to the repeated statements of Christ, many who, due to their own cruelty and ignorance, will not be able to find the narrow Gates in the reigning teaching of Christ, will begin to reproach it as a heretical error, as a result of which they will inherit eternal perdition. But those who humble their heart before God and become His disciple in order to enter through the narrow Gates expressed in the reigning teaching of Jesus Christ – will inherit eternal life.

*"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13-14).*

While studying the ancient path of goodness, we turned to the words of Apostle Paul who according to the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the order that is present in the teaching of Christ.

This is the image of the four rivers flowing from Eden for the irrigation of the garden - which are the prototype of the four main reigning teachings of Christ, each of which has a triplicity of different functions, which total twelve.

The number "twelve" is the image and standard of the twelve hours in a day, yielding the order of the Kingdom of Heaven in the twelve gates of the new Jerusalem and the twelve foundations of its wall.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the doctrine of baptisms which expresses itself: in baptism in Water, Holy Spirit, and Fire. We have stopped to study the doctrine of laying on of hands that is presented on the southern side of New Jerusalem in three gates.

*And he showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. It had twelve gates and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. (Revelation 21:10-12).*

The three southern gates representing the doctrine of laying on of hands – is an image of the powers that are contained on the southern side of the Sanctuary, on which stood a golden lamp symbolizing the mind of Christ in a reborn spirit, thanks to which a holy person could penetrate the thoughts of God and keep a covenant made with God, the foundation of which will allow him to enter through the Narrow Gates and inherit the Kingdom of Heaven. For our mind to cooperate with the mind of Christ so that we can enter into the Kingdom of Heaven in the subject of Narrow Gates, we need the powers that are contained in a Covenant with God.

This is all under one condition: If both sides of the agreement agree to fulfill their roles in the Covenant. Therefore, discovering Narrow Gates is directly tied to discovering our roles in a Covenant with God. Considering the fact that a covenant between man and God is made in three baptisms, we can conclude that the doctrine of laying on of hands contain three levels of a covenant with God. This is:

1. Covenant of Blood
2. Covenant of Salt
3. Covenant of Rest

**1. Covenant of Blood** in Water baptism – is called to sanctify us and give God the opportunity to write the name that we are given by Him in the Book of Life, so that this name could serve as a seal of righteousness before God. Because the seal of righteousness that we acquire upon making a Covenant of Blood in water baptism, is a new name given by God to a new creation, which contains our divine fate in God in the subject of our calling.

**2. Covenant of Salt** in baptism in the Holy Spirit – is called to give us the opportunity to hallow God in our bodies and souls, which are essentially Gods.

**3. Covenant of Rest** in Fire baptism – is called to lead us into God's rest expressed in the Sabbath of the eternal day, where we receive the ability to demonstrate the results of the holiness we carry in our bodies and souls.

**The doctrine of laying on of hands** is the doctrine about a covenant made between God and man, and man and God.

**Doctrine of laying on of hands** – is an image of the legal aspect in which a person, with his own hand, signs an agreement with God in which he consciously promises to serve God with a good conscience.

Making this kind of contract in all three levels will always be tied to the presentation of our body as a living, holy, and pleasing sacrifice to God for reasonable service. That is why any sacrifice brought to God was called to be brought only when a hand was laid on its head:

*Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. (Leviticus 1:4).*

**The atonement for sin** or justification that we receive through the laying on of the hand on the head of the Sacrifice, Which in the Face of the Son of Man, takes sin upon itself – is in fact accepting the conditions that are contained in all three levels of the covenant.

Keep in mind, the doctrine of laying on of hands presented in three covenants – is multifaceted, diverse, polysemantic and multifunctional.



**Laying on of hands** in the totality of three covenants – is an image of proclaiming the faith of our heart in that Jesus is Lord and that God has resurrected Him for our justification.

*That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9-10).*

**Laying on of hands** – outside of the norms of the Covenant and not according to the norms of the Covenant, will not gain favor in the atonement for sins. We have three levels of a covenant that pursue one goal but fulfill three different functions, each of which contains different images, elements, and meanings.

We, looking at the totality of these three covenants between God and man – in a certain format, have already defined that first:

**1. The Covenant between God and man** in the doctrine of laying on of hands - is presented in three great names: Abraham, Isaac, and Jacob.

**2. The Covenant between God and man** in the doctrine of laying on of hands - is presented in the three names that are on the foundations of the wall of new Jerusalem. These are: John, Phillip, and Bartholomew.

**3. The Covenant between God and man** in the doctrine of laying on of hands – is a Covenant that is everlasting; firm; and immutable.

**4. The Covenant between God and man** in the doctrine of laying on of hands – is a kind of agreement about what relations and collaboration will look like.

This is expressed in a person's right to enter into the sovereign presence of God; and for God to enter into the sovereign presence of man.

**5. The Covenant between God and man** in the doctrine of laying on of hands – is the collaboration of the mind of Christ with the mind of man.

**6. The Covenant between God and man** in the doctrine of laying on of hands – is legal possession of each other and identification in each other.

**7. The Covenant between God and man** in the doctrine of laying on of hands – is the transferring of sovereign powers and authority to one another.

**8. The Covenant between God and man** in the doctrine of laying on of hands – is the responsibility of preparing an Ark for the salvation of our household.

We have already looked at the Covenant of Blood and Covenant of Salt and have stopped to study the third level of the covenant. This is the Covenant of Rest, of which is said:

*Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore. (Ezekiel 37:27-28).*

“Everlasting peace” resulting from a Covenant of God with man is the equivalent of the phrase “everlasting rest”. Because the phrase “everlasting peace”, in this passage means:

1. Eternal rest.
2. Eternal comfort.
3. Eternal Day.
4. Eternal peace.
5. Eternal well-being.
6. Eternal prosperity.
7. Eternal wealth.
8. Eternal security.
9. Eternal friendliness.
10. Eternal joy.
11. Eternal triumph.
12. Eternal communication.

Basically, these meanings unveil what eternal rest is, which is contained in the powers of the Covenant of Rest which God has intended to make with His nation so that they could be brought to His Rest.

The image of the Covenant of Rest as the sixth foundation of the wall of New Jerusalem was made out of precious Sardius stone.

*The foundations of the wall of the city were adorned with all kinds of precious stones: the sixth: sardius. (Revelation 21:19-20).*

“Sardius” - is an old Russian word meaning “pleasing the heart” or “calming the heart”. In Russia, this stone was discovered long ago and in ancient times it was also called “sard” or “carnelian onyx”. It was believed that a good carnelian “should be black and red, and when light passes through it, it should be light and fiery, like a pomegranate.”

The term “sardius” is traditionally used in Russian-language literature and, as of today, refers to all yellow-orange-brown chalcedony. At the same time, in the West, the name “carnelian” has taken root in a similar meaning. Carnelian is very rare in nature, much less rare than is commonly believed. As far as we know, Carnelian, as a form of onyx, was also on the breastplate of the High Priest and therefore, when it came to the authority of Carnelian, God, through Urim and Thummim, used the functions and voice of Rest. By which is meant - “the voice of silence”; “voice of the peace”; “voice of comfort.” Or, “the voice of quiet movement.” It was with such a still small voice that God spoke to the prophet Elijah when while looking for God, he found himself in a cave on the mountain of God Horeb:

*So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God. And there he went into a cave, and spent the night in that place; and behold, the word of the LORD came to him, and He said to him, "What are you doing here, Elijah?" So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." Then He said, "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire **a still small voice**. So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice came to him, and said, "What are you doing here, Elijah?" And he said, "I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." Then the LORD said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria. Also you shall anoint Jehu the son of Nimshi as king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place. It shall be that whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill. Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him." (1 Kings 19:8-18).*

Therefore, the function of the sixth foundation of the walls of New Jerusalem referred to the powers contained in the Covenant of Rest which a person can experience during communication with God only when he fulfills those obligations that are in a Covenant of Rest with God. And if a person is not familiar with the powers that are contained in a Covenant of Rest, and what role God took upon Himself in this Covenant, as well as what role man was given – then this person will sooner be a violator of this Covenant rather than a fulfiller of it. That is why we must, in all seriousness, study the purpose of those mysteries that are contained in a Covenant of Rest toward which God calls His children, saying:

*Thus says the LORD: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; **Then you will find rest for your souls.** (Jeremiah 6:16).*

Finding rest for our souls in God is possible only through the ancient path of goodness that is called to lead us to the realization of those relationships that are yielded by the powers of the Covenant of Rest. And as we have previously mentioned, the ancient way of goodness that is called to lead us to rest – is the mystery that is contained in the reigning teaching of Jesus Christ Who came in the flesh. Jesus clothed this teaching in parables and proverbs about the Kingdom of Heaven and unveiled the meaning contained in them only to His disciples. His disciples, perplexed, once asked him: "Why do You speak to them in parables?"

*And the disciples came and said to Him, "Why do You speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: 'HEARING YOU WILL HEAR AND SHALL NOT UNDERSTAND, AND SEEING YOU WILL SEE AND NOT PERCEIVE; FOR THE HEARTS OF THIS PEOPLE HAVE GROWN*

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*DULL. THEIR EARS ARE HARD OF HEARING, AND THEIR EYES THEY HAVE CLOSED, LEST THEY SHOULD SEE WITH THEIR EYES AND HEAR WITH THEIR EARS, LEST THEY SHOULD UNDERSTAND WITH THEIR HEARTS AND TURN, SO THAT I SHOULD HEAL THEM.' But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. (Matthew 13:10-17).*

And now, let us focus on the following words: "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given." From this phrase we can see that the disciples were given knowledge about the mysteries of the Kingdom of Heaven while others, weren't. We also see from the words that follow the initial phrase that to those whom the knowledge about the mystery of the Kingdom of Heaven will be given, it will be given in abundance. And those who do not have knowledge about the mystery of the Kingdom of Heaven, whatever they do have will be taken from them. A question arises: Why are some given knowledge about the mystery of the Kingdom of Heaven and others aren't? The answer lies on the surface. Those who were given the knowledge were His disciples. And those who were not given this knowledge, were parishioners.

The difference between disciples and parishioners is that disciples pursue not their own opinion, but the opinion of their Teacher and they imitate Him by serving Him. And He in turn takes care of them and serves them. Whereas parishioners simply come to listen to Him, but they don't follow Him and don't imitate Him or serve Him. We've noted previously that according to Scripture, a disciple is the inner position of active humility expressed in rejecting our own will so that we can pursue the will of God. It is this kind of humility that activates the grace of God and the Lamb. As it is written:

*Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE." (1 Peter 5:5).*

In other words, humility and submission to God and His truth, according to the Covenant, is expressed in submission to the selected face sent by God who, in each local congregation, represents the delegated discipleship of the Holy Spirit. It should be mentioned that submission to every delegated authority of God is called to flow strictly within the boundaries of the teaching of Jesus Christ Who came in the flesh. Thus, when talking about listening to the Word of God through which we are called to enter into the inheritance of a Covenant in God, it is necessary to always prepare ourselves to fulfill the role of a disciple rather than a critic and inspector.

Furthermore, I want to remind you again and again that entering into the inheritance of the grace of God that is contained in the powers of a Covenant with God and is presented in the format of laws, prophets, and psalms, and placed in the reigning teaching of Jesus Christ – always refers to the mutual daily work of God and man. And God's role is that He, as the Testator of the inheritance, on one hand, established in His Covenant with man certain and specific conditions, by fulfilling which a person can enter into the inheritance contained for him in this Covenant. On the other hand, to fulfill these conditions contained in a Covenant, God sends man His help in the Face of the Holy Spirit, presented in the delegated authority of God and the written Word of God which

will tell us how, with what means, at what time, in what order, and on what conditions we must fulfill the requirements contained in a Covenant.

And from man's perspective, cooperating with God in order to enter into the inheritance of the mercies of God that are contained in a Covenant is possible when based on the requirements of this Covenant, he accepts the Holy Spirit and help from the Holy Spirit in the face of the delegated authority of God.

The means for accepting help expressed in the inheritance of the mercies of God that are contained in the powers of a Covenant with God – is prayer or worship. Because prayer is none other than a sacrifice with which a person allows the heavens to interfere on earth. We are called to give God this right only based on the conditions that He has established. Thus, the sixth foundation of the walls of the Heavenly Jerusalem made out of Sardius had the "small still voice" that abided in the powers contained in the Covenant of Rest. However, to better understand the nature of Sardius, which contains the powers of a Covenant of Rest, we will need to turn to the meaning of the name of the Apostle that was engraved on the sixth foundation.

Because the name of the Apostle is called to yield the dignity and nature of Sardius, which in this foundation, will present the powers of the Covenant of Rest. Whereas the foundation of Sardius itself will yield the work of the still small voice which God will fulfill through the powers contained in the name of the Apostle that is engraved on this foundation. The name of the Apostle engraved on the sixth foundation of the wall of heavenly Jerusalem – was "Bartholomew".

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew. (Matthew 10:2-3).*

The name "Bartholomew", which is mentioned here by the Holy Spirit through the gospel of Matthew means – son of Tolmai. However, in the Gospel of John, the son of Tolmai or rather, Bartholomew – was called by his personal name, which was Nathanael, which means – Gift of God. When Nathanael had met Christ, Christ called him an Israelite in whom there was no deceit.

*Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man." (John 1:45-51).*

And so: the name given by Christ to Nathanael, son of Tolmai, means – a true Israelite in whom there is no deceit. Perhaps a question arises with in us: Is this even a name?

And, does the meaning of this name refer to the origin of Nathanael? Yes and no. Listen to what Scripture says about this:

*For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "IN ISAAC YOUR SEED SHALL BE CALLED." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. (Romans 9:6-8).*

The origin of the name "Israelite" is tied to the event that happened to Jacob when during a prayer battle at night he held victory over the fear of death from the hand of his brother Esau by allowing the Holy Spirit to help him in this prayer battle. For this, he was given the name – Israel.

*And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." (Genesis 32:28).*

Meaning, he allowed God to battle along with him against the fear of death and accepted help from God in the power of the Holy Spirit.

Incorrect understanding and interpretation of this place of Scripture arises when we are unfamiliar with the principle of prayer. Every prayer that is brought apart from the Holy Spirit and not with the Holy Spirit cannot be heard and accepted by God. Listen to what Scripture has to say:

*Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. (Romans 8:26-27).*

Thus, Jacob led a prayer battle against his fear alongside God. For this, he was given the name "Israel", which means:

**Israel** – Winner. Truly one who prays. True worshipper of God.

Therefore, a closer reading of the verse: "for you have struggled with God and with men, and have prevailed" which, in its meaning, would leave no room for misunderstanding, would be as follows:

*And He said, Your name shall no longer be called Jacob, but Israel; for you have allowed God to battle for you and with you against the fear of death and men, and you have prevailed. (Genesis 32:28).*

At a certain point, Jesus, in the garden of Gethsemane, was also in prayer battle against the fear of death that came upon him.

*"Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. (Luke 22:42-44).*

The Angel from Heaven, interceding along with Christ, strengthened Him with the power of the Holy Spirit with which He could rise above the fear of death and be crucified on the cursed tree in order to fulfill the perfect will of the Father. The condition that allowed the Father to give His Son help from the Holy Spirit in prayer battle so that He could fulfill the perfect will of the Father, was to reject his own will and pursue the will of God. This also applied to Jacob.

Because of this, in Jacob's case, God received the ability to, without violating the sovereign rights of Jacob, touch his thigh, on the strength of which he relied, so that God Himself could become the strength on which he could rely on forevermore. And He touched His Son's personal authority which He received from the Father and on which He relied in order to abolish all authority in Him by the death of the cross, and to subjugate His authority forever.

*For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For "HE HAS PUT ALL THINGS UNDER HIS FEET." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. (1 Corinthians 15:25-28).*

In time, the Father delegated authority to His Son, because of which He became the Head of every delegated authority. That is why we don't have the right to turn to the Father directly, but only through Jesus Christ. But when the Father brings us into the new haven and earth, which will become the eternal place of His dwelling with His chosen nation, the authority of Christ, as Mediator, will be abolished. And then every person that has inherited the Kingdom of Heaven will communicate with God in Christ, just as the Son of God has previously communicated with Him.

Therefore, the name engraved on the sixth foundation of the wall of Heaven Jerusalem made out of Sardius, means – the Son of the Father, which is a gift of God that is the standard of a true prayer and the atmosphere of a true worshipper for all of those who come to the Father. From this we can summarize that the name engraved on the sixth foundation made of Sardius, in the Covenant of Rest, represents the true atmosphere for worship toward the Father in prayer, in spirit and in truth.

*But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:23-24).*

The fact that the Heavenly Father is searching for worshippers who could worship Him in spirit and truth tells us that He is not yet satisfied and is not yet found in a state of rest. By striving to find eternal rest in man who would meet the requirements of His image and likeness, God had once spoken to His people through Isaiah the prophet:

*Thus says the LORD: "Heaven is My throne, And earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made, And all those things exist," Says the LORD. "But on this one will I look: On him who is poor and of a contrite spirit, And who trembles at My word. (Isaiah 66:1-2).*

These two places of Scripture are inspired by the Holy Spirit at different times and by different people: the prophet Isaiah and the Son of God, and they truly verify that God is not yet found in the rest of the seventh Day. And the reason for such a paradox or such a contradiction with those Scriptures that say that God had long rested from all His works at the dawn of creation on the seventh day when He arranged the earth and heaven, and commanded Israel to honor the seventh day like the apple of an eye, is: that God, because of His Omnipresence, is simultaneously in the past, present, and future. And when He begins to speak with us in the language of eternity, He shows us His completed will, but when He changes to the language of time, He shows that He is not yet at peace and continues to create.

By the way, it was precisely because of this reason that the Jews could not separate the language of eternity from the language of time, and began to persecute Jesus and sought to kill Him, since He healed on the Sabbath and allowed His disciples to tear the ears of grain on the Sabbath so that they could satisfy their hunger.

*For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. But Jesus answered them, "My Father has been working until now, and I have been working." Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. (John 5:16-20).*

Why did Abraham search for the city, whose Artist and Builder is God? Because he received a revelation that this city was called to be the eternal dwelling place of God and His eternal rest toward which He strived.

*For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp that burns. (Isaiah 62:1).*

If the city, whose Artist and Builder is God, would have already become the eternal dwelling place of the Most High, then together we would already be either on the new heaven and earth, or in hell. Because this city is the representative of Divine light which God calls – Day; as well as the Bride given by the Heavenly Father to His Son, Messiah, meaning – Christ.

*No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. (John 6:44).*

God, by nature, knows in advance how one person or another will respond to His call to Christ. And therefore, He draws people to His Son through the Holy Spirit, proceeding from the sovereign choice of man himself and his reaction to the preached word about the Kingdom of Heaven.

*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. (Romans 8:29-30).*



The gathering of people whom God had called to Christ, proceeding from their sovereign choice to submit themselves to God in the face of His delegated authority and become the servant of Christ – are precious stones out of which Heavenly Jerusalem is build, of which Jesus told the Jews and called them – His day, or His Rest.

Therefore, considering that the name of the Apostle which yields and defines the essence of the Covenant of Rest in the sixth foundation of the wall of Heavenly Jerusalem made of Sardius stone means – Son of the Father, meaning, the gift of God Who is the true standard of prayer and atmosphere of true worship for all who come to the Father, it follows that for us it is necessary to study in what cases this name, in its functions expressed in the powers of prayer and worship, are met in Scripture. Because it is true prayer and true worship that yields the powers of the Covenant of Rest.

And obviously, in the format of this sermon, we likely will not be able uncover all the powers and angles of our relationship with God which can and are called to flow only in the format of true prayer and true worship. Because the sphere of prayer and worship is the sphere of the depth of riches both of the wisdom and knowledge of God that are unsearchable and will forever amaze, captivate, and delight those who abide in the Covenant of Rest.

*Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! "FOR WHO HAS KNOWN THE MIND OF THE LORD? OR WHO HAS BECOME HIS COUNSELOR?" "OR WHO HAS FIRST GIVEN TO HIM AND IT SHALL BE REPAID TO HIM?" For of Him and through Him and to Him are all things, to whom be glory forever. Amen. (Romans 11:33-36).*

Since the first Worshipper and Prayer Warrior arising in the initial pages of Holy Scripture is the Holy Spirit, then the first:

**1. Component of the power contained in the name Nathanael, son of Bartholomew, representing the powers of true worship** – is expressed in the ability of the Holy Spirit to hover over the face of the waters which represent the hidden intentions of God.

*In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. (Genesis 1:1-2).*

It is in the actions of the Holy Spirit that we discover the standard of a true Prayer Warrior and true Worshipper, bringing to fulfillment the hidden intentions of God hidden in the face of the waters. Considering that the hidden intentions of God was His perfect will in which He wanted to demonstrate His grace, the verb “hovered”, yielding the nature and image of worship, means that the Holy Spirit, through His actions:

Penetrated and judged the intentions of God in the face of the waters.  
Felt awe and excitement from knowledge of God's intentions.  
Made Himself dependent on God's intentions.  
Focused on the intentions of God and warmed them with Himself.  
Grasped them and moved over them with the speed of lightning.

Expressed readiness to immediately fulfill God's intentions.

According to this standard of worship it follows that it is impossible to worship God without knowledge of His perfect will and without the desire to immediately fulfill this will. Therefore, if we are not familiar with the powers contained in the Covenant of Rest, which contain the mystery of the perfect will of our Heavenly Father, our worship will never meet the requirements of true worshippers. Due to ignorance, our worship will always be forged because we will portray our desires and intellectual waste as the perfect will of God.

To worship God, it is necessary to know the perfect will of God hidden in His intentions. And for this purpose, it is necessary to have certain powers and instruments that will allow us to penetrate the intentions of God and judge these intentions. It is possible to penetrate and judge the intentions of God that our eye has not seen, our ear has not heard, and have not entered our heart, through the power of the Holy Spirit on the level of worship in the Holy Spirit. For this kind of penetration, it is necessary to be led by the Holy Spirit. And to be led by the Holy Spirit, one must accept the Holy Spirit and make himself consciously and completely dependent on the Holy Spirit.

*But as it is written: "EYE HAS NOT SEEN, NOR EAR HEARD, NOR HAVE ENTERED INTO THE HEART OF MAN THE THINGS WHICH GOD HAS PREPARED FOR THOSE WHO LOVE HIM." But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.*

*Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.*

*But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For "WHO HAS KNOWN THE MIND OF THE LORD THAT HE MAY INSTRUCT HIM?" But we have the mind of Christ. (1 Corinthians 2:9-16).*

However, to penetrate the intentions of God and judge them with the power of the mind of Christ, it is necessary to be found in the order of God which is present in the hierarchical subordination of the Father, Son, and Holy Spirit. God the Father is the Head of all authority. Because of this unchanging order, every subsequent authority, whether it be the authority of the Son of God or the Holy Spirit – is the delegated authority of the Father. Because God the Father is the Architect of all creation, both visible and invisible. God the Son is the Engineer of every order and creation. And God the Holy Spirit is the Worker who creates every creation and order in which this creation must dwell strictly according to the plans and blueprints, the Architect of which is God the Father and the Engineer of which is God the Son.

*For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. (2 Corinthians 1:20-22).*

**2. Component of the power contained in the name Nathanael, son of Bartholomew, representing the powers of true worship** – is expressed in offerings that turn the favor of God upon man.

*And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. (Genesis 4:3-5).*

Having come across this place of Scripture on multiple occasions, we focused our attention on the fact that God first looks at the heart of a person, and only then, at his sacrifice. And if the heart of a person does not meet the requirements inherent in true worshippers of God, however “correct” the sacrifice may seem – it will be defiled by our heart.

*And you shall offer a bull every day as a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it. Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy. (Exodus 29:36-37).*

The heart of a person is the focus and place of a person’s motives, his goals, and his aspirations. A heart that is not cleansed from dead works will use the correct words for the achievement of goals that do not coincide with God’s goals. This kind of sacrifice or prayer is witchcraft and was not offered only by Cain, but Balaam also. They had used the correct sacrifice and the correct words to achieve goals that did not please God. For this reason, God did not look upon Cain and his gift, as well as Balaam and his gift. True worship can occur only on the level of a pure and dedicated heart to God, in the Holy Spirit and with the Holy Spirit.

*Likewise, the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. (Romans 8:26-27).*

Therefore, if the heart of a person is not enlightened and not cleansed by God from dead works, and is not dedicated and made dependent on God, this means that in the eyes of God, such a person does not meet the requirements of worshippers whom God seeks.

**3. Component of the power contained in the name Nathanael, son of Bartholomew, representing the powers of true worship** – is expressed in walking with God in the garden, in the cool of the day.

*And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to Adam and said to him, "Where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." (Genesis 3:8-10).*

Walking with God in the cool of the day points to the fact that the atmosphere in which worship to God must flow is the atmosphere of the grace of God. Whereas scorching heat is an image of incinerating anger that is retribution for rejecting the grace of God and turning the grace of God into debauchery.

*Therefore, the phrase “and they heard the sound of the LORD God walking in the garden in the cool of the day. Then the LORD God called to Adam and said to him, “Where are you?” means: Adam and Eve heard a sound in their hearts indicating to them the conditions they lacked that were necessary to worship God.*

*In the book of Job, one of his friends, Eliphaz the Temanite, talks about how in one of his visions of the night, God spoke to him in a still small voice and pointed out the conditions that he lacked in worship:*

*“Now a word was secretly brought to me, and my ear received a whisper of it. In disquieting thoughts from the visions of the night, when deep sleep falls on men, Fear came upon me, and trembling, which made all my bones shake. Then a spirit passed before my face; The hair on my body stood up. It stood still, But I could not discern its appearance. A form was before my eyes; There was silence; Then I heard a voice saying: ‘Can a mortal be more righteous than God? Can a man be more pure than his Maker?’ (Job 4:12-17).*

If in his heart, Eliphaz the Temanite would have met the requirements of a worshipper of God, then from the still small voice that came from the noble Sardius, his hair on his body would not have stood up. And God, instead of pointing out to him his lack of conditions necessary for being a true worshipper, would have revealed to him the mystery of His will, just as He does with many of His messengers walking before Him.

*After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him. (Genesis 5:22-24).*

I want to focus your attention to the fact that Enoch received the ability to walk with God or become a worshipper of God only after he begot Methuselah.

**Methuselah** (in Hebrew – Mutushalah) means “banishing death”. From this image we can conclude that true worship is the result of the fruit of our spirit expressed in the fruit of holiness that is presented in the power of Zion. Only after the power of salt in the format of holiness destroyed in Enoch’s heart the power of inherited sin could he accept the seed of the Kingdom of Heaven contained in the dignity of his name – Enoch.

Because the name “Enoch” means “dedicated to God”. From this it follows that in order to fulfill our calling which we receive in a new name in the Covenant of Blood, it is necessary to fulfill the requirements contained in the Covenant of Salt.

And only then, having been salted or sanctified, can we dedicate ourselves to God so that we can walk with God and worship Him according to the requirements contained in the Covenant of Rest.

I would like to focus our attention to one more circumstance tied to the name “Methuselah”, since this name also appears in the genealogy of Cain. Enoch, who

walked with God, came from the lineage of Seth, who was given to Eve by God in place of Abel who was killed by Cain.

The genealogy of Cain is a genealogy that represents the image of false worship, in which every flesh has distorted its ways before God; for which God as a result, sent the waters of the flood and destroyed not only the heritage of Cain, but also the sons of God who departed from true worship and accepted the image of Cain's worship.

The first thing that Cain did when God banished him from the face of the earth was go and hide from the Face of God in the land of Nod, which means – the land of exile. And there, in the land of exile, he gave birth to his firstborn son and called his name – Enoch. And then from Enoch, who was born from Cain, finally came Methuselah who was part of the third generation.

However, the name “Methuselah” who came from Cain, in Hebrew, no longer means Mutushalah “banishing death”. But Metushael, which means – “asking for death, or carrying death”.

*And Cain said to the LORD, " Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me." Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.*

*And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch. To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. (Genesis 4:13-18).*

**4. Component of the power contained in the name Nathanael, son of Bartholomew, representing the powers of true worship** – is expressed in walking out of the Ark of salvation and onto the restored land.

*Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided. Then God spoke to Noah, saying, "Go out of the ark, you and your wife, and your sons and your sons' wives with you.*

*Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth." So Noah went out, and his sons and his wife and his sons' wives with him.*

*Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark. Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the LORD smelled a soothing aroma. (Genesis 8:1-21).*

In Hebrew, the meaning of the verb “**remembered**” means – keep in remembrance of the heart; consider as hallowed; show His peace in the abundance of riches; or enter the sphere of His welfare. Therefore, the phrase “Then God remembered Noah, and every living thing with him in the ark” means – you and your household shall be saved.

Until Noah and all who were with him in the ark came out of the ark upon the restored land, they could not enter into God's rest, although God has previously made with them a Covenant of Rest on the foundation of which He promised to lead them into His rest. The reason why they could not rest from their works while they were in the ark of salvation, was because God had not yet rested from His works. But when He met the sons of God and the daughters of men with the waters of His flood and poured out retribution over them, He began to rest from His works. And when He rested from His works, He remembered His Covenant that He previously made with Noah and his household, and he led them out of the ark onto the restored land which is the prototype of the new heaven and earth, on which we will reap the results of the Sabbath in which God found rest. Therefore, the true component of worship is comprised of us, on one hand, partaking with God in condemning the wicked, just as Noah had done. And on the other hand, holding on to the word of patience that is tied to our future partaking with God in His rest.

*By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. (Hebrews 11:7).*

The lack of understanding of our role expressed in fulfilling the judgment of God over the wicked is refusal to accept our role in the powers of the Covenant of Rest. And as a result, such refusal deprives us of the status of God's worshippers.

Only by fulfilling the requirements contained in the Covenant of Salt can we obtain the covenant of peace that is contained in this rest.

*Then the LORD spoke to Moses, saying: "Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal. Therefore say, 'Behold, I give to him My covenant of peace; and it shall be to him and his descendants after him a covenant of an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel.' " (Numbers 25:10-13).*

Being priests of God who bear the responsibility of intercessors, we, like Phinehas, carry responsibility not only for ourselves but those who are found under our responsibility.

And therefore, by defending the property of God with the sword of the written Word by way of releasing retribution on rebels, we comfort God and in doing so, we, first – save not only ourselves but those who we are responsible for from the decay of sin. And second, we receive the right to eat of the fruit of the tree of life expressed in God's rest. This how Christ had formulated this component of worship:

*I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. (John 10:9).*

The phrase "go in and out" points to the fact that if we enter into the ark of salvation which symbolizes the death of Christ, but do not go out of this death, we will not find the pasture which is the image of Divine rest.

*"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.*

*"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.*

*Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them. "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.*

*Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' (Matthew 7:13-23).*

In this case, finding the narrow Gate and narrow path that lead to eternal life is associated with the messenger of God who have the mandate of the delegated representation of the Heavenly Father to lead people after Christ through the preached word about the Kingdom.

Man's obligation is to distinguish the messengers of God from false prophets who call themselves true "Jews" while calling the messengers of God "seducers".

**5. Component of the power contained in the name Nathanael, son of Bartholomew, representing the powers of true worship** – is expressed in our partaking to the faith of Abraham.

*Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."*

*So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. (Genesis 22:1-3).*

I would like to focus our attention to the aspect of Abraham's faith in which he believed God as One who saves from death, thanks to which, he could bring his one and only beloved son as a sacrifice.

Isaac was the deposit and guarantee that God gave Abraham, in whose seed God showed Abraham the city whose Maker and Builder is God!

In order to keep this Deposit, Abraham needed to give it to God to keep it by way of offering. This demonstrated true worship.

If we do not understand this principle, we will never place into circulation the silver of our salvation entrusted to us in the face of our Isaac. The result of which, we will never

become partakers of the city whose Maker and Builder is God! This principle of worship is comprised of the fact that if we do not lose our deposit in God, it will not resurrect.

For Abraham, Isaac did not represent the city whose Maker and Builder is God. He was simply the seed of this city, which Abraham, in order to see this city, needed to sow. It is this principle in worship that is one of the fundamental components without which, we will never see the Kingdom of Heaven.

*Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body. (1 Corinthians 15:36-38).*

**6. Component of the power contained in the name Nathanael, son of Bartholomew, representing the powers of true worship – is expressed in building an altar in Beersheba.**

*And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them. Also Isaac's servants dug in the valley, and found a well of running water there. But the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they quarreled with him.*

*Then they dug another well, and they quarreled over that one also. So he called its name Sitnah. And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, because he said, "For now the LORD has made room for us, and we shall be fruitful in the land." Then he went up from there to Beersheba.*

*And the LORD appeared to him the same night and said, "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake." So he built an altar there and called on the name of the LORD, and he pitched his tent there. (Genesis 26:18-25).*

We should note that worship is building ourselves as an altar for burnt offerings; and the offering itself. However, for true worship was also necessary a place that God would establish as the place to build an altar.

*An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it. Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.' (Exodus 20:24-26).*

In Hebrew, the phrase “where I record my name” is equal to the meaning of the phrase “and God remembered”, only with a slight difference.

The place where My name will be recorded.  
The place that I will hallow.  
The place that I will keep in the memory of My heart.  
The place that will be My rest.



And the place that God revealed Isaac for building an altar on which He recorded His name – is Beersheba, which in Hebrew means “Be’er Sheva” or, the well of seven, or the well of oath. Another way to pronounce this place was “Bat Sheva”, which means – daughter of abundance or daughter of comfort.

These two meanings did not eliminate each other in any way, but on the contrary, they strengthened each other and revealed each other. And therefore, if we begin to worship not in Beersheba, which is the essence of the spirit and the essence of the truth, then such worship will yield the burning anger of God instead of His favor.

Place of worship is a very important and fateful factor that is often ignored by the unbridled flesh. Because the place for building an altar on which God could record His name, is a bridle to the flesh, encroaching on its freedom from righteousness and truth.

If you’ve paid attention, then the threshold of this place in this case, were the wells of Abraham that the servants of Isaac dug up because they were buried by the Philistines. And he called them the same names that his Abraham called them.

Then the servants of Isaac dug two more wells of living water in the valley, about which they had a dispute with the herdsmen of Gerar. And then having left those places, they dug up another well, which no one argued about, to which Isaac gave the name “Rehoboth”, which means - a spacious place or an empty place. After digging this well, Isaac went to Beersheba. Scripture says that on the same night the Lord appeared to him and said: “I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake.” And he built an altar there and called on the name of the Lord. And he pitched his tent there.

To call on the name of the Lord is possible only in true worship. Because to call on the name of the Lord means to be ready to hear what God will say, in order to immediately and irrefutably fulfill what was heard. Therefore, to call on the name of the Lord is to hover over the intentions of God that are hidden in the darkness of the depths of the water.

However, let’s go back to what prompted God and served for Him as the opportunity to witness to Isaac that thanks to Abraham his father, God will bless and multiply his descendants which symbolize the city whose Maker and Builder is God. And this opportunity, as we can see, were the wells of Isaac’s father Abraham which the Philistines had buried but were later uncovered by Isaac, who called them the names by which Abraham called them. Only then, when the wells of his father Abraham were uncovered to their former state and could bring water to Isaac’s house and his flock, Isaac, taking example from his father, began to dig up new wells which the uncircumcised Philistines quarreled over just as they had once quarreled over the wells of Abraham.

Finally, in his search for living water, Isaac dug up a new well that no one else could quarrel over and of which he said: this is a free place. It was this well, by the name “Rehoboth”, that gave God the opportunity to show Isaac the place where he was to build an altar to the Lord, from the position of which he could call on God and worship Him. This other well that practically became the leitmotif for building an altar in

Beersheba was the revelation about the bride of the Lamb, or about the city whose Maker and Builder is God!

*A garden enclosed Is my sister, my spouse, A spring shut up, A fountain sealed. (Songs of Solomon 4:12).*

The record of the name of God placed as a foundation of the altar in Beersheba is the name of God "Adonai". The word "Adonai" means – Master. The word "Master", in the Hebrew language, is used both in relation to God and relation to man. However, in Hebrew, the word "Adonai" also means husband, or spouse. In holy Scripture, in Hebrew, the name of God "Adonai" means – Lord, Master, Husband, Spouse, Named.

**7. Component of the power contained in the name Nathanael, son of Bartholomew, representing the powers of true worship – is expressed in building an altar in Bethel.**

*Then God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother." And Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, and change your garments. Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone."*

*So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem. And they journeyed, and the terror of God was upon the cities that were all around them, and they did not pursue the sons of Jacob.*

*So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. And he built an altar there and called the place El Bethel, because there God appeared to him when he fled from the face of his brother. Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth.*

*Then God appeared to Jacob again, when he came from Padan Aram, and blessed him. And God said to him, "Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel. Also God said to him: "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.*

*The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land." Then God went up from him in the place where He talked with him. So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it. And Jacob called the name of the place where God spoke with him, Bethel. (Genesis 35:1-15).*

In this component of worship, we are met with the place on which God recorded His name which Jacob called Bethel. Meaning, house of God. The former name of this place was called Luz, which means – almond tree. An almond is an image of God's vigilance over His word so that it is fulfilled.

Jacob's meeting with God in this place prompted Jacob to make a vow to God, in which he promised that if God returns him in peace to the land of his father's Abraham and Isaac, then he would make this place a House of God and out of all that God gives him, he would give God a tenth of it.

From all of this we can conclude that worship that lacks the fulfillment of the commandment to honor God with tithes and offerings turns into ordinary farce. Because the lack of our tithes and offerings to God is evidence that our backs are turned away from God.

*Yet from the days of your fathers You have gone away from My ordinances And have not kept them. Return to Me, and I will return to you," Says the LORD of hosts. "But you said, 'In what way shall we return?' Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it. (Malachi 3:7,10).*

The place of the record of God's name on the place of the altar in Bethel – was called the name of the Lord of Hosts.

Or, Yahweh of Hosts, which means – the Lord of the Heavenly Powers. Under this name, God is revealed as a Warrior Who leads the battle for His chosen nation. It was Yahweh of Hosts who fought with Jacob against the fear of death that proceeded from Esau. When we honor God with our tithes and offerings, we cooperate with the name of God in the dignity – Yahweh of Hosts.

**8. Component of the power contained in the name Nathanael, son of Bartholomew, representing the powers of true worship** – is expressed in offering ourselves as a sacrifice to God for a sweet-smelling aroma.

*Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. (Ephesians 5:1-2).*

This component in worship to God is the final accord in understanding the depth, height, width, and length contained in the powers of the essence of worship. If in the previous components, the essence of dedication to God in worship was expressed in:

1. A trembling relationship toward the intentions of God.
2. Offering a sacrifice, which yields the favor of God.
3. Walking before God.
4. The conditions giving us the ability to find the pasture of the Kingdom of Heaven.
5. Partaking to the faith of Abraham.
6. Building an altar in Beersheba.
7. Building an altar in Bethel.
8. Offering ourselves as a sacrifice to God for a sweet-smelling aroma.

Then in the eighth component of worship, we are met with the need to offer ourselves to God as a sacrifice to God for a sweet-smelling aroma in which we receive the opportunity to acknowledge and penetrate the perfect will of God.

*I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:1-2).*

## The Doctrine of Laying on of Hands Covenant of Rest: Part 2

*Thus says the Lord:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

While studying the ancient path of goodness, we turned to the words of Apostle Paul who according to the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the order that is present in the teaching of Christ.

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the doctrine of baptisms which expresses itself: in baptism in Water, Holy Spirit, and Fire.

We have stopped to study the doctrine of laying on of hands that is presented on the southern side of New Jerusalem in three gates.

Since a covenant between man and God is made in three baptisms, we can conclude that the doctrine of laying on of hands contain three levels of a covenant with God. This is:

1. Covenant of Blood
2. Covenant of Salt
3. Covenant of Rest

**1. Covenant of Blood in Water baptism** – is called to sanctify us and give God the opportunity to write the name that we are given by Him in the Book of Life, so that this name could serve as a seal of righteousness before God. Because the seal of righteousness that we acquire upon making a Covenant of Blood in water baptism, is a new name given by God to a new creation, which contains our divine fate in God in the subject of our calling.

**2. Covenant of Salt in baptism in the Holy Spirit** – is called to give us the opportunity to hallow God in our bodies and souls, which are essentially Gods.

**3. Covenant of Rest in Fire baptism** – is called to lead us into God’s rest expressed in the Sabbath of the eternal day, where we receive the ability to demonstrate the results of the holiness we carry in our bodies and souls.

The doctrine of laying on of hands is the doctrine about a covenant made between God and man, and man and God.

**Doctrine of laying on of hands** – is an image of the legal aspect in which a person, with his own hand, signs an agreement with God in which he consciously promises to serve God with a good conscience.

Making this kind of contract in all three levels will always be tied to the presentation of our body as a living, holy, and pleasing sacrifice to God for reasonable service. That is why any sacrifice brought to God was called to be brought only when a hand was laid on its head:

*Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. (Leviticus 1:4).*

The atonement for sin or justification that we receive through the laying on of the hand on the head of the Sacrifice, Which in the Face of the Son of Man, takes sin upon itself – is in fact accepting the conditions that are contained in all three levels of the covenant.

Keep in mind, the doctrine of laying on of hands presented in three covenants – is multifaceted, diverse, polysemantic and multifunctional.

Laying on of hands in the totality of three covenants – is an image of proclaiming the faith of our heart in that Jesus is Lord and that God has resurrected Him for our justification.

*That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9-10).*

**Laying on of hands** – outside of the norms of the Covenant and not according to the norms of the Covenant, will not gain favor in the atonement for sins.

We have three levels of a covenant that pursue one goal but fulfill three different functions, each of which contains different images, elements, and meanings. We have already looked at the Covenant of Blood and Covenant of Salt and have stopped to study the third level of the covenant. This is the Covenant of Rest, of which is said:

*Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore. (Ezekiel 37:27-28).*

**“Everlasting peace”** resulting from a Covenant of God with man is the equivalent of the phrase “everlasting rest”. Because the phrase “everlasting peace”, in this passage means:

1. Eternal rest.

2. Eternal comfort.
3. Eternal Day.
4. Eternal peace.
5. Eternal well-being.
6. Eternal prosperity.
7. Eternal wealth.
8. Eternal security.
9. Eternal friendliness.
10. Eternal joy.
11. Eternal triumph.
12. Eternal communication.

The image of the Covenant of Rest as the sixth foundation of the wall of New Jerusalem was made of precious Sardius stone.

*The foundations of the wall of the city were adorned with all kinds of precious stones: the sixth: sardius. (Revelation 21:19-20).*

“Sardius” - is an old Russian word meaning “pleasing the heart” or “calming the heart”.

As far as we know, Carnelian, as a form of onyx, was also on the breastplate of the High Priest and therefore, when it came to the authority of Carnelian, God, through Urim and Thummim, used the functions and voice of Rest. By which is meant - “the voice of silence”; “voice of the peace”; “voice of comfort.” Or, “the voice of quiet movement.” It was with such a still small voice that God spoke to the prophet Elijah when while looking for God, he found himself in a cave on the mountain of God Horeb.

Therefore, the function of the sixth foundation of the walls of New Jerusalem referred to the powers contained in the Covenant of Rest which a person can experience during communication with God only when he fulfills those obligations that are in a Covenant of Rest with God.

And if a person is not familiar with the powers that are contained in a Covenant of Rest, and what role God took upon Himself in this Covenant, as well as what role man was given – then this person will sooner be a violator of this Covenant rather than a fulfiller of it. However, to better understand the nature of Sardius, which contains the powers of a Covenant of Rest, we will need to turn to the meaning of the name of the Apostle that was engraved on the sixth foundation.

Because the name of the Apostle is called to yield the dignity and nature of Sardius, which in this foundation, will present the powers of the Covenant of Rest.

Whereas the foundation of Sardius itself will yield the work of the still small voice which God will fulfill through the powers contained in the name of the Apostle that is engraved on this foundation.

The name of the Apostle engraved on the sixth foundation of the wall of heavenly Jerusalem – was “Bartholomew”.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew. (Matthew 10:2-3).*

The name “Bartholomew”, which is mentioned here by the Holy Spirit through the gospel of Matthew means – son of Tolmai. However, in the Gospel of John, the son of Tolmai or rather, Bartholomew – was called by his personal name, which was Nathanael, which means – Gift of God. When Nathanael had met Christ, Christ called him an Israelite in whom there was no deceit.

*Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit. (John 1:45-47).*

And so: the name given by Christ to Nathanael, son of Tolmai, means – a true Israelite in whom there is no deceit.

Thus, the name engraved on the sixth foundation of the wall of Heavenly Jerusalem made out of Sardius means – the Son of the Father, meaning, gift of God, Who is the standard for true worship and the atmosphere of true prayer for all who come to the Father. From this it follows, that the name engraved on the sixth foundation on the precious Sardius stone represents in the Covenant of Rest the true atmosphere for worship in prayer to the Father, in spirit and truth.

*But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:23-24).*

In a certain format, we had studied: in what cases this name, in its functions expressed in the powers of prayer and worship, are met in Scripture. We concluded that the first component of the essence of dedication to God in worship, was expressed in:

1. A trembling relationship toward the intentions of God.
2. Offering a sacrifice, which yields the favor of God.
3. Walking before God.
4. The conditions giving us the ability to find the pasture of the Kingdom of Heaven.
5. Partaking to the faith of Abraham.
6. Building an altar in Beersheba.
7. Building an altar in Bethel.
8. Offering ourselves as a sacrifice to God for a sweet-smelling aroma.

The teaching about the Covenant of Rest is a teaching about the powers contained in worship to God. Whereas the teaching about worship to God is the teaching about the powers contained in the Covenant of Rest.

Just like we did when studying the previous foundations of the walls of Heavenly Jerusalem, I will mention several components that are meaningful in my eyes and will



be the opportunity for realizing the fateful promises for us in which we can enter through the conditions outlined in the Covenant of Rest.

And so, when studying the powers contained in the Covenant of Salt, the first component I would like to focus our attention on is the nature of the seal of God which a person is sealed with upon making a Covenant of Rest in Fire baptism.

To paint a full picture in regard to all of the seals of God with which a person is sealed in three baptisms, I will remind you of the definition of these seals which yield the different functions and powers of the three covenants. This is:

- 1. Holy unto the Lord.**
- 2. The Lord knows those who are His.**
- 3. The Lord is there.**

Since we have already spent time dissecting the first two seals, let's focus our attention on the purposes and functions of the seal contained in the Covenant of Rest in Fire baptism.

*"These are the exits of the city. On the north side, measuring four thousand five hundred cubits (the gates of the city shall be named after the tribes of Israel), the three gates northward: one gate for Reuben, one gate for Judah, and one gate for Levi; on the east side, four thousand five hundred cubits, three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan; on the south side, measuring four thousand five hundred cubits, three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun; on the west side, four thousand five hundred cubits with their three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali. All the way around shall be eighteen thousand cubits; and the name of the city from that day shall be: THE LORD IS THERE. (Ezekiel 38:30-35).*

And now, we'll turn to the powers and capabilities contained in the Covenant of Rest.

**1. Covenant of Rest** – unveils the mystery of the location of the Heavenly Father where God could build trustworthy relations with a person who is in the likeness of Him.

*For the LORD has chosen Zion; He has desired it for His dwelling place: "This is My resting place forever; Here I will dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, And her saints shall shout aloud for joy. (Psalms 132:13-16).*

The word "Zion" became a synonym for Jerusalem (the city that is set on a hill). This word literally means – "known", which means - widely known, eminent, occupying a high position, glorified.

*How beautiful are your feet in sandals, O prince's daughter! The curves of your thighs are like jewels, The work of the hands of a skillful workman. Your navel is a rounded goblet; It lacks no blended beverage. Your waist is a heap of wheat Set about with lilies. Your two breasts are like two fawns, Twins of a gazelle.*

*Your neck is like an ivory tower, Your eyes like the pools in Heshbon By the gate of Bath Rabbim. Your nose is like the tower of Lebanon Which looks toward Damascus. Your head crowns you like Mount Carmel, And the hair of your head is like purple; A king is held captive by*

*your tresses. How fair and how pleasant you are, O love, with your delights! (Songs of Solomon 7:1-6).*

For this person who is so well known, God's rest is presented in the dignity of the secret place of the Most High and the shadow of the Almighty.

*He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty. I will say of the LORD, "He is my refuge and my fortress; My God, in Him I will trust." (Psalms 91:1-2).*

**2. Covenant of Rest** – for man, is presented in the limits of the land that lie down between rivers.

*"Issachar is a strong donkey, Lying down between two burdens [rivers]; He saw that rest was good, And that the land was pleasant; He bowed his shoulder to bear a burden, And became a band of slaves. (Genesis 49:14-15).*

Issachar, a strong donkey – is an image of a person who reconciles with God in His conditions and who looks upon the imperishable inheritance.

Issachar – retribution.

Lying down between two rivers – is accepting and dwelling in the reigning teaching of Christ that comes from the Throne of God and Lamb in the image of four rivers, which represent four teachings sent to rule over the four unchanging dimensions – north, east, south, and west.

He saw that rest was good and that the land was pleasant – is the appraisal of the laws established for the land that lies between two rivers.

Bowed his shoulder to bear a burden – means that he humbled himself before the laws of the land lying between two rivers.

To become a band of slaves – to fulfill one's calling in order to receive retribution that is contained in this vocation.

*Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." (Matthew 11:28-30).*

**3. Covenant of Rest** – for the righteous, dwells between the shoulders of God.

*Of Benjamin he said: "The beloved of the LORD shall dwell in safety by Him, Who shelters him all the day long; And he shall dwell between His shoulders." (Deuteronomy 33:12).*

Benjamin – is the son of Jacob and Rachel. The birth of Benjamin ended up being deadly for Rachel. Upon dying while giving birth to him, she called his name "Ben-Oni" which means "son of my sorrows". But Jacob changed his name to Benjamin, which means "son of my right hand" or "son of my joy".

One with a just heart – is a person who observes the justice of God while judging himself and those who are found in his responsibility, according to the requirements of the laws established by God in the boundaries of His Kingdom.

A person who observes justice – is a person who is loved By God, or, distinguished by God through the following seals of God:

**Holy unto the Lord.  
The Lord knows those who are His.  
The Lord is there.**

He who shelters in God – is a person who lives according to what belongs to God.

He who dwells safety in God – is a person who is protected from the anger of God through observance of God's justice.

God sheltering man – means that in the work of justice, God demonstrated to him His authority and His protection.

He who dwells between his shoulders – he finds rest in the strength of God. Because the shoulders of God are the carriers of the mighty authority of God.

**4. Covenant of Rest** – for the carriers of a blissful fate, is found in their calling to be lions.

*And of Gad he said: "Blessed is he who enlarges Gad; He dwells as a lion, And tears the arm and the crown of his head. He provided the first part for himself, Because a lawgiver's portion was reserved there. He came with the heads of the people; He administered the justice of the LORD, And His judgments with Israel." (Deuteronomy 33:20-21).*

Gad – blissfulness, means – given a blissful fate by God or, looking upon his calling in God.

Blessed is he who enlarges Gad – means that God receives the opportunity to successfully expand the influence and authority of a person in the realization of his calling, under the condition that this person looks upon Who God is for him and what God has done for him.

He who dwells as a lion – he looks upon the justice of God and finds comfort in the justice of God.

*The wicked flee when no one pursues, But the righteous are bold as a lion. (Proverbs 28:1).*

Who tears the arm and the crown of his head – means that a righteous man, proceeding from the powers of the righteousness he has received, practices righteousness by unleashing the judgments of God on all wickedness in the limits of his responsibility, through acts of holiness.

He provided the first part for himself means – that the righteous man preferred to suffer with the nation of God than have momentary sinful satisfaction with the Egyptians.

Because a lawgiver's portion was reserved there means – that the righteous man is reserved the portion in the limits of God's Chosen Remnant, who happens to be the territory of the Kingdom of Heaven on earth.

He came with the heads of the people means – that the portion that was reserved for the righteous man among the chosen remnant of God – was the dignity, to represent the authority that are carried by the heads of God's chosen remnant.

*He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. (Matthew 10:41).*

He administered the justice of the Lord and His judgments with Israel means – that the righteous man could fulfill the responsibility laid upon him and fulfill justice in unleashing the judgments of God written in Scripture, thanks to his organized partaking to Israel, or thanks to his partaking to the worshippers whom God searches for Himself.

**5. Covenant of Rest** – is contained in the obligations of a person to remain in the limits of his responsibility in honor of the rest of the seventh day.

*For thus says the Lord GOD, the Holy One of Israel: "In returning and rest you shall be saved; In quietness and confidence shall be your strength." But you would not. (Isaiah 30:15).*

Holy One of Israel – is the Holy Worshipper. In this case, God calls Himself a name that is contained in the functions of a worshipper.

And so, the phrase: "thus says the Lord God, the Holy One of Israel" means – that God turns to the one who comes to Him only from the position of those people who are His worshippers.

In returning and rest you shall be saved means – that only by remaining in the limits of our responsibility and honoring the seventh day, can we inherit the salvation of God.

In quietness and confidence shall be your strength means – by not expressing distaste against My messengers and looking upon trust can you gain the strength of faith that could not be broken by any storm.

Quietness – is humility in which a person agrees to serve God according to the order established by God in His Kingdom. Because according to Scripture, only in this kind of quietness, yielding the nature of the humility of Christ, can a person build himself into a dwelling of God.

*And the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel or any iron tool was heard in the temple while it was being built. (1 Kings 6:7).*

The rocks were chiseled, but not in the powers of the Covenant of Rest. They were chiseled by the powers of the Covenant of Blood and Salt, when the old and carnal

allowed itself all sorts of indignation and criticism, both in relation to each other and to the messengers of God.

Remember David: his whole life was a constant opposition, neglect and criticism of his dignity and his calling from the people of Israel. His power was rather revered among the hostile peoples who submitted to him. But his people, until the end of his life, built him forges, and he continued to feed them. Because of this, the deep need and thirst to build a Sanctuary to God could not be realized by him. But when his son Solomon came to power, appointed by David personally during his lifetime - it was he, being a peaceful person, who could build this temple.

*Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. He shall build a house for My name, and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever.' (1 Chronicles 22:9-10).*

When the construction of another incorruptible temple began, which will not be destroyed forever and which will become the eternal rest of the Almighty and the unfading glory of the seventh Day, it was this quietness that God favors that was precisely the main instrument and atmosphere in the creation of this eternal dwelling of God.

*"Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street. A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law." (Isaiah 42:1-4).*

Disobedience and non-recognition of the order expressed in the delegated authority of God is the disbelief of people who show disobedience to the gospel of the kingdom of heaven, which God swore that they would not enter His rest.

*And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief. (Hebrews 3:18-19).*

Unbelief that reproduces disobedience is always a noise that violates the silence contained in the requirements of the Covenant of Peace, expressed in all kinds of suspicions and slander, giving the rebellious grounds not to acknowledge the authority established by God and to make divisions, contrary to the teachings of Christ.

*Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have believed do enter that rest. (Hebrews 4:1-3).*

*Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. (Hebrews 4:8-11).*

**6. Covenant of Rest** – begins to express its powers in those who survived the sword and found grace in the wilderness.

*Thus says the LORD: "The people who survived the sword Found grace in the wilderness Israel, when I went to give him rest." (Jeremiah 31:2).*

Those who survived the sword – is Israel, or people who overcome the fear of death in prayer, thanks to the fact that they allow the Holy Spirit to participate with them in this battle. This isn't all of Israel, but rather those true worshippers of God who worship Him in spirit and truth.

The fact that those who worship God survived the sword and found grace in this wilderness says that these people fell on their swords but ended up untouched. In this case, this prophecy about the sword is an allegory of the sword called the "Word of God", which these people allowed to penetrate into their nature, before the separation of soul and spirit, and to judge the thoughts and intentions of the heart.

*For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account. (Hebrews 4:12-13).*

Thanks to this cooperation with the words of God written in His word, these people tested themselves with this Word of God and survived the sword. This is how Joel paints this picture:

*Before them the people writhe in pain; All faces are drained of color. They run like mighty men, They climb the wall like men of war; Every one marches in formation, And they do not break ranks. They do not push one another; Every one marches in his own column. Though they lunge between the weapons, They are not cut down. (Joel 2:6-8).*

Thanks to the knowledge of the truth, worshipers of God seek worship in God by separating themselves from everything that is contrary to God, which could at least somehow deviate them from their goal. And, such total sanctification in search of God, leads them into the wilderness or into the dimension of the spirit. In Scripture, the wilderness, in its positive sense, is always an image of sanctification and consecration, or a place where a person can turn the favor of God in His grace upon himself.

*"Therefore I made them go out of the land of Egypt and brought them into the wilderness. And I gave them My statutes and showed them My judgments, 'which, if a man does, he shall live by them.' Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies them. (Ezekiel 20:10-12).*

It was there, in the wilderness, that God gave the people of Israel His Sabbaths, so that they could be a sign between man and God. And, through these Sabbaths, to combine and connect Himself with this people through marriage ties, thanks to which they could become one.

*"Therefore, behold, I will allure her, Will bring her into the wilderness, And speak comfort to her. I will give her her vineyards from there, And the Valley of Achor as a door of hope; She shall sing there, As in the days of her youth, As in the day when she came up from the land of Egypt. "And it shall be, in that day," Says the LORD, "That you will call Me 'My Husband,' And no longer call Me 'My Master,'"*

*For I will take from her mouth the names of the Baals, And they shall be remembered by their name no more. In that day I will make a covenant for them With the beasts of the field, With the birds of the air, And with the creeping things of the ground. Bow and sword of battle I will shatter from the earth, To make them lie down safely. "I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In lovingkindness and mercy;*

*will betroth you to Me in faithfulness, And you shall know the LORD. "It shall come to pass in that day That I will answer," says the LORD; "I will answer the heavens, And they shall answer the earth. The earth shall answer With grain, With new wine, And with oil; They shall answer Jezreel. Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!' " (Hosea 2:14-23).*

In the last days, when the time of the ancient dragon will run out, he will launch a fierce attack on the people of God in all spheres and areas of his life. But thanks to worship in spirit and truth, yielded by the Holy Spirit and the word of God abiding in our heart, this people will be able to go into refuge, in the subject of the wilderness in which God dwells.

*Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. (Revelation 12:13-14).*

**7. Covenant of Rest** – portrays and expresses itself in relations with man in formats of the Word of God such as: the law, commandments, statutes, revelations, judgments, and so forth.

*I long for Your salvation, O LORD, And Your law is my delight. (Psalms 119:174).*

*Trouble and anguish have overtaken me, Yet Your commandments are my delights. (Psalms 119:143).*

*Your statutes have been my songs In the house of my pilgrimage. (Psalms 119:54).*

*Your testimonies also are my delight And my counselors. (Psalms 119:24).*

*I remembered Your judgments of old, O LORD, And have comforted myself. (Psalms 119:52).*

**8. Covenant of Rest** – is called to express itself in a person by two immutable things that go into the presence of God: in the purifying Blood and Bread offerings.

*That by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek. (Hebrews 6:19-20).*

## The Doctrine of Resurrection of the Dead Birth from Water: Part 1

*Thus says the Lord:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

When we are referring to our return to the ancient path of goodness called to lead us to rest, we are not referring to the Law of Moses that discovered sin and gave power to sin.

*The sting of death is sin, and the strength of sin is the law. (1 Corinthians 15:56).*

In this case, we are referring to the ancient law that was given by God in the garden of Eden long before the arrival of the Law of Moses in which people could receive justification through their faith in the redemptive sacrifice in the garments that Adam was clothed in, which we view as the Seed of the woman, which is – Christ.

Here is what Apostle Paul said about this ancient law:

*Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law. (Romans 3:27-31).*

The opportunity to find the ancient path of goodness is the opportunity to enter the Kingdom of Heaven through narrow Gates.

Scripture defines these narrow gates as the firstfruits of teachings, or rather, the reigning teaching of Jesus Christ Who came in the flesh.

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works*



*and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Four teachings with authority over the spiritual dimensions of the north, south; east and west - this is the image of the four rivers flowing from Eden to irrigate the garden, the very place where they were called to develop a relationship, not overshadowed by sin, between God and man.

Each of the four teachings possesses a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

The number "twelve" is an image and a standard of twelve hours in a day, determining the order of the Kingdom of Heaven in the twelve gates of Heavenly Jerusalem; and, in the twelve foundations of Its wall.

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the doctrine of baptism, expressed in: baptism in Water, Holy Spirit, and Fire; and the doctrine of laying on of hands expressed in the Covenant of Blood, Salt, and Rest.

Therefore, let's turn to studying the doctrine of resurrection of the death which in Scripture, is presented in the dimension of the western side of Heavenly Jerusalem in a combination of three gates.

**The doctrine of the resurrection** is a dimension of the West that carries within itself the eternally existing life of God, which, first, introduces a person to the family of God or makes him God's belonging.

*Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. (1 John 5:1).*

**Second: the doctrine of resurrection of Christ** – resists second death in a person who has been born of God.

*There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ. (1 Peter 3:21).*

**Third: the doctrine of resurrection of Christ** – nurtures a person into a perfect man, into the full measure of the stature of Christ.

In the reigning teaching of Jesus Christ, the doctrine of resurrection contains three levels of births which in their union, are defined by Scripture as – being born of God. This is:

1. Birth from Water.
2. Birth from Spirit.
3. Birth to the Throne.

We can find this truth in a conversation between Christ and Nicodemus, a member of the Centurion, one of the leaders of the Jews, who, until a certain time, was a secret disciple. Out of fear of the Jews, he came to Jesus at night.

*There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."*

*Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old?*

*Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. (John 3:1-5).*

From the semantic meaning of this dialogue it follows that birth from the Water and the Spirit opens the door to entry into the Kingdom of Heaven or, possibly, to be born to the Throne. Which in practice means that only those born to the Throne can enter the Kingdom of Heaven.

Essentially, this passage of Scripture means that in order to be a king and a priest to God, you must be born of a King and a Priest. Among the people of Israel, it was possible to become kings and priests only one way – to be born into a royal family or into the family of a priest. The dignity of a king and priest is an inheritance.

Which, having reached a certain age, could only be inherited by those people who came from the heritage of a king and priest. This is how the Apostle Peter testifies to this.

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light. (1 Peter 2:9).*

The requirement to be born from Water, Spirit, and to the Throne – is the necessary and unchanging condition to making with God a Covenant of Blood, Salt and Rest in the baptism in Water, Holy Spirit, and Fire.

This need and these requirements, in their logical completeness, were called upon to build constantly new relationships of a new man with God, depending on the degree of dedication or on the level of his spiritual maturity, in order to bring him to a complete likeness of the image of the Son of God, Jesus Christ.

By virtue of which, a man born of God from the family of opponents of God, passed into the category of the family of God, called to represent the perfection of his Heavenly Father in the dignity of His light.

We have mentioned on numerous occasions that in order to step into a covenant with God, it was necessary to be born from the seed of the Word of truth.

*Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. (James 1:18).*

And this kind of birth from the seed of the preached word of truth is defined by Scripture as resurrection from the dead.

*Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light." (Ephesians 5:14).*

Given that the ancient doctrine of goodness, by its nature - is not dilapidated, and therefore forever new - we need to explore the sacrament contained in the process of the birth and emergence of the life of God in the spirit of man, through the power of resurrection contained in the teachings of Christ.

**The doctrine of resurrection** containing the mystery of the three levels of the life of God – is the seed of the Kingdom of Heaven reviving a person from the state of death in which his spirit was located.

The acceptance in our heart of the seed of the word of the Kingdom of Heaven revives our spirit out of a state of eternal death, and it makes him a partaker of the life of God, revealing for a person the opportunity to make a Covenant with God in Water baptism.

*He who believes and is baptized will be saved; but he who does not believe will be condemned. (Mark 16:16).*

The covenant that we make with God in Water baptism is called – the Covenant of Blood. And, as we know:

**The covenant of Blood in Water baptism** – is called to sanctify us and give God the opportunity to write our new name into the Book of life, so that this name could serve before God as a seal of righteousness.

The seal of righteousness bearing the name "Holy unto the Lord", which we gain when making a Covenant of Blood with water Baptism – is a new name given by God to a new person, which, on one end – testified a person's partaking to the heritage of God.

On the other end, in this new name, a person is given a new and ancient fate from God in the subject of his calling and vocation, expressed in the inheritance of Christ and God.

In Scripture, the term "resurrection" relating to the resurrection of Jesus Christ from the dead, contains meanings such as:

1. **Resurrection** - is the life of God.
2. The water of life.
3. The spirit of life.
4. The word of life, in the seed of the kingdom of heaven.
5. Atonement.
6. The revival.

7. Imperishability.
8. Renewal.
9. The light of the life of God.
10. The order of life of God.
11. The hope of our heritage in God.
12. Planting in the House of the Lord.

*For concerning this sect, we know that it is spoken against everywhere. (Acts 28:22).*

With such words, the most famous Jews of Rome turned to Paul the prisoner.

But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets. I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.

*Or else let those who are here themselves say if they found any wrongdoing in me while I stood before the council, unless it is for this one statement which I cried out, standing among them, 'Concerning the resurrection of the dead I am being judged by you this day.' " (Acts 24:14-15:20-21).*

With these words, apostle Paul spoke in his speech to the ruler Felix. What did the Doctrine of the Resurrection of the Dead contain, that even the faithful Pharisees, who to some extent recognized the resurrection and even defended it before the Sadducees, who generally denied it, began to resist Paul?

The answer was that the Pharisees recognized the resurrection, but did not have a specific teaching about it, while Paul preached the Doctrine of Resurrection in Jesus.

*Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. (Acts 4:1-3).*

**The doctrine of Resurrection** is an exposition of a powerful, unchanging and consistent system containing a number of principles and laws subordinate to Divine theocracy.

This is a “soaring eagle” on the banner of the Western army of the Israeli people, consisting of three tribes led by Ephraim, the son of Joseph.

The eagle is a symbol and image of the renewal of life triumphing over death. The fact is that in the nature of this royal bird, there is a phase of death that is defeated by resurrection.

*So that your youth is renewed like the eagle's. (Psalms 103:5).*

Renewal is a necessary and fateful factor, the process of which is concluded in three degrees of birth, designed to act in the span of one human life.

The loss of youth, spring and freshness - these messengers of eternity, injures us and poisons the joy of life, but God promised that through the resurrection of His Son, He will introduce into our nature the process of renewal of youth that is present in the nature of the eagle.

How is the youth of an eagle renewed? By old age, a growth appears on the beak of the eagle, which, on the one hand, begins to obscure the vision of the eagle and blocks its respiratory openings,

And, on the other hand, it begins to produce the process of aging and decay; it carries death within itself and controls the vital ability of cell renewal.

From this, the eagle's vision is dulled, breathing becomes difficult and his forces leave him. Then the eagle rises high above the rocks and, having chosen one of the sharp edges, rushes at it from a height and, with amazing accuracy, cuts off its growth.

Having cut off the growth of death in this way, the eagle releases the vital function in itself from the control of death, and its youth is renewed. Breathing and vigilant vision return.

Of course, on its own, a sharp edge of a rock is not life and does not carry this life - on the contrary, this sharp edge is death, which destroys the eagle's death.

The representative death of Jesus is precisely such a rock that tramples on our death, and we gain the possibility of renewal when we, as an eagle, voluntarily immerse ourselves in His death, which separates us through three degrees of baptism from this natural growth of death inherited from Adam.

*But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint. (Isaiah 40:31).*

*Those who are planted in the house of the LORD Shall flourish in the courts of our God. They shall still bear fruit in old age; They shall be fresh and flourishing. (Psalms 92:13-14).*

The disciples of Jesus preached the resurrection and life in Jesus, it was this sermon that infuriated the color of the nation of Israel and the environment of the pagan world.

*And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this matter." (Acts 17:32).*

Death carries death and life carries life. For the nature inherited from Adam to be eliminated so that we do not be slaves to sin, we need the death of Jesus Christ - this is a sharp edge of death. But in order to be reborn and live the life of God, we need the life of Jesus hidden in His resurrection.

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1:3).*

In this case, the death of Jesus is the necessary condition for being clothed in the resurrection of Christ.

*That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. (Philippians 3:10-11).*

So, according to the Doctrine of Resurrection, death does not give birth (we mean the death of Christ here), but it kills, eliminates and abolishes.

Whereas the resurrection of Jesus Christ revives, renews and carries within itself the power of life of the highest order. This is the Life of God Himself, in the Face of the Father, the Son, and the Holy Spirit.

Given the unity of the Father, the Son, and the Holy Spirit, the doctrine of the Resurrection carries in itself three degrees of birth, which the Scriptures enclose in a single Divine wording, called "birth from above" or "birth from God."

And therefore, just like the divine trinity of baptisms, it is called to emphasize for us the death of Christ. In the same way, the three degrees of birth contained in birth from God are called to emphasize the life of Christ for us.

Considering the Doctrine of Resurrection and the order contained in the functions of the three degrees of birth, we cannot ignore the literal resurrection of bodies and their change in the blink of an eye, since it is closely connected with death and birth.

*But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (1 Corinthians 15:23).*

The word "order" in this case, means not just a sequence, but a group of closely related beings, being a part of one army.

Here, Apostle Paul uses the Greek word "tagma", translated as "order" - which means a military unit or a group of people belonging to the same army.

If we were careful when studying the question of resurrection, then we could not avoid one important detail, specifically, that the Word of God classifies resurrection.

*Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29).*

Apostle Paul considers an individual believer as a warrior, freed from the ordinary life of everyday life, subordinate to strict army discipline, or the military order of "tagma".

*No one engaged in warfare entangles himself with the affairs of this life. (2 Timothy 2:4).*

In the Book of Songs of Solomon, the Church is presented as a formidable army, consisting of disciplined regiments with banners.

*Who is she who looks forth as the morning, Fair as the moon, Clear as the sun, Awesome as an army with banners? (Songs of Solomon 6:10).*

People who are in the doctrine of resurrection are the soldiers of resurrection, which is called the first resurrection, which refers to such a format of primacy that can be withstood by nothing.

*Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. (Revelation 20:6).*

To the first resurrection, the Word of God first relates Christ Himself. As written:

*And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. (Colossians 1:18).*

*But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (1 Corinthians 15:23).*

But this same group includes all resurrections that will occur in time, including the Great White Throne.

From the existing statement it follows that the first resurrection, or the first order of resurrection, is the resurrection of the righteous, or the resurrection of justification. And the other is the resurrection of judgment.

The resurrection of judgment is also the order that is reflected in the law of sowing and reaping. Hell and death are opposed to the order of the resurrection.

Only into two armies, diametrically opposed and mutually exclusive, does the Word of God divide people.

And nowhere in the Scriptures is it said about the second resurrection, in the sense of consistency, otherwise we would have had a second Christ.

Because - God is One, there is One Mediator between God and man, Jesus Christ, therefore there is one resurrection.

Despite the fact that we have two deaths, in their ordinal numerical value, according to the Scriptures, this is still one death, presented to us in two actions:

The first action is temporary, it only separates us from perishable bodies so that we receive imperishable bodies;

And the second action of death is the eternal action that separates us from God, through unforgiven sin.

The words: *just as everyone in Adam dies, so in Christ everyone will come to life*, each in their own order means: when considering this order, we learn that spiritual growth

and spiritual development are determined and possible by God only in time, during life in the body.

With the transition to eternity, that is, with permission from our bodies, this process ends, because if it had continued in eternity, the Apostle Paul would not have the desire, here in the body, to strive for the goal and honor of the highest ranks in Christ.

And, for Jesus, there should have been no reason to call the believing disciples to perfection now.

*Therefore you shall be perfect, just as your Father in heaven is perfect. (Matthew 5:48).*

Proponents of traditional thinking convinced themselves and others that only in eternity can they achieve perfection, but here, in time, while in the body, it is impossible to achieve.

But then: they say - when we reach eternity, we will all be equally perfect. But the Word of God tells us the opposite, that - not all in eternity will be perfect, not all will be equally close to the Throne and, not all will have the same rewards. And consequently, not everyone will occupy the same position.

*There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. (1 Corinthians 15:41-44).*

This truth can also be revealed from the many parables of Christ: about talents, about minas, in the parable of the sower and others.

Well, now, in the doctrine of Resurrection, we turn directly to the truth, which contains the powers embodied in the birth from Water. At the twelve foundations of the walls of Heavenly Jerusalem, the birth from Water is the seventh. And the seventh foundation was made of the Chrysolite gem.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The foundations of the wall of the city were adorned with all kinds of precious stones: the seventh chrysolite. (Revelation 21:14,20).*

The word "Chrysolite" comes from the ancient Greek word for "golden stone". The color of Chrysolite varies from yellow-green, sometimes almost emerald green, to olive-green and dark chartreuse, with a characteristic golden hue.

In ancient times, chrysolite was often called the "evening emerald", since at dusk and especially by candlelight, its green color is more noticeable.

The unique faceted chrysolite was one of the regalia of the Russian crown. Today it is stored in the Diamond Fund of Russia and belongs to the "seven historical stones."



It has a rare olive green color and is exceptionally pure. The weight of the stone is 192.75 carats. In the past, it was enclosed in a beautiful gold frame with thirty diamonds.

Chrysolite is found, not only at the base of the wall of Heavenly Jerusalem, but also on the breastplate of judgement of the High Priest.

From which we can conclude that when God builds a relationship with a person through the powers contained in the birth from Water, He addresses this person through Urim and Thummim, with the voice of the Father, who for this reason represents the name of the Apostle Thomas.

Because precisely at the moment of birth from God, expressed in the stage of birth from Water - a person becomes a son of God, and God, at this very moment, becomes his Father.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector... (Matthew 10:2).*

Thomas is the Aramaic word "Toma", the root of which is derived from the word "palm" or "righteousness" - the Greek nickname of this name means "Didymus", which translates as "Twin".

In Scripture the name "Thomas" is found eight times, of which, three times, as "Thomas called the Twin."

It follows that, quite possibly, there was a well-known twin brother of his. And in a conversation, in order to determine which disciple is in question, he was often simply called the "Twin".

However, whether Thomas had a twin or simply, his very name meant "Twin", interest in his name remains valid.

And before giving a definition and seeing the meaning inherent in the name of the Apostle Thomas as a Twin, the name, which was determined by the nature of the seventh foundation, in the wall of Heavenly Jerusalem,

I will give some information available in the scientific world regarding the nature of twins.

Twins are twins conceived in one egg. However, there are fraternal twins and there are identical.

The phenomenon of the birth of twins always brought scientists not just to a loss, but led them into stupor, both in the past and in the present.

They could not understand, and do not understand today: how, from one sperm, or rather, from one seed which fertilizes one egg, there are two equivalent and similar to each other, like two drops of water, embryos.

The fact is that in the case of twins, during fertilization in the egg, one embryo is formed at the beginning, but then, in a way incomprehensible to science, it splits into two parts and two embryos begin to develop in parallel.

Twins are born very rarely - in about 2% of all pregnancies. Of these, 30% are identical twins. The remaining 70% are non-identical, or fraternal.

What does it depend on? And what is the difference between the development of one child and, between twins? Nobody knows.

Let us turn to the very beginning when fertilization occurs. The egg is fertilized with a single sperm, and then the fetus is formed.

Over the next few days, the fertilized egg divides again and again to form a structure of hundreds of cells called the blastocyst.

During the first week after fertilization, inside the blastocyst is a mass of cells from which the embryo is formed. The blastocyst continues the journey into the uterus, where it will invade the mucous membrane and eventually grow into a baby.

Identical twins develop from a single fertilized egg, which is why they are called identical twins. As in the case of a singleton pregnancy, in this case the egg is fertilized from one sperm.

But unlike a singleton pregnancy, this fertilized egg will be divided into two separate embryos - or, into two identical twins. This significant event occurs during the first week after fertilization, at various stages:

The stage in which the egg is divided determines how the twins are implanted into the uterine mucosa.

In principle, the earlier the separation occurs, the more independently the embryos will develop in the uterus.

There is a common misconception that the birth of identical twins is passed on to future generations through the genes of the mother. But in fact, science does not know the reasons for the development of identical twins. At this point, they say, we can only state that this miracle happens again and again.

Non-identical twins develop from two fertilized eggs.

Unlike identical twins, the birth of twins certainly depends on the genes of the mother. The fact is that during ovulation, sometimes the ovaries "release" two eggs instead of one.

And with a successful set of circumstances, both eggs are fertilized by two different sperm - that is why twins do not resemble each other.

The special twin relationships of identical twins leave their mark on all their relationships.

When one of the twins falls in love, the other never stands aside. If in an ordinary family the groom (or bride) must go through "showings" with their parents, grandparents, then in a twin family, the twin partner is the most severe critic.

Sometimes he may not approve of the choice of a twin, and this is fraught with conflicts both between lovers and between twins.

It is not uncommon for a twin to be jealous of his twin to a friend (girlfriend), fearing that he will take his place, and he will lose his significance for the twin partner.

Sometimes twins fall in love with the same person. In this case, the conflict cannot be avoided, but more often they concluded that in order to restore the previous relationship, it is best for both to give up their feelings.

Throughout their lives, twins brought up together remain connected to each other.

There is an opinion that there is a telepathic connection between them. Many twin couples claim to feel breathing, beating hearts and even read each other's thoughts at a distance.

And this is not all. When studying the phenomenon of identical twins, scientists found that almost every person has their own astronomical twin. These are people who were born in the same year, and on the same day, at the same time, and in the same place. In a big city, this is quite common.

Indeed, if cosmic or unknown forces affect a person and his life in a certain way, then the action of these forces can be demonstrated by comparing the events of the life of people born at the same time and in the same place.

Similar studies have been done and the main conclusions are as follows.

100% of the cases studied demonstrate the parallelism of the lives of astronomical twins. They suffer from similar diseases at the same time, suffer from identical injuries of the same parts of the body - at the same time.

They tend to marry and have the same number of children, to succeed, to endure accidents and even die ... at the same time! And this cannot be attributed only to a strange coincidence.

There are a significant number of historical facts confirming the existence of astronomical twins.

Some can be used directly for the new story "The Prince and the Pauper." On June 4, 1738, two completely different boys were born in London, one of whom was Samuel Hemmings, a commoner, and the other was King George III.

Samuel became a blacksmith and opened an independent business on the same day that George ascended the throne on October 15, 1760. Samuel and George married on September 8, 1761, they were sick and had injuries at the same time. Every significant event in the life of one happened in the life of another, but with the corresponding changes determined by their social status. On January 29, 1820, King George died, and the blacksmith Samuel Hemmings dies the same day.

Here is another example. George IV, Prince of Wales, was born at the same hour and in the same place with a boy who became a chimney sweeper.

His parents, who learned of such a coincidence, called him "Prince George." The brilliant life of the Prince of Wales had nothing to do with the fate of a miserable chimney sweeper.

However, on the same day, the Prince of Wales was "admitted" to the court and the chimney sweep "opened" his business. Both were notable for squandering, a love of alcohol, an excessive interest in the fair sex, and a passion for gambling. Passion for racing led to the fact that the chimney sweep, aka "Prince George", acquired the best running donkey,

And George IV kept the best running pony. On the day when Prince George was kicked by his favorite donkey, George IV was hit in the rib by a horse. Both left the mortal world on the same day.

History also offers us facts related not only to the fate of kings and princes.

On September 10, 1956, the California Federal Police recorded an accident on a highway near San Francisco. As a result of a head-on collision of 2 cars, both drivers were killed. When compiling the protocol, it was found that both were born on September 5, 1933 in Los Angeles.

The following example: The last thing Anna managed to see in her life was thick greens in the windows of a banked plane ... Having run into the trunks of taiga trees, the airplane exploded.

At the same minute, thousands of kilometers from the scene of the disaster, in a small town, in the workshop of a sewing factory, right behind the cutting barrel, Anna's forty-eight-year-old twin sister, Vera, died of acute heart failure.

She only managed to whisper to her friend, who rushed to the aid: - How scary ... I'm falling ... we're going to crash...

This is only one of a thousand cases accumulated by science in evidence of the existence of mysterious bonds between twins that persist throughout their lives.

Striking cases were described in the American and English press. Ohio-born twin brothers in infancy were adopted by different families and only met after nearly forty years, and they were surprised to find

That both were called James, both were lawyers, at their leisure they were both fond of drawing and loved carpentry.

Each of the brothers married a woman named Linda, and each of them had a son in their marriage, whose name was James Alan. In each of the two families there was a dog named Toy.

How can one explain these coincidences, bordering, even in a first approximation, on the refutation of probability theory?

Researchers dealing with the twin problem have long drawn attention to the great similarity between identical twins, especially those living together.

This is what the twins themselves say. They report that they often pronounce the same phrase at the same time, they see the same dreams.

In school essays, they state the same thoughts, express them with the same phrases and make the same mistakes, make friends with the same people, fall in love with the same girls or boys. If one of the twins becomes ill with diabetes, then the other soon falls ill, and if with appendicitis, they must undergo surgery almost on the same day. . .!

Twins usually have common hobbies and the same talents. Johann Sebastian Bach's father, Johann Ambrosius and his twin brother, Johann Christopher, were very similar to each other.

Their speech, way of thinking was all the same. In music, they too could not be distinguished. They played the same way, equally developed the theme. If one was sick, then the other was sick.

Everyone probably experiences some special feeling of delight, admiration, joy, as if they had received an unexpected gift, having met two absolutely similar people somewhere.

There is some charming secret in twins ... They inspire others with curiosity and reverence.

However, this was not always the case. Our ancient ancestors feared the twins, saw in them something unnatural, a threat. And they tried to get rid of them as soon as possible.

Many primitive people had a special ritual: immediately after the birth of two or more babies, they carried them in jugs to a swamp or forest and left them to be eaten by wild animals.

One such burial was found in 1897 - three hundred pots with the remains of twins. In other tribes, it was believed that only one of the twins was superfluous. Since a man can conceive only one child, the second clearly belongs to the evil spirit. But which one?

To find out, the children were subjected to severe tests - they were hung upside down for a day, bathed in cold water, and were not fed. The one who could not stand the torment and was the "wrong" child.

In Japan, they killed not only children, but also the woman who bore the twins. And in inquisitorial Spain, firmly opposed to all the devilish machinations, both the woman and her double offspring were burned until the sixteenth century! Of course it was cruel.

But already in antiquity, people felt that each pair of twins was something special, inaccessible to the understanding of ordinary people. Indeed, not only their birth, but also their joint existence is an incomprehensible (and still not comprehended) mystery.

Now, let's turn to the mystery hidden in the twins from the perspective of Scripture. After all, pundits did their research outside the biblical context and, independently of it.

Namely, there lies the clue and answer to the secret contained in the appointment of the twins. After all, God never does anything without a specific purpose and without a specific reason.

When the first woman created by God, who became the mother of all living, became pregnant, and then was allowed to give birth, the result of these births was twins.

*Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD." Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. (Genesis 4:1-2).*

But the most remarkable thing is that two twins meet in the genealogy of Christ. These are Esau and Jacob, born of Rebekah, as well as twins, Perez and Zerah, born of Tamar, daughter-in-law of Judah.

*Now it came to pass, at the time for giving birth, that behold, twins were in her womb. And so it was, when she was giving birth, that the one put out his hand; and the midwife took a scarlet thread and bound it on his hand, saying, "This one came out first."*

*Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez. Afterward his brother came out who had the scarlet thread on his hand. And his name was called Zerah. (Genesis 38:27-30).*

Perez - Breach or Terminating Obstruction. Zerah - the Lord sanctified.

The question arises: What did God want to show in the designation of the twin phenomenon? When from one seed, two identical personalities arise, similar to each other, like two drops of water.

The answer to this question is in the oaths of God addressed to Abraham, after he laid his son Isaac on the altar, being sure that God will raise him up.

*Then the Angel of the LORD called to Abraham a second time out of heaven, and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—*

*blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." (Genesis 22:15-18).*

Apostle Paul, commenting on the meaning of this oath, says that from one seed there can be not only two twins, but also many twins, from every tribe, language, people and nation.

*Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "AND TO YOUR SEED," who is Christ. (Galatians 3:16).*

Thus, a person who is born of God in the format of three births: from Water, Spirit, and to the Throne – is Christ's twin, originating from one seed which is called – Christ.

By virtue of which, the name of the Apostle Thomas, called the Twin, in the seventh foundation of the wall of Heavenly Jerusalem means - the Twin, descending from the Seed of the Woman, Which is called - Christ.

Therefore, we need to investigate in which cases this name, in its functions expressed in the authority to represent the image of Christ, is found in Scripture. Because, specifically, the representation of Christ itself, is determined by the authority of Birth from Water.

And of course, in the format of this sermon, it is impossible to reveal all the powers of a relationship with God that are possible and called to flow only in the format of birth from Water.

Because the sphere in which we are called to represent the image of Christ – is the sphere of heaven, earth, and hell.

We are called to represent Christ both in the stage of birth from the Spirit and in the stage of birth to the Throne. But the root system of these powers is in birth from Water.

Given that it is possible to represent the image of Christ in heaven, on earth and in the underworld only by the power of two great luminaries or by the power of two great witnesses who stand in our heart before God of the whole earth, in the Face of the Word of God and the Holy Spirit, then the first -

**1. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is called to make us holy and unblemished in love before God.

*just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,*

*to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. (Ephesians 1:4-7).*

Considering that one seed of any tree bearing fruit contains a whole garden consisting of many trees, it follows that the remnant chosen by God, which is His heritage, before the creation of the world, was in the Seed of the woman, which was passed on to those born of God; and thus became the heritage of God.

**2. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is expressed in the authority to not be found in the state of sin.

*Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. (1 John 3:9).*

The phrase: “does not sin” and “cannot sin” – is a state that defines the spiritual essence of a person in whom dwells the seed of the Heavenly Father in the Face of Jesus Christ.

Before his birth from God, man was in a state of sin, being dead to God in his spirit. And therefore, man sinned because he was a sinner by state.

When a person was born of God, he came to life in his spirit for God, and his status before God changed. The natural state of his spirit regenerated from God was the state of righteousness, due to the seed of righteousness, abiding in his new nature.

And if, before being born again, the human body was the bearer of a state of sin in the face of the old man decaying in his lusts, after birth, the human body became the carrier of two states, in the face of the old man and in the face of the new man.

Therefore, when we are talking about how one who is born of God cannot sin, we are referring to the new man in Christ Jesus.

In other words, a person may never sin, but nonetheless always be in a state of sin. Conversely, he can sin a lot, but be in a state of righteousness.

*For a righteous man may fall seven times And rise again, But the wicked shall fall by calamity. (Proverbs 24:16).*

*For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. (James 3:2).*

*My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. (1 John 2:1-2).*

Our new man, born of God, lives in Christ - this is his natural state. He can sin only in one case, not as a slave, but as a free man. Whenever a person sins like a slave to sin, he has the opportunity to repent. But when he sins as free from sin, he will become like the devil and his angels.



*Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him. (1 John 3:6).*

**3. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is the ability to be a carrier of the unsearchable riches of Christ.

*To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ. (Ephesians 3:8-9).*

The unsearchable riches of Christ are the seed of the Kingdom of Heaven in a person, which ripped him away and freed him from the authority of sin, and birthed him to a new life in Christ Jesus.

The important part of the unsearchable riches of Christ is the person himself, or rather, his new beginning in Christ, able to grow the seed of the Kingdom of Heaven and offer fruit.

Offering fruit of the spirit that comes from the seed of the Kingdom of Heaven is the material out of which we build ourselves into the image of Christ, and thus, become His twins.

*"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.*

*If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. (John 15:5-8).*

**4. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is the ability to be an organized part of the Church that makes known to the principalities and powers in the heavenly places the manifold wisdom of God.

*To the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord. (Ephesians 3:10-11).*

**The manifold wisdom of God** – is the power of salvation that is revealed in each individual person. Each individual person that has been born again and dwells in the powers of this birth, although he is a twin of Christ, represents the individual manifold wisdom of God.

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

*To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into. (1 Peter 1:10-12).*

The building of the great wisdom that is hidden from eternity in God, in which God will eternally dwell, occurs in the bodies of those people that are redeemed by God. These people, until the time comes to obtain new bodies, cannot, in all fullness, comprehend the glory in them which the angels desire to investigate.

**5. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is the manifestation of the genetic inheritance comprised of carrying the light of life.

*Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." (John 8:12).*

The verb “have” is taken from military vocabulary. It defined the level of authority in relation to spoils of war and captured soldiers.

To “walk in darkness” – is to be My twin and do that which I do in relation to darkness: swallow this darkness and take from it My captured soldiers.

*You have ascended on high, You have led captivity captive; You have received gifts among men, Even from the rebellious, That the LORD God might dwell there. (Psalms 68:18).*

We are referring to the capturing of those who are the property of God but are in the captivity of darkness, because of which, they resist God.

Considering the translated meaning, a version of the phrase "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life" will sound like this:

“I am the light of the world. He who will be my twin will be freed from the power of darkness and will have the power to be the light of life.”

**6. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is a kind of power over evil spirits that is made known in hell to the authorities and rulers of the darkness of this age.

*Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches." Also there were seven sons of Sceva, a Jewish chief priest, who did so.*

*And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. (Acts 19:13-16).*

What specifically was the difference in Apostle Paul’s authority over evil spirits and the illusory power of the seven sons of Sceva the priest?

The difference was not in the source of power that the name Jesus has, but in the right to use this name.

*Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." And He said to them, "I saw Satan fall like lightning from heaven.*

*Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."* (Luke 10:17-20).

**7. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is expressed in the authority of circumcision made without hands by taking off the body of the sins of the flesh and the authority of being clothed in the resurrection of Christ.

*In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. (Colossians 2:11-12).*

From this place of Scripture, it follows that before we can be clothed in the power of the resurrection of Christ – it is necessary for us to take off the sinful body of the flesh.

The sinful body of the flesh is comprised of members such as: anger, wrath, malice, blasphemy, and filthy language...

Because of which, circumcision made without hands, expressed in taking off the sinful body of the flesh - is the mortification of every desire and every manifestation, the source of which is the old beginning of the flesh, which we inherited from the sinful life of our fathers.

Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.

*But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all. (Colossians 3:5-11).*

To be clothed into the new man, which is the twin of Christ, able to be renewed in knowledge according to the image of the Heavenly Father – it is necessary to have some kind of knowledge of what the new man is comprised of and by what definitions he should be defined by.

According to these places of Scripture, the new man, in whom we are called to be clothed like in new garments – is the understanding and agreement with the fact that the new man, in Christ Jesus, has no gender; nationality; religious distinction; and social status.

With this, we should know that taking off the old and being clothed in the new – is the conscious and voluntary cooperation with the truth of the preached word and the power of the Holy Spirit.

*But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness. (Ephesians 4:20-24).*

**8. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is expressed in the fullness of the Godhead abiding in man.

*For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power. (Colossians 2:9-10).*

The phrase “The fullness of the Godhead bodily” yields the perfect balance of all characteristics that are inherent to God in the body of a person.

We must continually remember that the fullness of the Godhead dwells in our body in the seed of the word of truth from which we were born, and which brought us out from eternal death.

Our goal is to, for this seed of truth, create conditions and an atmosphere in which this seed could demonstrate the fullness of the Godhead in our body in the fruit of our spirit. In which, in our body, the fullness of God will be yielded.

*just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,*

*to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. (Ephesians 1:4-7).*

**9. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is expressed in being made alive together with Christ, having wiped out the handwriting of requirements that was against us which was contrary to us.

*And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us.*

*And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. (Colossians 2:13-15).*

The teaching that wiped out the handwriting of requirements that was against us – is the teaching of resurrection that is contained in the three levels of birth.

The functions of the resurrection of Christ in the three levels of birth pursue the goal of justification through the redemptive sacrifice.

*And by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses. (Acts 13:39).*

A person born of God is a person justified by God. Basically, God births a person into new life through justification that is contained in the resurrection of Jesus Christ.

*who was delivered up because of our offenses, and was raised because of our justification. (Romans 4:25).*

And therefore, to be a twin of Christ – it is necessary to justify oneself in the spirit just as Christ justified Himself. Thanks to this fact, the Heavenly Father received the ability to resurrect His Son and, along with Him, those who imitate Him.

*And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory. (1 Timothy 3:16).*

By imitation of Christ Who justified Himself in the spirit, we should note that this imitation could occur none other than in Christ, with righteousness, through faith in Christ.

*That I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. (Philippians 3:8-11).*

**10. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is called to make us capable of walking with Him by faith.

*As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving. (Colossians 2:6-7).*

According to this principle, to walk in Christ by faith – is to open our desires before God with thanksgiving.

We must note that, when we are referring to our desires which we are called to make known with thanksgiving – we are talking about only those desires that, by nature, are pure and incorrupt and are in the treasure of our hope in Christ, meaning, in the dimension of our spirit.

*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. (Philippians 4:6-7).*

If our desires do not coincide with the requirements of the incorrupt inheritance, then making them known before God with thanksgiving – is offering correct sacrifices to achieve incorrect goals.

By the end of time - this formula will take on such a rampant scale that if God does not preserve His remnant from such an infection with the deadly virus of death, then we will all become like Sodom and Gomorrah, who walked after another flesh.

*Unless the LORD of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah. Hear the word of the LORD, You rulers of Sodom; Give ear to the law of our God, You people of Gomorrah:*

*"To what purpose is the multitude of your sacrifices to Me?" Says the LORD. "I have had enough of burnt offerings of rams And the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats. "When you come to appear before Me, Who has required this from your hand, To trample My courts?*

*Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies—I cannot endure iniquity and the sacred meeting. Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing them. When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood.*

*"Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow. (Isaiah 1:9-17).*

According to what has been stated above, to walk in Christ in faith with thanksgiving, making our request known before God, means – to desire an incorrupt inheritance, look upon it and focus on it, and thank God that we have Him in Christ Jesus.

This kind of position and this action will allow God to unseal His inheritance in our spirit. And, in doing so, make us twins of the Son of God. And then, through Christ Jesus, we can be partakers of the faith of Abraham, who looked upon the invisible reward and called the inexistent – existent.

**11. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – is called to, in Christ Jesus, open our ear to the voice of the Holy Spirit, and, having believed in Him, receive what was sealed with the Holy Spirit.

*In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Ephesians 1:13-14).*

Hearing the preached word about the Kingdom of Heaven is possible only in Christ. A question arises: What must a person do so that God could place him in Christ Jesus?

Otherwise, when a person will hear the word about the Kingdom of Heaven – he will not be able to comprehend what this is referring to, and the ear of his heart will be closed to hearing the truth about the Kingdom.

For this, one must be a twin of Jesus Christ. But, how does one be His twin? What conditions must a person fulfill so that God could receive the ability to place him in Christ so he could become His twin?

As a matter of fact, it was specifically this question that the disciples of Jesus Christ asked their Teacher, Who mentioned why He speaks in parables that the people did not understand. Jesus answered:

*He who has ears to hear, let him hear!" And the disciples came and said to Him, "Why do You speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.*

*For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. (Matthew 13:9-13).*

And now, let's look at the words: "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given."

From the beginning phrase of the answer, it follows – that the disciples were given the opportunity to know the mysteries of the Kingdom of Heaven, but to others, this was not given.

And from the concluding phrase, which summarizes the beginning words in this response, we can conclude that – those to whom are known the mysteries of the Kingdom of Heaven, to them it will be added and multiplied.

And those who do not have knowledge of the mysteries of the Kingdom of Heaven – from them is taken what they do have. A question arises: Why have some been given knowledge of the Kingdom of Heaven and others, not?

The answer is obvious. Because those to whom are made known these mysteries – are His disciples. And those who do not know these mysteries – are simply parishioners.

The difference between disciples and parishioners is that disciples follow not their own opinion, but their Teacher. They imitate Him, serve Him, and He – in turn, cares for them and serves them.

Whereas parishioners simply come to listen to Him, but they do not follow Him, do not imitate Him, and do not serve Him. In practice – parishioners are a category of people that are prepared to hear everyone but will follow only the one whose promises will satisfy their own earthly needs.

We've noted on numerous occasions that according to Scripture, a disciple is the inmost position of active humility expressed in denying ones will for the benefit of the will of

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God. It is this kind of humility, in the literal sense, that activates the grace of God and Lamb. As it is written:

*Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE." (1 Peter 5:5).*

In other words, humility in obedience to God and His truth, according to the Covenant, is also expressed in obedience to a specific person sent by God who, in each church, represents the delegated teaching of the Holy Spirit.

It should always be noted that obedience to every delegated authority of God is called to flow in the boundaries of the teaching of Jesus Christ Who came in the flesh.

And so, in the question of hearing the Word of God, through which we are called to acknowledge and enter into the inheritance of the Covenant in God, it is necessary to make the decision to take on the role of a disciple, and not the role of a critic and inspector.

**To be a disciple means** – to be deaf and blind to every voice that is not the voice of the person whom God sent in our life to represent His perfect will.

*"Hear, you deaf; And look, you blind, that you may see. Who is blind but My servant, Or deaf as My messenger whom I send? Who is blind as he who is perfect, And blind as the LORD's servant? Seeing many things, but you do not observe; Opening the ears, but he does not hear." (Isaiah 42:18-20).*

*For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. Now He who establishes us with you in Christ and has anointed us is God. (1 Corinthians 1:20-21).*

**12. Power** contained in the name Thomas, as a Twin, representing the image of the Son of God in a person – when the Son of God comes, is called to be glorified in His saints and be the Day for all of His Twins.

*Since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.*

*These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed. (2 Thessalonians 1:6-10).*

From this place of Scripture, it follows – that the preached word that does not contain a specific goal expressed in the coming of the Lord Jesus Christ, as well as the conditions that give God the ability to allow the Son of God to raise the dead to life and transform the living in the blink of an eye in order to rapture them – cannot be the gospel of Christ, although it may be called this.



## The Doctrine of Resurrection of the Dead Birth from Water: Part 2

*Thus says the LORD:  
"Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Four teachings with authority over the spiritual dimensions of the north, south; east and west - this is the image of the four rivers flowing from Eden to irrigate the garden, the very place where they were called to develop a relationship, not overshadowed by sin, between God and man.

Each of the four teachings possesses a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

The number "twelve" is an image and a standard of twelve hours in a day, determining the order of the Kingdom of Heaven in the twelve gates of Heavenly Jerusalem; and, in the twelve foundations of Its wall.

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the doctrine of baptism and the doctrine of the laying on of hands.

Therefore, we turned to studying the doctrine of resurrection of the death which in Scripture, is presented in the dimension of the western side of Heavenly Jerusalem in a combination of three gates.

**The doctrine of the resurrection** is a dimension of the West that carries within itself the eternally existing life of God, which, first, introduces a person to the family of God or makes him God's belonging.

*Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. (1 John 5:1).*

**Second: the doctrine of resurrection of Christ** – resists second death in a person who has been born of God.

*There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ. (1 Peter 3:21).*

**Third: the doctrine of resurrection of Christ** – nurtures a person into a perfect man, into the full measure of the stature of Christ.

**Doctrine of resurrection** – is the day of Christ or year of the redeemed, although it is found in time, it is not bound to time since it is the ruler over time and governs over time.

In the reigning teaching of Jesus Christ, the doctrine of resurrection contains three levels of births which in their union, are defined by Scripture as – being born of God. This is:

1. **Birth from Water.**
2. **Birth from Spirit.**
3. **Birth to the Throne.**

We can find this truth in a conversation between Christ and Nicodemus, a member of the Centurion, one of the leaders of the Jews, who, until a certain time, was a secret disciple. Out of fear of the Jews, he came to Jesus at night.

*There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."*

*Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old?"*

*Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. (John 3:1-5).*

From the semantic meaning of this dialogue it follows that birth from the Water and the Spirit opens the door to entry into the Kingdom of Heaven or, possibly, to be born to the Throne. Which in practice means that only those born to the Throne can enter the Kingdom of Heaven.

Essentially, this passage of Scripture means that in order to be a king and a priest to God, you must be born of a King and a Priest. Among the people of Israel, it was possible to become kings and priests only one way – to be born into a royal family or into the family of a priest. The dignity of a king and priest is an inheritance.

Which, having reached a certain age, could only be inherited by those people who came from the heritage of a king and priest. This is how the Apostle Peter testifies to this.

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light. (1 Peter 2:9).*

The requirement to be born from Water, Spirit, and to the Throne – is the necessity and unchanging condition to making with God a Covenant of Blood, Salt and Rest in the baptism in Water, Holy Spirit, and Fire.

This need and these requirements, in their logical completeness, were called upon to build constantly new relationships of a new man with God, depending on the degree of dedication or on the level of his spiritual maturity, in order to bring him to a complete likeness of the image of the Son of God, Jesus Christ.

By virtue of which, a man born of God from the family of opponents of God, passed into the category of the family of God, called to represent the perfection of his Heavenly Father in the dignity of His light.

We have mentioned on numerous occasions that in order to step into a covenant with God, it was necessary to be born from the seed of the Word of truth.

*Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. (James 1:18).*

And this kind of birth from the seed of the preached word of truth is defined by Scripture as resurrection from the dead.

*Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light." (Ephesians 5:14).*

Given that the ancient doctrine of goodness, by its nature - is not dilapidated, and therefore forever new - we need to explore the sacrament contained in the process of the birth and emergence of the life of God in the spirit of man, through the power of resurrection contained in the teachings of Christ.

The acceptance in our heart of the seed of the word of the Kingdom of Heaven revives our spirit out of a state of eternal death, and it makes him a partaker of the life of God, revealing for a person the opportunity to make a Covenant with God in Water baptism.

*He who believes and is baptized will be saved; but he who does not believe will be condemned. (Mark 16:16).*

The covenant that we make with God in Water baptism is called – the Covenant of Blood. And, as we know:

**The covenant of Blood in Water baptism** – is called to sanctify us and give God the opportunity to write our new name into the Book of life, so that this name could serve before God as a seal of righteousness.

**The seal of righteousness bearing the name “Holy unto the Lord”**, which we gain when making a Covenant of Blood with water Baptism – is a new name given by God to a new person, which, on one end – testified a person’s partaking to the heritage of God.

On the other end, in this new name, a person is given a new and ancient fate from God in the subject of his calling and vocation, expressed in the inheritance of Christ and God.

In Scripture, the term “resurrection” relating to the resurrection of Jesus Christ from the dead, contains meanings such as:

1. **Resurrection** - is the life of God.
2. The water of life.
3. The spirit of life.
4. The word of life, in the seed of the kingdom of heaven.
5. Atonement.
6. The revival.
7. Imperishability.
8. Renewal.
9. The light of the life of God.
10. The order of life of God.
11. The hope of our heritage in God.
12. Planting in the House of the Lord.

*For concerning this sect, we know that it is spoken against everywhere. (Acts 28:22).*

The Pharisees recognized the resurrection, but did not have a specific teaching about it, while Paul preached the Doctrine of Resurrection in Jesus.

*Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. (Acts 4:1-3).*

**The doctrine of Resurrection** is an exposition of a powerful, unchanging and consistent system containing a number of principles and laws subordinate to Divine theocracy.

This is a “soaring eagle” on the banner of the Western army of the Israeli people, consisting of three tribes led by Ephraim, the son of Joseph.

The eagle is a symbol and image of the renewal of life triumphing over death. The fact is that in the nature of this royal bird, there is a phase of death that is defeated by resurrection.

*So that your youth is renewed like the eagle's. (Psalms 103:5).*

Renewal is a necessary and fateful factor, the process of which is concluded in three degrees of birth, designed to act in the span of one human life.

*But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint. (Isaiah 40:31).*

*Those who are planted in the house of the LORD Shall flourish in the courts of our God. They shall still bear fruit in old age; They shall be fresh and flourishing. (Psalms 92:13-14).*

In order to be reborn and live the life of God, we need the life of Jesus hidden in His resurrection.

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1:3).*

The resurrection of Christ is the result of the death of Christ. Therefore, to be clothed in the resurrection of Christ, it's necessary to first be clothed in the dignity of His death.

*That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. (Philippians 3:10-11).*

So, according to the Doctrine of Resurrection, death does not give birth (we mean the death of Christ here), but it kills, eliminates and abolishes.

Given the unity of the Father, the Son, and the Holy Spirit, the doctrine of the Resurrection carries in itself three degrees of birth, which the Scriptures enclose in a single Divine wording, called "birth from above" or "birth from God."

And therefore, just like the divine trinity of baptisms, it is called to emphasize for us the death of Christ. In the same way, the three degrees of birth contained in birth from God are called to emphasize the life of Christ for us.

Considering the Doctrine of Resurrection and the order contained in the functions of the three degrees of birth, we cannot ignore the literal resurrection of bodies and their change in the blink of an eye, since it is closely connected with death and birth.

*But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (1 Corinthians 15:23).*

The word "order" in this case, means not just a sequence, but a group of closely related beings, being a part of one army.

If we were careful when studying the question of resurrection, then we could not avoid one important detail, specifically, that the Word of God classifies resurrection.

*Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29).*

Apostle Paul considers an individual believer as a warrior, freed from the ordinary life of everyday life, subordinate to strict army discipline, or the military order of "tagma".

*No one engaged in warfare entangles himself with the affairs of this life. (2 Timothy 2:4).*

In the Book of Songs of Solomon, the Church is presented as a formidable army, consisting of disciplined regiments with banners.

*Who is she who looks forth as the morning, Fair as the moon, Clear as the sun, Awesome as an army with banners? (Songs of Solomon 6:10).*

People who are in the doctrine of resurrection are the soldiers of resurrection, which is called the first resurrection, which refers to such a format of primacy that can be withstood by nothing.

*Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. (Revelation 20:6).*

To the first resurrection, the Word of God first relates Christ Himself. As written:

*And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. (Colossians 1:18).*

*But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (1 Corinthians 15:23).*

From the existing statement it follows that the first resurrection, or the first order of resurrection, is the resurrection of the righteous, or the resurrection of justification. And the other is the resurrection of judgment.

The resurrection of judgment is also the order that is reflected in the law of sowing and reaping. Hell and death are opposed to the order of the resurrection.

Only into two armies, diametrically opposed and mutually exclusive, does the Word of God divide people.

And nowhere in the Scriptures is it said about the second resurrection, in the sense of consistency, otherwise we would have had a second Christ.

Because - God is One, there is One Mediator between God and man, Jesus Christ, therefore there is one resurrection.

Despite the fact that we have two deaths, in their ordinal numerical value, according to the Scriptures, this is still one death, presented to us in two actions:

The first action is temporary, it only separates us from perishable bodies so that we receive imperishable bodies;

And the second action of death is the eternal action that separates us from God, through unforgiven sin.

Well, now, in the doctrine of Resurrection, we turn directly to the truth, which contains the powers embodied in the birth from Water. At the twelve foundations of the walls of

Heavenly Jerusalem, the birth from Water is the seventh. And the seventh foundation was made of the Chrysolite gem.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The foundations of the wall of the city were adorned with all kinds of precious stones: the seventh chrysolite. (Revelation 21:14,20).*

The word "Chrysolite" comes from the ancient Greek word for "golden stone". The color of Chrysolite varies from yellow-green, sometimes almost emerald green, to olive-green and dark chartreuse, with a characteristic golden hue.

Chrysolite is found, not only at the base of the wall of Heavenly Jerusalem, but also on the breastplate of judgement of the High Priest.

From which we can conclude that when God builds a relationship with a person through the powers contained in the birth from Water, He addresses this person through Urim and Thummim, with the voice of the Father, who for this reason represents the name of the Apostle Thomas.

Because precisely at the moment of birth from God, expressed in the stage of birth from Water - a person becomes a son of God, and God, at this very moment, becomes his Father.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector... (Matthew 10:2).*

Thomas is the Aramaic word "Toma", the root of which is derived from the word "palm" or "righteousness" - the Greek nickname of this name means "Didymus", which translates as "Twin".

In Scripture the name "Thomas" is found eight times, of which, three times, as "Thomas called the Twin."

The mystery of this name is found in the words of God turned to Abraham after he laid his son Isaac on the altar, being sure that God would raise him up.

*Then the Angel of the LORD called to Abraham a second time out of heaven, and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—*

*blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." (Genesis 22:15-18).*

Apostle Paul, commenting on the meaning of this oath, says that from one seed there can be not only two twins, but also many twins, from every tribe, language, people and nation.

*Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "AND TO YOUR SEED," who is Christ. (Galatians 3:16).*

Thus, a person who is born of God in the format of three births: from Water, Spirit, and to the Throne – is Christ's twin, originating from one seed which is called – Christ.

By virtue of which, the name of the Apostle Thomas, called the Twin, in the seventh foundation of the wall of Heavenly Jerusalem means - the Twin, descending from the Seed of the Woman, Which is called - Christ.

In a particular format, we have already studied: in which cases this name, in its functions expressed in the authority to represent the image of Christ, is found in Scripture. Because, specifically, the representation of Christ itself, is determined by the authority of Birth from Water.

Birth – is the power of life and the power of resurrection. In all three levels of birth expressed in Water, Spirit, and to the Throne, the power of the resurrection of the Lord Jesus is present. Each of these births, although it pursues one goal, carries its own functions. And so, let's look at the first of them – this is Birth from Water.

But what is water? Water is one of the most important elements of the physical world with which God supported heaven and earth.

*Him who made heaven and earth, the sea and springs of water. (Revelation 14:7).*

Water, from which and through which God supported the physical world, as well as the fact that it was the creative action of the Creator,

We must know that the visible physical world is the symbol and mirror of the invisible world.

Water, which we are going to talk about in the context of the teaching of resurrection – is Living Water, not created, eternal, and flowing for us out of Eden from the Throne of God and the Lamb.

*And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. (Revelation 22:1-2).*

The tree of life is an image of the King of Kings and His kingdoms with all the other kings inhabiting it. This is a symbol of Christ and His Bride.

In this world, as a rule, any kingdom is comprised of a king and his subordinates who cannot be kings.

But, for the Kingdom to be comprised of only kings – is an inexplicable phenomenon to the mind of man.



And yet, Jesus is the King of only those people who are clothed in the dignity of kings, or those who have the authority to rule over themselves.

*I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing,*

*which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen. (1 Timothy 6:13-16).*

The river of Life, from Which feeds the Tree of Life – is an image of the Holy Spirit carrying in Himself the unceasing Life of God and the Lamb.

The fruit of the tree of Life, offering its fruit twelve times – are the twelve teachings of Christ Who came in the flesh.

The water of Life dwelling in the Tree of Life carries resurrection to the branches of the Tree.

And of course, in the format of this sermon, it will be impossible to reveal all the powers of relations with God that are possible and are called to flow in the format of birth from water.

However, I will try to provide some meaningful functions and powers that are contained in the format of the teaching that yields birth from water.

**1. Birth from Water** – is when the life that is contained in the form of an egg cell is fertilized by the seed of the Kingdom of Heaven and becomes the fruit of the Kingdom of Heaven.

*Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.*

*For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.*

*For we who have believed do enter that rest, as He has said: "SO I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST,' " although the works were finished from the foundation of the world. (Hebrews 4:1-3).*

**The word that was heard**, in this case – is the seed of the Kingdom of Heaven in the Face of Christ, in Whom is God's rest.

Accepting the seed of the Kingdom of Heaven in our heart – is accepting in our heart God's rest in the format of a seed.

Accepting in our heart God's rest in the format of a seed – is obedience to the word that we hear.

**Obedience** – is human faith that dissolves in its heart the faith of God in the commanding word about the Kingdom of Heaven.

Birth from Water presented in the seed of the Kingdom of Heaven – is when a person confesses with his lips the faith of his heart that Jesus is his Lord and was resurrected for his justification.

*that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9-10).*

To proclaim the faith of our heart in that Jesus is our Lord – is to make ourselves voluntarily dependent on the person whom God has established to tend to His flock.

*Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me. (John 13:20).*

To summarize the above text, it follows that if we resist the word of the person whom God has appointed, then woe to our proclamations. We are lying to ourselves and gathering sin for the day of wrath.

A person who resists God's established authority cannot be a twin of Christ Who was subdued by all human power in the boundaries established by God.

**Resistance** – is non-acceptance of the authority of God in a person whom He has sent. This is hidden pride that grows into resentment, which as a rule, transforms into hatred.

**2. Birth to Water** – is the seed in which dwells birth from the Spirit and birth to the Throne.

*The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. (Genesis 1:2-5).*

Pay attention to one important element – this is Divine darkness or inaccessible light in which God dwells. This darkness contains within itself the intentions of God.

And it was present in God before light appeared out of its depths. The appearance of this light is an image of birth from Water. The creation of heaven and earth is a prototype of the creation of each individual person born from Water into the temple of God.

*The day is Yours, the night also is Yours; You have prepared the light and the sun. You have set all the borders of the earth; You have made summer and winter. (Psalms 74:16-17).*

The water that we are talking about and from the depths of which we are being reborn, is God's plan, reflecting His grandiose and eternal plans, embodied in one single Seed, Which is Christ in us, and we in Christ.

It is He who is That Only Seed of the Word, eternally dwelling in the bosom of His Father, in which there are innumerable people, both the number of words that determine the perfect and grandiose scale projects of God, and the innumerable number of twins that correspond to the image of the Son.

And consequently, every grandiose project of God is a person born from the Seed, which is Christ.

A man born of Water, from the imperishable seed of truth, becomes responsible for the soil of his heart in sowing the soil of his heart with those words that come from a single seed belonging to the origin of God.

That is why, the law of Moses, which in its essence was an image and shadow of a seed belonging to the family of God, stated that the inheritance that a person received in the land of Canaan should not be sown with two kinds of seeds.

Which were the prototype and image of the two abysses and two mysteries - this is the abyss of waters in which the purposes of God abide; and, the abyss of water - in which are the designs of the fallen son of dawn.

*You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you. (Leviticus 19:19).*

*"You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled. "You shall not plow with an ox and a donkey together. "You shall not wear a garment of different sorts, such as wool and linen mixed together. (Deuteronomy 22:9-11).*

**3. Born of Water** – is a person born from hearing the preached word of truth about the Kingdom of Heaven.

*Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. (James 1:18).*

The word "fristfruit" in this verse means – first gathering of fruits; best part of the fruit; chosen by way of separation.

A logical question arises: If God wants all people to be saved and have attained the knowledge of the truth, then why only few who come to Him or are called to His supper are saved?

The answer is in the same verse, which determines the desire or desire of God, expressed in the verb "by His own will", which means:

**By his own will** – Loved; desired.

He turned His favor to the firstfruit.

Entrusted Himself to the firstfruits chosen by Him.

He placed himself at the disposal of his beloved forefather.

He made a decision to share His destiny with the Firstfruit chosen by Him.

What criteria determines the firstfruits of God that He so desired it? The answer is very simple - because the firstfruit, having learned that: Who God is by nature; and what God did for them, having given His Son as Savior to the world, they themselves desired Him.

After all, most people who come to God are not looking for God at all, and not for the will of God, although they declare themselves to be self-seekers of God, but at the same time:

They seek healing; replenishment of their material needs.

The opportunity to become famous.

Power over demons.

Power over the world.

And only a few knowing who God is; and what God did for them - they began to search and investigate under what conditions they could devote themselves to God and give themselves at His full disposal.

It was for the sake of these few that He placed at their disposal His Son, having loved them, because - they gave themselves to Him and loved Him. And of course, love of God, in no way, can be determined by the emotional sphere of man.

Because – on their own, human feelings are very short-lived and changeable. Love for God - is determined by the location of the human heart, which contains - the conscience of man; a place of worship expressed in heartfelt love; and, intuition.

Thanks to the commandments and laws entered into conscience, a man out of love for God begins to discipline his emotional sphere and use the energy of his emotions to serve God, and not to satisfy carnal desires.

And therefore, God, being omnipresent and omniscient, sees and foresees the intentions of the human heart in advance. By virtue of which – some He loves and others He hates.

*That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. For this is the word of promise: "AT THIS TIME I WILL COME AND SARAH SHALL HAVE A SON." And not only this, but when Rebecca also had conceived by one man, even by our father Isaac*

*(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, "THE OLDER SHALL SERVE THE YOUNGER." As it is written, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED." (Romans 9:8-13).*

*The burden of the word of the LORD to Israel by Malachi. "I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved; But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness."*

*Even though Edom has said, "We have been impoverished, But we will return and build the desolate places," Thus says the LORD of hosts: "They may build, but I will throw down; They shall*

*be called the Territory of Wickedness, And the people against whom the LORD will have indignation forever. (Malachi 1:1-4).*

*You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions. (Psalms 45:8).*

*Therefore say to them, 'Thus says the LORD of hosts: "Return to Me," says the LORD of hosts, "and I will return to you," says the LORD of hosts. (Zechariah 1:3).*

*Yet from the days of your fathers You have gone away from My ordinances And have not kept them. Return to Me, and I will return to you," Says the LORD of hosts. "But you said, 'In what way shall we return?'*

*Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it. (Malachi 3:7,10).*

*"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.*

*Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' (Malachi 7:21-23).*

**4. Born of Water** – is a person who is called to be a warrior of prayer, or, a worshipper of God.

*And as Isaiah said before: "UNLESS THE LORD OF SABAOOTH HAD LEFT US A SEED, WE WOULD HAVE BECOME LIKE SODOM, AND WE WOULD HAVE BEEN MADE LIKE GOMORRAH." (Romans 9:29).*

If you've paid attention, then in this verse, the words of the prophet Isaiah come from the name of the Lord of Hosts, which means – Warrior of Prayer or Leader of the heavenly army.

The seed, in this case, is referring to the remnant, or the chosen part out of those that are called, who in their worship to God, are the twins of Christ.

Whereas the many that are called – in their worship to God, are like Sodom and Gomorrah.

*Unless the LORD of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah. Hear the word of the LORD, You rulers of Sodom; Give ear to the law of our God, You people of Gomorrah:*

*"To what purpose is the multitude of your sacrifices to Me?" Says the LORD. "I have had enough of burnt offerings of rams And the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats. (Isaiah 1:9-11).*

**5. Born of Water** – is a person who overcomes the world through his faith that Jesus is the Son of God.

*For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God? (1 John 5:4-5).*

Belief in the fact that Jesus is the Son of God is the revelation of that, which is not yet seen, expressed in the salvation of our household.

And then – this reverent preparation of the ark for the salvation of our household is according to the received revelation, which condemns the world and makes us heirs of righteousness by faith.

*By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. (Hebrews 11:7).*

Among the obstinate and depraved family, which perverted the worship of God by combining the Divine with the human, Noah reverently prepared the Ark for the salvation of his home. Thus, Noah called the non-existent – existent.

In our case, one of the main fundamentals of the salvation of our household is comprised of accepting the revelation about the salvation of our house in our heart.

And then, in every circumstance, just like Noah, we must reverently call and proclaim the faith of our heart in the inexistent salvation of our household – as existent.

Scripture says that before two or three witnesses every word is firm.

*He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do. (Acts 10:6).*

*And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."*

*Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." (Acts 16:27-31).*

*Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost." (Luke 19:8-10).*

If we do not do this, we endanger in our hearts the Seed from which we were born, because we cease to correspond to the image of this Seed, which, in the Face of Jesus Christ, is just like Noah and other righteous people walking before God proclaiming the inexistent salvation of our household – as existent.

*For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who*

*sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,*

*saying: "I WILL DECLARE YOUR NAME TO MY BRETHREN; IN THE MIDST OF THE ASSEMBLY I WILL SING PRAISE TO YOU." And again: "I WILL PUT MY TRUST IN HIM." And again: "HERE AM I AND THE CHILDREN WHOM GOD HAS GIVEN ME."*

*Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. (Hebrews 2:10-15).*

In this place of Scripture, the words "Here am I and the children whom God has given me" testifies of faith in the promises of our Heavenly Father, which dwell in the heart of the Son of God which He proclaimed with His lips, calling the inexistent – existent. These words are taken by Apostle Paul from Isaiah:

*Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel From the LORD of hosts, Who dwells in Mount Zion. (Isaiah 8:18).*

**And so, to coincide with the twins of Christ** – our hearts must fixate on this revelation and we will firmly hold on to the words of truth, because Faithful is He Who has promised. And let us remember that:

**Proclaiming the inexistent as existent** – is holding on to the words of the patience of Christ.

*Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. (Revelation 3:10-11).*

**6. Born of Water** – is the infant in Christ, or, the carnal person who is not versed in the word of righteousness. Therefore, he does not accept what is of the Spirit of God; and instead - considers it madness.

*Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all. (Galatians 4:1).*

*For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. (Hebrews 5:13-14).*

*But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. (1 Corinthians 2:14).*

It becomes quite clear that such a person, if he does not use the powers contained in the birth from Water to enter into the powers contained in the birth from the Spirit, then, as a rule, he cannot be led to reign over himself.

Scripture, as an exception to the rule, in certain cases, allows the salvation of certain people in the stage of birth from Water. A little later, I will give these exceptions. For now, let's continue our thought.

If a person considers himself a king, only because he was born of a king, and not because he learned to be a king from the king, then such a person, unfortunately, will never be crowned king.

**Born of Water** – is a carnal person who usually judges everything in two categories: lost and saved, good and bad, etc.

He does not see, for example, that the saved are distributed according to ranks, because the army of the saved will not consist only of the rank and file, it has junior officers and higher officers, and in addition to everything, everyone will have a reward from their position.

Therefore, just as a star differs from another star in glory, so the saved will differ from each other in glory.

The degree of glory - will depend on the degree of dedication; the degree of dedication will depend on the degree of consecration; the degree of consecration will depend on spiritual growth; the degree of spiritual growth - will depend on the degree of birth.

There is good, but there is also better, that is, satisfactory, and there is the best in relation to good.

And in each degree of satisfactory, good, and best - there are many levels and many different virtues that determine these levels.

In order to comprehend all this, God has prepared for you and me a process of growth, or, a process of discipleship, in which He introduced the order of trinity: Baptism, Covenant, Birth and Judgment.

When the thief on the cross realized the need for salvation, he turned to Christ with the following words:

*Then he said to Jesus, "Lord, remember me when You come into Your kingdom." (Luke 23:42).*

At his request, he received an assurance only of the promise of paradise. And Jesus said to him ... "Today, you will be with Me in paradise." He was saved and was enlisted in the army of the saved in a certain rank.

But he could not be an officer in this army, since for this it was necessary, to go through the process of the three Births to completion.

And therefore, if a person who is born again, in the initial stage of threefold birth and who has passed in this state into eternity, cannot reign and perform priesthood, he will be removed from the Throne, in the Face of the Bride of the Lamb, but will not be deprived of salvation.



**7. Born of Water** – is a person who is called, through obedience to the truth, continually purify his heart to the sincere love of the brethren.

*Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever. (1 Peter 1:22-23).*

From the existing statement it follows, that to be a twin of Christ, it is necessary to constantly work with the truth contained in the imperishable seed, in the Holy Spirit, which contains the law according to which one should love one another with a pure heart.

To love one another is to have a relationship that is governed by the law of holiness. Because God's love "Agape", with which we are called to love each other, is the kind of love that is sacred above all. This means that the manifestation of love must correspond to the parameters of holiness.

*Pursue peace with all people, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. (Hebrews 12:14-16).*

Communication with the defiled deprives us of the right to be called and be twins of Christ. The defiled are people who have legalized sin on the basis that God loves everyone.

## The Doctrine of Resurrection from the Dead Birth from the Spirit: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

Allow me to give you one example: certain species of fish that live and dwell in the seas and oceans, when it comes time to spawn, go to spawn at the mouths of rivers. Having been freed from eggs - the fish returns to the ocean. The remaining eggs remain in the rivers until a certain time.

Then the time comes to return to the ocean, but these fry, which have grown in the rivers, not only have never been in the ocean, but have not even seen it. How can they find their way home?

The whole secret of the path is contained in the call of the seed from which they were born in the rivers. And when they follow the call of the seed, it shows them the path along which they should make their way home.

Therefore, the path along which the grown fry are called upon to go home existed long before their appearance. Because of this, the path to the ocean for the fish born in the mouths of rivers, is the ancient path of goodness.

The image of any sacrifice offered to God is the image of the Son of God Who came to this earth from heaven, took the flesh of man to redeem him from sin and give him the opportunity to return home, where he previously lived, in the depths of God, in the Seed of His Son ...

When Jesus had risen, by His resurrection, He gave birth a new life to those who had formerly dwelled in the depths of the Father in the Seed of the Son.

*Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will. (Ephesians 1:4-5).*

No one born of God has ever been in the heavens where God dwells and has never seen this heaven. However, when we reach a certain age, we begin to realize that we need to return home to our Heavenly Father. And, if we do not do this, then our lamp will be moved from its place.

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and

concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

The four commanding teachings of Christ are given authority over the spiritual dimensions of the north, south; east and west.

**The four reigning teachings** – is an image of the four armies of Israel in the wilderness which surround the Tabernacle of Testimony. Each army contained three tribes.

**The army standing facing north, under the banner of the calf** – is a sacrificial animal representing the image of the doctrine of baptisms.

**The army facing the south under the banner of man** – are sovereign relations with God in the image of the doctrine of laying on of hands.

**The army facing the west under the banner of the soaring eagle** – is the principle of renewal in the image of the doctrine of resurrection.

**The army facing east under the banner of the lion** – is an expression of the will of God in the image of the doctrine of eternal judgment.

This is also the image of the four rivers flowing from Eden to irrigate the garden, the very place where they were called to develop a relationship, not overshadowed by sin, between God and man.

Each of the four teachings possesses in itself a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

The number "twelve" is an image and a standard of twelve hours in a day, determining the order of the Kingdom of Heaven in the armor of light.

*Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him." (John 11:9-10).*

**Priesthood, expressed in worship** – is an altar made up of twelve stones.

*And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your name." Then with the stones he built an altar in the name of the LORD. (1 Kings 18:31-32).*

**Reigning of kings** – are the twelve gates of Heavenly Jerusalem.

*Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. (Revelation 21:12-13).*

**Victory over death in the image of the Jordan** – are twelve stones taken from the bottom of the Jordan and the other twelve stones laid near the Jordan where the feet of the priests were.

*And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the LORD had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.*

*Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day. (Joshua 4:8-9).*

**Demonstrating judgment** – is the dignity of the twelve thrones for the judgment of the twelve tribes of Israel.

*So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. (Matthew 19:28).*

**Demonstrating the full measure of the stature of Christ** – are the twelve foundations of the walls of New Jerusalem.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. (Revelation 21:14).*

*In Scripture, the image of a wall, yielding a person – is an image of this person achieving the fullness of Christ.*

*I am a wall, And my breasts like towers; Then I became in his eyes As one who found peace. (Songs of Solomon 8:10).*

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the doctrine of baptisms in its three functions: Baptism in Water, Holy Spirit, and Fire, as well as the doctrine of laying on of hands in three functions: the Covenant of Blood, Salt, and Rest.

We've stopped to study the doctrine of resurrection of the death which in Scripture, is presented in the dimension of the western side of Heavenly Jerusalem in a combination of three gates.

**1. The doctrine of resurrection** - introduces a person to the family of God or makes him God's belonging.

*Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. (1 John 5:1).*

**2. The doctrine of the resurrection of Christ** - resists second death in a person who has been born of God.

*There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ. (1 Peter 3:21).*

**3. The doctrine of the resurrection of Christ** - nurtures a person into a perfect man, into the full measure of the stature of Christ.

*As newborn babes, desire the pure milk of the word, that you may grow thereby. (1 Peter 2:2).*

**Pure milk of the word growing a person in this salvation** – is the doctrine of the resurrection of Christ.

Where there is no knowledge about the nature and powers of the doctrine of resurrection, there cannot be the pure milk of the word.

**4. The doctrine of the resurrection of Christ** – is the day of Christ or year of the redeemed which, although is found in time, is not bound to time – since it rules over time and dominates time.

*For the day of vengeance is in My heart, And the year of My redeemed has come. (Isaiah 63:4).*

**5. The doctrine of the resurrection of Christ** - contains three levels of births which in their union, are defined by Scripture as – being born of God.

- 1. Birth from Water.**
- 2. Birth from Spirit.**
- 3. Birth to the Throne.**

All three levels of births relate to our spirit. Each level of birth is preceded by cultivation. And when this process concludes – our spirit passes on from one state to another. This transformation is defined as birth.

We can find this truth in a conversation between Christ and Nicodemus, a member of the Centurion, one of the leaders of the Jews, who, until a certain time, was a secret disciple. Out of fear of the Jews, he came to Jesus at night.

*Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old?"*

*Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. (John 3:3-5).*

From the semantic meaning of this dialogue it follows that birth from the Water and the Spirit opens the door to entry into the Kingdom of Heaven or the possibility to be born to the Throne.

Which in practice means that those who have been born of Water and Spirit can enter the Kingdom of Heaven.

Essentially, this passage of Scripture means that in order to be a king and a priest to God, you must be born of a King and a Priest. Among the people of Israel, it was possible to become kings and priests only one way – to be born into a royal family or into the family of a priest. The dignity of a king and priest is an inheritance.

Which, having reached a certain age, could only be inherited by those people who came from the heritage of a king and priest. This is how the Apostle Peter testifies to this.

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light. (1 Peter 2:9).*

The requirement to be born from Water, Spirit, and to the Throne – is the necessity and unchanging condition to making with God a Covenant of Blood, Salt and Rest in the baptism in Water, Holy Spirit, and Fire.

This need and these requirements, in their logical completeness, were called upon to build constantly new relationships of a new man with God, depending on the degree of dedication or on the level of his spiritual maturity, in order to bring him to a complete likeness of the image of the Son of God, Jesus Christ.

By virtue of which, a man born of God from the family of opponents of God, passed into the category of the family of God, called to represent the perfection of his Heavenly Father in the dignity of His light.

We have mentioned on numerous occasions that in order to step into a covenant with God, it was necessary to be born from the seed of the Word of truth. Because God enters a covenant with only those people who have His heritage.

*Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. (James 1:18).*

And this kind of birth from the seed of the preached word of truth is defined by Scripture as resurrection from the dead.

*Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light." (Ephesians 5:14).*

Given that the ancient doctrine of goodness, by its nature - is not dilapidated, and therefore forever new - we need to explore the sacrament contained in the process of the birth and emergence of the life of God in the spirit of man, through the power of resurrection contained in the teachings of Christ.

**6. The doctrine of resurrection** containing the mystery of the three levels of the life of God – is the seed of the Kingdom of Heaven reviving a person from the state of death in which his spirit was located.

The acceptance in our heart of the seed of the word of the Kingdom of Heaven revives our spirit out of a state of eternal death, and it makes him a partaker of the life of God, revealing for a person the opportunity to make a Covenant with God in Water baptism.

*He who believes and is baptized will be saved; but he who does not believe will be condemned. (Mark 16:16).*

**The covenant of Blood in Water baptism** – is called to sanctify us and give God the opportunity to write our new name into the Book of life, so that this name could serve before God as a seal of righteousness.

**The seal of righteousness bearing the name “Holy unto the Lord”, which we gain when making a Covenant of Blood with water Baptism** – is a new name given by God to a new person, which, on one end – testified a person’s partaking to the heritage of God.

On the other end, in this new name, a person is given a new and ancient fate from God in the subject of his calling and vocation, expressed in the inheritance of Christ and God.

We know that in Scripture there exists two kinds of resurrections – this is the resurrection of justification and the resurrection of condemnation:

*Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29).*

In Scripture, the term “resurrection” relating to the resurrection of Jesus Christ from the dead, contains meanings such as:

1. **Resurrection** - is the life of God.
2. The water of life.
3. The spirit of life.
4. The word of life, in the seed of the kingdom of heaven.
5. Atonement.
6. The revival.
7. Imperishability.
8. Renewal.
9. The light of the life of God.
10. The order of life of God.
11. The hope of our heritage in God.
12. Planting in the House of the Lord.

*For concerning this sect, we know that it is spoken against everywhere. (Acts 28:22).*

The reason for this dispute was that the Pharisees recognized and believed that there would be a resurrection, both righteous and unrighteous, but they opposed the fact that

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Christ's disciples preached the Doctrine of the Resurrection in Jesus, whom they crucified.

**7. The doctrine of Resurrection** is an exposition of a powerful, unchanging and consistent system containing a number of principles and laws subordinate to Divine theocracy.

This is a “soaring eagle” on the banner of the Western army of the Israeli people, consisting of three tribes led by Ephraim, the son of Joseph.

The eagle is a symbol and image of the renewal of life triumphing over death. The fact is that in the nature of this royal bird, there is a phase of death that is defeated by resurrection.

*So that your youth is renewed like the eagle's. (Psalms 103:5).*

Renewal is a necessary and fateful factor, the process of which is concluded in three degrees of birth, designed to act in the span of one human life.

*But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint. (Isaiah 40:31).*

*Those who are planted in the house of the LORD Shall flourish in the courts of our God. They shall still bear fruit in old age; They shall be fresh and flourishing. (Psalms 92:13-14).*

But in order to be reborn and live the life of God, we need the life of Jesus hidden in His resurrection.

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1:3).*

In this case, the death of Jesus is the necessary condition for being clothed in the resurrection of Christ.

*That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. (Philippians 3:10-11).*

And therefore, just like the divine trinity of baptisms, it is called to emphasize for us the death of Christ.

In the same way, the three degrees of birth contained in birth from God are called to emphasize the life of Christ for us.

In the doctrine of Resurrection, which contains functions of three births, we are med with the order of the adoption of our bodies, when the dead will rise, and those who are living will transform in the blink of an eye and will highlight full victory over death and hell.

*For as in Adam all die, even so in Christ all shall be made alive. (1 Corinthians 15:23).*



The word "order" in this case, means not just a sequence, but a group of closely related beings, being a part of one army.

Apostle Paul considers an individual believer as a warrior, freed from the ordinary life of everyday life, subordinate to strict army discipline, or the military order of "tagma".

*No one engaged in warfare entangles himself with the affairs of this life. (2 Timothy 2:4).*

In the Book of Songs of Solomon, the Church is presented as a formidable army, consisting of disciplined regiments with banners.

*Who is she who looks forth as the morning, Fair as the moon, Clear as the sun, Awesome as an army with banners? (Songs of Solomon 6:10).*

In a certain format, in the doctrine of Resurrection, we have already studied the level of birth from Water:

And therefore, let us turn to the truth that is contained in the powers that are found in birth from the Spirit. Birth from the Spirit is the eighth foundation of the twelve foundations of New Jerusalem. This eighth foundation was made of the precious beryl stone.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The foundations of the wall of the city were adorned with all kinds of precious stones: the eighth beryl. (Revelation 21:14,20).*

The precious stone beryl (Greek: Berullos) - includes all varieties of emerald, is close to the color sea green, shimmering in gold and is transparent as air.

However, sometimes this gem can simultaneously cast different shades - pink, blue and green.

The ancient wise men called it - the Stone of the Four Winds, or, the stone holding in submission the four winds of the earth.

Its color scheme is found in all twelve bases and on all twelve precious stones located on the breastplate of judgment of the High Priest.

From which we can conclude that when God builds a relationship with a person through the powers contained in the birth of the Spirit, He speaks to the person through Urim and Thummim with the voice of the Wind in the Face of the Holy Spirit, which in this foundation represents the powers of the four winds, in the name of the Apostle Matthew, the tax collector.

As we will see later, it is precisely in the degree of birth from the Spirit that a person gets the opportunity to bind himself to the Holy Spirit; and thus - to be led by the Holy Spirit, and God, at this very moment, gets the opportunity to establish Himself by his Father. As written:

*For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God. (Romans 8:14-16).*

With all this, it should be remembered that a person who has received baptism in the Holy Spirit in a state of infancy remains carnal and does not become spiritual at that hour because he is still unable to be led by the Holy Spirit. For this purpose, he needs to be born from the Spirit.

The function of being born of the Spirit should not be confused with the functions contained in the baptism in the Holy Spirit. Because with the baptism in the Holy Spirit, we are immersed in the death of Christ. At the same time, when we are born of the Spirit, we are clothed with the power of His resurrection.

However, let's turn to the meaning of the name of the Apostle written on the eighth foundation of the wall of heavenly Jerusalem, which will help us to see these differences.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector. (Matthew 10:2).*

It is significant that the profession of Apostle Matthew has been raised here to the rank and dignity of his middle name. The word "tax collector" means - duty, tribute or tax, referring to the government.

Which points to the fact that when the Lord called Matthew to follow Him, he was a government official serving as a tax collector in the tax department.

Taxes belong to the government. And anyone who encroaches on this belonging, if it is revealed, will not remain without severe punishment.

This is an analogue of the law, which is also present in a state called the Kingdom of Heaven, whose branches on earth are local congregations of believers in Christ Jesus.

The difference between the world and the church that lives in this world, but does not belong to it, is that the saints belonging to God, first of all, are considered the hallow themselves, and only then, their offerings, clothed in the format of tithes are considered hallow.

Exalting the function of a tax collector, in the second name of the Apostle, the Holy Spirit wanted to show that in the eighth foundation of the wall of Heavenly Jerusalem - this function consists in separating the elect from among the called ones, who belong to God and are holy unto God.

The very name "Matthew" means a gift from God or a messenger of God. However, Matthew the tax collector had another name by which he is called by the Evangelist John - this name: Levi Alphaeus. Alphaeus is the father of Matthew Levi. The name Levi means attached.

And the name of his father Alphaeus means - famous. This name comes from the Greek form of Cleopas. However, Alphaeus, the father of the Apostle Matthew the tax collector, among the disciples, most often, was called Cleopa.

By the way, Cleopas is one of the two disciples whom Jesus met on the first day of His resurrection, when they walked from Jerusalem to the nearby village of Emmaus and enthusiastically talked among themselves about all the events that took place in Jerusalem.

*Jesus came to them and asked them what they were talking about walking along the road. But their eyes were restrained so that they did not recognize Him.*

*And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?" Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"*

*And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.*

*But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us.*

*When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see."*

*Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. [\(Luke 24:17-27\)](#).*

By the way, Cleopa was the husband of Mary's sister, the mother of Jesus, so Alphaeus-Cleopa was an uncle for Jesus, and Matthew the tax collector or Levi Alphaeus, his son, was Jesus' cousin.

Thus, based on the meaning contained in the four names of the Apostle Matthew the tax collector, called Levi Alphaeus, engraved on the eighth foundation of the wall of Heavenly Jerusalem means -

**The famous Messenger of the Father, called to collect what is holy unto the Lord, in the face of the chosen, in order to bind them to the best vine.**

*Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes. His eyes are darker than wine, And his teeth whiter than milk. [\(Genesis 49:11-12\)](#).*

Well, now, in order to penetrate the authority contained in the name of Matthew the tax collector, we first of all need to investigate: in what cases this name, in its functions -

expressed in the binding of the holy things of the Lord to the Vine of the choicest grapes, is found in Scripture.

With all this, let us remember that the functions contained in the name of Matthew the tax collector can only occur with the cooperation of man with God in the powers contained in the birth from the Spirit.

Where each party is assigned their own role, which cannot be canceled and cannot be performed by anyone else.

Therefore, in order to work with God in building in our heart the eighth foundation of the wall of Heavenly Jerusalem, we need not only to investigate the functions contained in the powers of the name of Matthew the tax collector written on this foundation, but also the roles that God implies in this name both for Himself and for us.

**1. The powers contained in the name Matthew the tax collector, as the gatherer of what is holy and binding it to Christ** – is the gathering of waters that are under heaven, in one place.

*Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. (Genesis 1:9-10).*

The need to gather waters together into one place was so that dry land can appear, which God called "Earth".

"One place" is special depressions in the earth, containing seas and oceans; branching of rivers on the surface of the earth; as well as, hidden from the eyes of the arteries, passing in the depths of the earth, feeding the visible terrestrial reservoirs of water.

In relation to water, the earth is a secondary material, from which, subsequently, both the earth and a person, who were originally called to represent the image and likeness of God, will be created.

*By the word of God the heavens were of old, and the earth standing out of water and in the water. (2 Peter 3:5).*

However, the life created on earth, in all its diversity, led by man, will be constantly connected only with that water and will depend only on that water that is fresh.

The territory of the earth where there is no fresh water will have no life in it. Therefore, the life of the earth is hidden in the life of fresh waters, which for the most part will flow or collect in the seas.

In relation to the area of water, the area of the earth (land) occupies only 29.2%. Out of 78% of the water on the planet earth, only 3% is fresh water.

The largest amount of fresh water on Earth is not rivers and lakes, it is groundwater, which is located at a depth of 1 kilometer, but the bulk of fresh water on Earth is found in ice sheets and glaciers, mainly in the polar regions.

The ultimate goal of such a creative act - is to illustrate a person who has the image and likeness of God, with whom God could share His fellowship.

Subsequently, transferring the image of heaven and earth to man, God will often refer to man as to heaven; and, as to the earth:

*Hear, O heavens, and give ear, O earth! For the LORD has spoken: "I have nourished and brought up children, And they have rebelled against Me." (Isaiah 1:2).*

The soil of the human heart will become a place for sowing and cultivating the seed of the Kingdom of Heaven. Provided that it will be illuminated by the light of the sun and the moon, and poured with water on the word of God that proceeds from the mouth of God, through hearing the preached word, and God will grow this seed.

*I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. (1 Corinthians 3:6-7).*

Salt, as far as we know, is a metaphor for the Holy Spirit and a metaphor for the holiness of God in a person, about which it is said:

*"You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. (Matthew 5:13).*

Proceeding from such a semantic statement, the collection of salty waters in one place, is the collection of saints or the separation of the holy things of the Lord and tying them to the best vine of grapes.

While fresh waters, in the form of rivers heading to the seas, are the image of the reigning teaching of Christ Who came in the flesh or the ancient path of goodness leading to the rest of God in the Face of Jesus Christ.

And therefore, until the water, in the face of the chosen remnant, gathers under heaven in one place, which is Christ – dry land cannot be found on it, which God called His Earth.

*So Moses said to him, "As soon as I have gone out of the city, I will spread out my hands to the LORD; the thunder will cease, and there will be no more hail, that you may know that the earth is the LORD'S. (Exodus 9:29).*

*"THE EARTH IS THE LORD'S, AND ALL ITS FULLNESS." (1 Corinthians 10:26).*

*The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me. (Leviticus 25:23).*

**2. The powers contained in the name Matthew the tax collector, as the gatherer of what is holy and binding it to Christ – is the thorough cleaning of the threshing floor and the gathering of wheat into God's barn.**

*His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire. (Luke 3:17).*

Considering that the grain of wheat is the image of Christ, then the wheat - are His twins and belongings that abide in the preached word.

A winnowing fan, thoroughly cleaning out the threshing floor – is the preached word of the messengers of God about sanctification.

*You are already clean because of the word which I have spoken to you. (John 15:3).*

Before binding a holy person to the Vine of the choicest Grape, which is the territory of the Kingdom of Heaven - he, as one who is hallowed unto God, must first be separated from everything and from all those who are not this belonging.

Because communication with those who are not holy unto the Lord is defined by the Scriptures - as bowing under someone else's yoke with the unbelievers, and as an attempt of righteousness to communicate with lawlessness.

*Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever?*

*And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I WILL DWELL IN THEM AND WALK AMONG THEM. I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE." Therefore "COME OUT FROM AMONG THEM AND BE SEPARATE, SAYS THE LORD. DO NOT TOUCH WHAT IS UNCLEAN, AND I WILL RECEIVE YOU." (2 Corinthians 6:14-17).*

An attempt to sanctify the unbelievers with fellowship, who oppose the truth; legalized sin and do not consider it a sin, is considered by Scripture - as self-deception and as ignorance of Who God is originally by nature.

*Do not be deceived: "Evil company corrupts good habits." Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame. (1 Corinthians 15:33-34).*

God, by His original nature, is holy. That is why He calls those who come to Him - to be sanctified or to separate from those who call themselves a brother, but remain in sin.

*And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine. (Leviticus 20:26).*

The chosen, who make up the remnant and hallow of the Lord, are a category of people who will work with the truth of sanctification, for one purpose, to bind themselves to the Vine of the choicest grapes.

*Pursue peace with all people, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause*

*trouble, and by this many become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. (Hebrews 12:14-16).*

**3. The powers contained in the name Matthew the tax collector, as the gatherer of what is holy and binding it to Christ** – is the time for casting away stones and a time for gathering them.

*To everything there is a season, A time for every purpose under heaven: A time to cast away stones and a time to gather them. (Ecclesiastes 3:1-5).*

Have you ever met a person who, in the spring, would scatter stones in his field, and then in the fall, would collect these very stones that he scattered in early spring?

This suggests that both scattering stones in time and collecting these stones is a kind of pre-planned action, behind which a kind of good and reasonable will is hidden.

Everything that God does with the instrument of time and in time, pursues one single goal - to revive to a new life and to form a certain group of people in the image of His Son, so that He can abide in them, and they can abide in Him.

And therefore, by the time, expressed in the scattering of stones, and, then in the collection of the same stones that were previously scattered, we mean actions - associated with certain people who are holy unto the Heavenly Father.

*"Hear the word of the LORD, O nations, And declare it in the isles afar off, and say, 'He who scattered Israel will gather him, And keep him as a shepherd does his flock.' For the LORD has redeemed Jacob, And ransomed him from the hand of one stronger than he. (Jeremiah 31:10-11).*

In this passage of Scripture, we are talking about that category of people who, not only will be scattered, but also collected again. To interpret, however, that God scatters fathers, but gathers children who were not scattered, is not entirely reasonable, fair or logical.

Because the phrase - the Lord will redeem Jacob and deliver him from the hand of the one who was stronger than him means - that God will deliver Jacob from the fear of death by His resurrection. This is how Jesus expressed this thought:

*And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." (Luke 22:31-32).*

When will Peter be converted after his sowing? When the resurrection of Christ will revive him again from death, which buried his fate in Christ.

*And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."*

*Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad. (John 11:49-52).*

**4. The powers contained in the name Matthew the tax collector, as the gatherer of what is holy and binding it to Christ – is tying a scarlet cord to the window of our heart.**

*Unless, when we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home.*

*So it shall be that whoever goes outside the doors of your house into the street, his blood shall be on his own head, and we will be guiltless. And whoever is with you in the house, his blood shall be on our head if a hand is laid on him.*

*And if you tell this business of ours, then we will be free from your oath which you made us swear." Then she said, "According to your words, so be it." And she sent them away, and they departed. And she bound the scarlet cord in the window. (John 2:18-21).*

Jericho is a city of palm trees, a city of righteousness. The judgment rendered by God for this city said that this righteousness was not the righteousness of faith, and the basis of this righteousness was not redemption expressed in the grace of God, but human reasoning and all kinds of religious deeds.

The two spies are the image of the Word of God coming from the mouth of God and the image of the Holy Spirit Who were sent by God with one purpose: to separate what is holy unto the Lord, in the face of the inhabitant of Jericho - Rahab, and her house, and bind them to salvation.

Working with the truth and tying oneself to the Vine of the choicest grapes, in this event, is tying a scarlet cord to the window of our heart, which was called to be a guarantee of salvation.

However, the condition on the basis of which the agreement on such cooperation was concluded lies in the stalks of flax on the roof, in which a resident of Jericho, named Rahab, hid two spies from the hands of the Jericho king, who wanted to capture them.

*So the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the country." Then the woman took the two men and hid them. So she said, "Yes, the men came to me, but I did not know where they were from.*

*And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them." (But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.) (Joshua 2:3-6).*

The roof of Rahab's house is an image of her heart. While stalks of flax are an image of death and resurrection. Because flax is the result of sowing and reaping. In which the flax seed must die in the action of sowing in order to bear the fruit of the resurrection.



The scarlet cord - is the doctrine about redemption, in which a person, from the category of God's enemies, passes into the category of the heritage of God.

Therefore, the scarlet cord tied to the window is a seal of righteousness, testifying before God that this person is holy unto God. Such a seal gives God a legal right to deliver the house of such a person, from His wrath, on the day of His visit.

The window which the scarlet cord was tied to – is the forehead of a person, representing the image of his thinking.

*For as he thinks in his heart, so is he. (Proverbs 23:7).*

*You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD. (Exodus 28:36-38).*

In the Book of Songs of Solomon, the seal, under the name "Holy unto the Lord", which yields the subject of pure thinking, is expressed in grazing their goats, in the subject of their thinking renewed by the Holy Spirit, near the shepherd's tents.

*Tell me, O you whom I love, Where you feed your flock, Where you make it rest at noon. For why should I be as one who veils herself By the flocks of your companions? If you do not know, O fairest among women, Follow in the footsteps of the flock, And feed your little goats Beside the shepherds' tents. (Songs of Solomon 1:1:7-8).*

**5. The powers contained in the name Matthew the tax collector, as the gatherer of what is holy and binding it to Christ** – is cooperation with the Holy Spirit who feeds His flock in the gardens and gathers lilies.

*My beloved has gone to his garden, To the beds of spices, To feed his flock in the gardens, And to gather lilies. I am my beloved's, And my beloved is mine. He feeds his flock among the lilies. (Songs of Solomon 6:2-3).*

To feed in the gardens and gather lilies is to make sanctification by separating the saint from the unholy and tying them to the Vine of the best grapes, in the face of the Beloved.

Lilies represent the image of a person who walks by faith. By virtue of which, a person is called - a saint or, the property of God.

*Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith? (Luke 12:27-28).*

People who call themselves saints, but in ministry to God they are based on how they feel and what they feel - cannot be called a lily and dress in its dignity.

For this reason, such people, despite their false belief in which they consider themselves saints, are not considered by the Scriptures to be saints, and therefore saved.

Because faith is information emanating from the word of God that abides forever, and not a feeling and not prophecies, dreams and visions, lulling our feelings when we violate the order of God.

*For we walk by faith, not by sight. (2 Corinthians 5:7).*

**6. The powers contained in the name Matthew the tax collector, as the gatherer of what is holy and binding it to Christ** – is called to bring the chosen nation to triumph on the heights of Zion.

*"Hear the word of the LORD, O nations, And declare it in the isles afar off, and say, 'He who scattered Israel will gather him, And keep him as a shepherd does his flock.' For the LORD has redeemed Jacob, And ransomed him from the hand of one stronger than he.*

*Therefore they shall come and sing in the height of Zion, Streaming to the goodness of the LORD For wheat and new wine and oil, For the young of the flock and the herd; Their souls shall be like a well-watered garden, And they shall sorrow no more at all. (Jeremiah 31:10-12).*

We should note right away that in this prophecy there is present the language of time and language of eternity.

When God speaks in this prophecy with the language of eternity, He speaks of Israel like His nation, whom He redeemed.

When God speaks with the language of time, He speaks of Israel like His nation whom He is going to redeem.

And let us remember that speaking of Israel like His own nation, God, firstly, is referring to the category of people from every tribe, nation, and tongue, who have come from the seed of Abraham by faith.

*But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "IN ISAAC YOUR SEED SHALL BE CALLED." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. (Romans 9:6-8).*

**Israel** is a people called to fulfill the plans and interests of God on planet Earth. The people through which God gets the opportunity to reveal Himself to the world.

And for His people to fulfill their calling - they must be scattered by sowing, and then, gathered, by the harvest.

In the state of a seed, no one can represent the perfection of the guiding light. When the seed dies under the action of dispersion, then it will bear the fruits of the resurrection.

Therefore, only in a state of harvest will Israel be able to fulfill its destiny and become a guiding light for the nations around it. Speaking about the remnant of Israel, Apostle Paul asks the question:

*I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness! For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,*

*if by any means I may provoke to jealousy those who are my flesh and save some of them. For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead? For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. (Romans 11:11-16).*

In the same epistle, just a little higher, in chapter nine, Apostle Paul quotes the words of the prophet Isaiah:

*Isaiah also cries out concerning Israel: "THOUGH THE NUMBER OF THE CHILDREN OF ISRAEL BE AS THE SAND OF THE SEA, THE REMNANT WILL BE SAVED." (Romans 9:27).*

The remnant is the elect who will sow a carnal body in order to rise up in a spiritual body. First, it is not about the death and resurrection of our bodies; but about the sowing of a carnal person, whose harvest will be a spiritual person.

Until the carnal person is lost, the spiritual person will not be able to get the opportunity to show his merits.

Interestingly, the Holy Spirit, through Apostle James, speaks to the twelve tribes in the scattering and tells them to rejoice in their position.

Because only through scattering they can come to perfection in its entirety, without any drawback.

*James, a bondservant of God and of the Lord Jesus Christ, To the twelve tribes which are scattered abroad: Greetings. My brethren, count it all joy when you fall into various trials,*

*knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing. (James 1:1-4).*

The prophet Isaiah says that this perfection can only happen after the meeting of Israel on the heights of Zion, where He can bestow them with His goodness.

Which indicates the fact that by the end of time, the attitude of the remnant towards Zion, represented by the Church, should radically change.

Scripture says that it is there, in Zion, that their souls will be like a garden filled with water, and they will no longer languish.

Zion is the best vine to which we can bind ourselves only through working together with the authority contained in the name of Matthew the tax collector, written on the eighth foundation of the wall of Heavenly Jerusalem.

And this means - to look at the invisible promises contained for us in Christ Jesus, and by cleansing our hearts from a vicious conscience, to adhere to the confession of hope without wavering.

*And having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. (Hebrews 10:21-23).*

Our confessions, with regard to our binding of the best grapes to the Vine, are valid when they come from a pure heart. A shrine that is set apart for God must be not only holy, but also clean.

However clean an animal may seem - before offering it as a sacrifice - it must be, firstly, without blemish; and secondly, cleansed in water.

**7. The powers contained in the name Matthew the tax collector, as the gatherer of what is holy and binding it to Christ** – are called to glorify the holy name of God and triumph in His praise.

*And say, "Save us, O God of our salvation; Gather us together, and deliver us from the Gentiles, To give thanks to Your holy name, To triumph in Your praise." Blessed be the LORD God of Israel From everlasting to everlasting! And all the people said, "Amen!" and praised the LORD. (1 Chronicles 16:35-36).*

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light. (1 Peter 2:9).*

This is part of David's prayer at the dedication of the Tabernacle of David, when he brought the Ark of the Covenant into it. This was the zenith of his fame. All the surrounding nations were defeated by him and paid tribute to David. Israel was at ease with her enemies.

There were no Israelites who were in captivity or scattered among other nations at that time. However, in the prayer of David, which was certainly inspired by the Holy Spirit, we find the words: "Save us, O God of our salvation; Gather us together, and deliver us from the Gentiles, To give thanks to Your holy name."

Looking at the numerous Israelites of that time, God, both then and today, sought and is looking for worshipers who make up His hallow.

Which must be separated from the general mass of those who are called, by the preached word about redemption, and then gather them to Himself in order to bind them to the Vine of the choicest grapes.

Only by being attached to the Vine of the choicest grapes can they praise the holy name of God and triumph on His praise. As written:

*Rejoice in the LORD, O you righteous! For praise from the upright is beautiful. (Psalms 33:1).*

The righteous are people who, first of all, are clothed in the dignity of disciples of Christ, who distinguish the voice of God in a person, from someone with the spirit of the voice of a deceiver. They are those that accept the preached word from people who are sent by God.

*My lips shall utter praise, For You teach me Your statutes. My tongue shall speak of Your word, For all Your commandments are righteousness. (Psalms 119:171-172).*

The key to mastering the strategy of praise, in this prayer phrase, lies in the semantic meaning of the verb "teach."

1. Send a teacher and mentor.
2. Learn to be a disciple according to Your statutes.
3. Learn from the statutes to pay the price for discipleship.
4. Be trained to act within Your statutes.
5. To be instructed in the way of Your statutes.
6. Be prepared to comply with the statutes.
7. Be trained to praise the statutes.

To offer a sacrifice of praise in the order of these statutes, it is necessary to continually observe the connection of praise with the statutes.

According to Strong's Hebrew version, the meaning of the word "praise" in relation to the statutes of God, includes the following components:

**Praise** - is an appraisal of the deeds done by God.  
Releasing the glory of God hidden in His statutes.  
Demonstration of the virtues of the statutes of God.  
Honoring the Word of God hidden in His statutes.  
Glorification of the wisdom found in the statutes of God.  
A hymn of praise to the words of God reflected in His statutes.  
The manifestation of the power of God, proceeding from the statutes of God.

Whereas the verb "**praise**" means –

1. **Praise** - list the names and titles of God.
2. List the perfect works of God.
3. Thank God for the deeds He has done.
4. Praise God.
5. Remain and not leave your assembly/
6. Be true to your calling.
7. Study and fulfill God's desires.
8. Rely on God and trust in God.

Based on such a semantic definition, the purpose of praise is to activate and release the treasures hidden in the statutes of God, from the invisible sphere into the visible.

And such a transformation is called by God to be carried out through the confession of what is the faith of our heart, which is emphasized by the phrase: "my lips will utter praise when you teach me your statutes."

*My lips will utter praise when Your statutes abide in my heart and become the property of my heart.*

It is interesting that the phrase "my lips will utter praise" after You teach me Your statutes, means:

Will beat with the stream or the key of life.  
They will flow in a stream towards Your heart.  
They will speak the secret.  
Will proclaim Your freedom.  
Will confirm Your commands.  
They will walk around the inheritance approved by You.  
They will act according to the commands of your statutes.  
They will release the life hidden in Your statutes.  
They will conduct a dialogue with You based on Your statutes.  
They will act under the influence of the power of Your statutes.

In these shades is precisely hidden the components in the purpose of praise, designed to flow in streams of life, from our heart, in the direction to the heart of God, or, to gather at the disposal of God.

It is those people who are taught praise – God will separate from those who are not taught and will bind them to the choicest Vine.

## The Doctrine of Resurrection from the Dead Birth from the Spirit: Part 2

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four teachings possesses a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the doctrine of baptism in its three functions: baptism in Water, Holy Spirit, and Fire, as well as the doctrine of laying on of hands in three functions: in the Covenant of Blood, Salt, and Rest.

Therefore, we turned to studying the doctrine of resurrection of the death which in Scripture, is presented in the dimension of the western side of Heavenly Jerusalem in a combination of three gates. We have noted that:

**The doctrine of resurrection** contains three levels of births which in their union, are defined by Scripture as – being born of God. This is:

- 1. Birth from Water.**
- 2. Birth from Spirit.**
- 3. Birth to the Throne.**

We know that in Scripture, there exists two kinds of resurrections – this is the resurrection of justification and the resurrection of condemnation:

*Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29).*

In Scripture, the term “resurrection” relating to the resurrection of Jesus Christ from the dead, contains meanings such as:

1. **Resurrection** - is the life of God.
2. The water of life.
3. The spirit of life.
4. The word of life, in the seed of the kingdom of heaven.
5. Atonement.
6. The revival.
7. Imperishability.
8. Renewal.
9. The light of the life of God.
10. The order of life of God.
11. The hope of our heritage in God.
12. Planting in the House of the Lord.

Furthermore, we have noted that the Divine trinity of baptisms is called to accentuate for us the death of Christ.

Whereas the three levels of births contained in birth from God – are called to accentuate the live of Christ for us.

In a certain format, in the doctrine of Resurrection, we have already studied the level of birth from Water and have stopped to study the level of birth from the Spirit.

Birth from the Spirit is the eighth foundation of the twelve foundations of New Jerusalem. This eighth foundation was made of the precious beryl stone.

The precious stone beryl (Greek: Berullos) - includes all varieties of emerald, is close to the color sea green, shimmering in gold and is transparent as air.

However, sometimes this gem can simultaneously cast different shades - pink, blue and green.

The ancient wise men called it - the Stone of the Four Winds, or, the stone holding in submission the four winds of the earth. Its color scheme is found in all twelve bases and on all twelve precious stones located on the breastplate of judgment of the High Priest.

From which we can conclude that when God builds a relationship with a person through the powers contained in the birth of the Spirit, He speaks to the person through Urim and Thummim with the voice of the Wind in the Face of the Holy Spirit, which in this foundation represents the powers of the four winds, in the name of the Apostle Matthew, the tax collector.



Studying the meaning of the name of the Apostle engraved on the eighth foundation of the walls of heavenly Jerusalem, we concluded that this is Matthew the tax collector or, Levi Alphaeus.

Together, the four names of the Apostle Matthew the tax collector, called Levi Alphaeus, means:

**The famous Messenger of the Father, called to collect what is holy unto the Lord, in the face of the chosen, in order to bind them to the choicest grape Vine.**

In a certain format, we have already studied the powers contained in the name Matthew the tax collector. Therefore, let us turn to the powers contained in birth from the spirit.

In the format of this sermon, it is impossible to unveil all the powers contained in a relationship with God that are possible and are called to flow only in the format of birth from the Spirit.

However, I will try to, in certain components, present the important functions and powers that are contained in the format of the teaching that yields birth from the Spirit.

**1. Birth from the Spirit** – is the door to the entrance to the Kingdom of Heaven, or reigning with Christ on His throne.

*Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. (John 3:5).*

Specifically, at the level of birth from the Spirit – a person receives the opportunity to bind himself to the Holy Spirit, and thus, be led by the Holy Spirit. Whereas God receives the opportunity to establish Himself in His Father. As it is written:

*For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God. (Romans 8:14-16).*

We should remember that a person who has been baptized in the Holy Spirit in a state of infancy remains carnal and does not yet become spiritual because he is incapable of being led by the Holy Spirit. For this, he needs to be born from the Spirit.

The functions of birth from the Spirit should not be mixed with the functions contained in baptism in the Holy Spirit. Upon baptism in the Holy Spirit, we are immersed in the death of Christ. Whereas, upon birth from the Spirit – we are clothed in the power of His resurrection.

If someone is not born from water and Spirit he cannot be born to the Throne; inherit the Throne; and sit on the Throne.

Birth from the Spirit transforms a person from being carnal to spiritual and brings into his genetic program: the nature of the Spirit, life of the Spirit, opportunities of the Spirit, capabilities of the Spirit, and powers of the Spirit.

The nature and properties of the Holy Spirit are unique and differ from the nature of the Father and Son in the sense that in the nature of the Holy Spirit, first – there lack receptors and the need to accept fame; and, secondly, there is no self-defense against neglect.

This insecurity and nakedness of the Creator in front of the creation plunges the human intellect into complete bewilderment.

*And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." (Genesis 6:3).*

**2. Birth from the Spirit** – creates life and carries healing that under no circumstances can be used by the flesh.

*It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. (John 6:63).*

The words that Jesus spoke that were then written by His Apostles were and carried resurrection and life under the condition that a person accepted them on the conditions of Scripture:

This means that upon hearing them, these words carried in themselves the power of resurrection and life and carried for a person freedom and healing from sin, weakness, illness, and premature death.

The secret of healing was comprised in the fact that Christ, in His death, took our sins, weaknesses, and illness upon Himself.

Which in practice means that – God placed fullness and freedom from sin, weaknesses, and illnesses on the accounts of each of us.

However, to withdraw from this account the grace that we need in the subject of freedom from sin, weakness, and illness – we need to write a check in our name, that testifies of our belonging to this account.

And our belonging to the account on which is placed our freedom from sin, illness, and weakness – is found in the resurrection of Christ.

Because of which, to take from our account freedom from sin, weakness, and illness – we must present to the Owner of our heavenly bank, Who keeps our account in heaven, evidence of our partaking to resurrection in the format of birth from the spirit.

Because it is the Spirit that carries Life that is contained in the words of the faith of our heart. The faith of our heart that we proclaim with our lips that is outside of the resurrection contained in the format of birth from the Spirit – does not have a legal foundation under itself.

People who do not understand how they must cooperate with the truth that is contained in birth from the Spirit – do not and cannot present evidence of their belonging to

resurrection in the format of birth from the Spirit. Because of which, they cannot withdraw the grace of Christ from their account.

It approximately looks as if one of us opened a bank account for our son or daughter, and put a very large fortune on this account, which he could withdraw only after a certain period of time in which his son or daughter, marry the person we have appointed for them.

And to make such a union, the existing heir had to, firstly, reach a certain age; and secondly, to make a marital covenant with the person we have appointed.

Our Heavenly Father has laid on each of us an unsearchable and incorruptible inheritance contained in the resurrection of His Son, which we can realize when we are born from the Spirit.

Otherwise, when we reach a certain spiritual age corresponding to the spiritual age of Christ, and then conclude a marital contract with Christ contained in the Covenant of Salt,

Without the presence of this contract expressed in the seal of righteousness “The Lord knows those who are His” – we cannot take freedom from sin, weakness, and illness off our accounts.

We can receive this seed only by being born from the Spirit in baptism in the Holy Spirit. On its own, baptism in the Holy Spirit without the presence of birth from the Spirit, will bring us little benefit.

Because by speaking in tongues, we will constantly resist the Holy Spirit because we, being carnal, cannot hear the voice of the Holy Spirit and comprehend His actions.

*Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.*

*And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. (1 Corinthians 13:1-3).*

In fact, a carnal person will hear the voice of the Holy Spirit but will not believe that this is the voice of the Holy Spirit because he will consider it foolish. The voice of the Holy Spirit in the preached word could be understood only with the heart.

*But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. (1 Corinthians 2:14).*

However, this does not mean that God will not have a relationship with people who, due to their infancy, cannot yet inherit the promises of grace placed on their account.

God will speak to them on their level, just as He had spoken with Abraham on whose account He placed the inheritance of the land and fatherhood over all the nations of the earth. And to inherit the land and become the father of many nations, Abraham needed to hold on to the proclamations of trust while holding on to the word of patience.

*By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. (Hebrews 11:8-10).*

In the level of infancy, God gives His children freedom from sin, weakness, and illness through faith that is called – the gift of faith in which a person could receive the gift of grace independent of the cooperation of his faith with the faith of God.

And when a person is born from the Spirit, then God demonstrates for him freedom from sin, illness, and weakness through the seed of faith, for the fulfillment of which it is necessary for our faith to cooperate with the faith of God.

**3. Those born from the Spirit** – can hear the voice of the Holy Spirit in their heart and follow this voice.

*The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." (John 3:8).*

**Spirit** - The breath of life in the human heart.

The wind coming before God.

The spirit of life, in the heart of man.

Ancient; pristine; eternal.

A breath of coolness amid the heat.

Inspired by a loved one.

Location, mood.

Intention in the inner man.

The source in the human heart of: thoughts, desires and feelings.

**The Wind [Spirit] blows where it wishes** -

whom he loves; whoever he wants.

In whom he finds pleasure.

Who is hallowed.

In whom he finds dedication.

Who is godly and righteous.

**The voice of the Spirit** – sayings and an expression of the thought in the heart of a person.

**To hear the voice** -

listen; learn.

Understand; obey.

**The Wind [Spirit] blows** – the Holy Spirit, in the heart of a person born of God – is the source of the thoughts, desires, and feelings of God.

**The Wind [Spirit] blows where it wishes** – the Holy Spirit demonstrates the breath of life in a heart that is dedicated to God and is hallowed unto Him.

**You hear the sound of It:** he who is born of the Spirit can know the voice of the Spirit in His heart, understand it, and obey It.

**But cannot tell where it comes from:** cannot tell which direction to act until there is direction given from the Spirit.

**Do not know where it goes:** Will lead in an unknown direction, the path of which is unknown and has not been walked before.

**This is with everyone who is born of the Spirit:** this is how every person born of the Spirit is led by the Holy Spirit.

*"I have held My peace a long time, I have been still and restrained Myself. Now I will cry like a woman in labor, I will pant and gasp at once. I will lay waste the mountains and hills, And dry up all their vegetation; I will make the rivers coastlands, And I will dry up the pools.*

*I will bring the blind by a way they did not know; I will lead them in paths they have not known. I will make darkness light before them, And crooked places straight. These things I will do for them, And not forsake them. (Isaiah 42:14-16).*

If a person born of Water tries to act according to the principles of those born of the Spirit, then he will find himself in the nets of delusion, as he will pass off as the voice of the Holy Spirit, either the dreams of his heart or the thoughts of the spirit of the seducer.

*"Who raised up one from the east? Who in righteousness called him to His feet? Who gave the nations before him, And made him rule over kings? Who gave them as the dust to his sword, As driven stubble to his bow?*

*Who pursued them, and passed safely By the way that he had not gone with his feet? Who has performed and done it, Calling the generations from the beginning? 'I, the LORD, am the first; And with the last I am He.' " (Isaiah 41:2-4).*

**4. Those born of the Spirit** – will be protected from hunger in the land of the Philistines, which will come upon the land of Israel for seven years.

*Then Elisha spoke to the woman whose son he had restored to life, saying, "Arise and go, you and your household, and stay wherever you can; for the LORD has called for a famine, and furthermore, it will come upon the land for seven years." So the woman arose and did according to the saying of the man of God, and she went with her household and dwelt in the land of the Philistines seven years.*

*It came to pass, at the end of seven years, that the woman returned from the land of the Philistines; and she went to make an appeal to the king for her house and for her land. Then the king talked with Gehazi, the servant of the man of God, saying, "Tell me, please, all the great things Elisha has done."*

*Now it happened, as he was telling the king how he had restored the dead to life, that there was the woman whose son he had restored to life, appealing to the king for her house and for her land. And Gehazi said, "My lord, O king, this is the woman, and this is her son whom Elisha restored to life."*

*And when the king asked the woman, she told him. So the king appointed a certain officer for her, saying, "Restore all that was hers, and all the proceeds of the field from the day that she left the land until now." (2 Kings 8:1-6).*

The Bible is a very economical Book, in which every word and every phrase is endowed with deep meaning and pursues the great purposes of God, hidden from the prying eyes of the wise of this world and the undedicated.

Therefore, for those who are dedicated to God, whom He chose so that they can proclaim His perfection - the knowledge of every word and every phrase has a fateful meaning.

The woman and her house, to which so much space is given in Scripture, is a symbol of the remnant chosen by God and represents the image of the Bride of the Lamb, in the category of saints born of the Spirit.

This woman, being childless at one time, according to the word of Elisha, gave birth to a son, who later died of sunstroke, which symbolizes the wrath of God. But when Elisha prayed for the dead child, the child was resurrected.

This child is a symbol of the greatest promise, for the sake of which God created the heavens and the earth, and for the sake of which He sent His Son to death, and then raised Him up.

And this great promise is likened to the image of the Son of God, Who is the guarantee of our rapture upon the morning star.

Many other promises found in Scripture serve this promise for the sole purpose of bringing man into the image of the Son of God and tying Him to the vine of the choicest grape.

**The Philistines, among whom this woman was saved, according to Elisha's word, from a famine that lasted seven years** - this is an image of people living in the land of Canaan, but not belonging to this land. These are people whose circumcision in the sight of God was not circumcision.

However, the famine that came to the land of Israel, for certain reasons, did not spread to the land of the Philistines.

Just like God blessed the widow from Zarephath of Sidon for the sake of Elijah, who was sent to her house during the famine, in the same way, God blessed the Philistines for the sake of this woman, who was sent by Elisha to be saved from hunger.

Now, imagine that all these events take place in the human nature. The Philistines in our nature represent the substance that does not inherit the Kingdom of God. This is flesh and blood. Scripture says that corruption cannot inherit - incorruption. And a mortal cannot inherit immortality.

The Land of Israel is the definition of a new man. Hunger in the land of Israel is a thirst for water and a hunger for bread, in the subject of thirst, led by the Holy Spirit, and hunger for the truth of God, which determines in man the presence of the Kingdom of Heaven.

*Blessed are those who hunger and thirst for righteousness, For they shall be filled. (Matthew 5:6).*

In practice, such a hunger, in this case, is seen as bliss or hope for an inheritance contained in truth which is placed on our account, but which we can receive after seven years. Thirst and hunger lasting for seven years during famine is the definition of fullness in Christ.

The result of such a famine is found in the words of the King of Israel: "to return to her everything that belongs to her and all the profits from the field, from the day she left the land to this day."

However, before this unnamed woman from Shunem received the revelation that the promise of the morning star, in the face of her born son, she can receive only through hunger and thirst for truth - she must meet the requirements of the Bride of the Lamb, which are contained in the authority of birth from the Spirit.

*Now it happened one day that Elisha went to Shunem, where there was a notable woman, and she persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food.*

Basically, the woman from Shunem – is Sulamita. Because the name Sulamita means – a woman, living in Shunem. The name "Sulamita" means – "peaceful" or "perfect".

The riches of Sulamita was contained in the faith of her heart to be an heir of the Kingdom of Heaven. This faith was food that filled the thirst of the Holy Spirit, Who was represented by Elisha.

*Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? (James 2:5).*

*And she said to her husband, "Look now, I know that this is a holy man of God, who passes by us regularly. Please, let us make a small upper room on the wall; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there."*

A person who passes by us regularly – points to the behavior and relationship of the Holy Spirit toward people who are born of the Spirit.

*The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit. (John 3:8).*

Cannot tell where it comes from: cannot tell in advance what direction one must go, until he is shown by the Spirit.

**Wall** – is an image of the human heart that is born of the Spirit and has grown into the full measure of the stature of Christ.

**Small upper room on the wall** – is the seal of righteousness in the heart of a person called “the Lord knows those who are His” or the place of worship in which the Holy Spirit finds rest.

**Table** – is the place in the human heart where figurative there are twelve breads that satisfy God’s hunger.

**Chair** – is the conscience of a person, from the position of which the Holy Spirit brings to live the judgments of the Lord in relation to man himself.

**Lamp** – is the word of faith in the heart of a person that gives light to the ancient path of goodness leading a person to the Heavenly Father.

*And it happened one day that he came there, and he turned in to the upper room and lay down there. Then he said to Gehazi his servant, "Call this Shunammite woman." When he had called her, she stood before him. And he said to him, "Say now to her, 'Look, you have been concerned for us with all this care. What can I do for you? Do you want me to speak on your behalf to the king or to the commander of the army?' " She answered, "I dwell among my own people."*

If you paid attention, Elisha, in the presence of this woman, conducts a dialogue with her not directly, but through his servant Gehazi. In other words, Gehazi, as it were, serves as a translator in a conversation between Elisha and this woman.

Elisha's servant is an image of the human spirit, which directly cooperates both with the Holy Spirit and with our mind.

Therefore, the Holy Spirit will never directly address our mind and conduct a dialogue with it, but only through our intuition, which is one of the substances of our spirit.

*So he said, "What then is to be done for her?" And Gehazi answered, "Actually, she has no son, and her husband is old." So he said, "Call her." When he had called her, she stood in the doorway. Then he said, "About this time next year you shall embrace a son." And she said, "No, my lord. Man of God, do not lie to your maidservant!" But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her.*

Old husband – is the flesh, which on one hand – points to the fact that the flesh cannot use the promises given to the spirit, and on the other hand – this is refusal to hope in the flesh.

Only a person born of the Spirit can receive the seed of the Kingdom of Heaven to be the king and priest of God. And this promise is given in the seed of a male child who is to feel all nations with a rod of iron.

*And the child grew. Now it happened one day that he went out to his father, to the reapers. And he said to his father, "My head, my head!" So he said to a servant, "Carry him to his mother." When he had taken him and brought him to*



*his mother, he sat on her knees till noon, and then died.*

The harvest is the end of the age. The child who went to his father, to the reapers - this is an attempt to use the promise given to the spirit for the flesh.

As a result, the flesh was unable to take advantage of this promise, just as God struck this promise with a blow of sunlight.

And then the old husband, in the face of the flesh, sends through his servant, who symbolizes the human mind, this promise to his mother, that is, to the innermost person. Ultimately, all the proclamations of a new person are ineffectual.

*And she went up and laid him on the bed of the man of God, shut the door upon him, and went out. Then she called to her husband, and said, "Please send me one of the young men and one of the donkeys, that I may run to the man of God and come back."*

*So he said, "Why are you going to him today? It is neither the New Moon nor the Sabbath." And she said, "It is well." Then she saddled a donkey, and said to her servant, "Drive, and go forward; do not slacken the pace for me unless I tell you."*

The fairly rich woman could afford to go to Mount Carmel on some fast-moving camel or on some high-pedigree horse, which determined the status of their masters, and were available in the stables of all the rich people of that time.

However, for certain reasons, she saddled the donkey and commanded her servant to lead her donkey by the bridle and did not stop until she told him to.

Which indicates the fact that the servant was not informed of the plans of this woman and did not know either the direction or the goal to which he would lead the donkey with this woman.

**The servant, leading our donkey** – is the image of our will and our emotions that are in the control of our spirit.

**Horse** – is an image of war on which it is necessary to destroy the works of devil. When Jesus fulfilled His first triumphant march into Jerusalem, He sat on a donkey which no one had sat one before.

But when He returns to Jerusalem to stand as the head of the thousand-year kingdom, He will enter Jerusalem on a white horse, from whose position He will destroy the entire army of Antichrist.

**The camel** is an image of both the bearer of the Giver and the bearer of the gifts of the Holy Spirit. When Eliezer, as the prototype of the Holy Spirit, went to Mesopotamia to choose a Bride for Isaac, He used camels to ride, which were loaded with all the gifts of His master Abraham.

**A donkey** is a testimony to of peace, which in a relationship with God represents the image of a holy man, who presents his body as a living sacrifice, holy and acceptable to God.

It follows from this that a prayer in which a person presents himself to God can be accepted, not because a person casts out demons and exercises the gifts of the Holy Spirit, but because a person comes to God, in Christ Jesus, by identifying himself in the sacrificial death of Christ and in His glorious resurrection.

*Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' (Matthew 7:22-23).*

*Now it happened one day that Elisha went to Shunem, where there was a notable woman, and she persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food.*

*And she said to her husband, "Look now, I know that this is a holy man of God, who passes by us regularly. Please, let us make a small upper room on the wall; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there."*

*And it happened one day that he came there, and he turned in to the upper room and lay down there. Then he said to Gehazi his servant, "Call this Shunammite woman." When he had called her, she stood before him. And he said to him, "Say now to her, 'Look, you have been concerned for us with all this care. What can I do for you? Do you want me to speak on your behalf to the king or to the commander of the army?' " She answered, "I dwell among my own people."*

*So he said, "What then is to be done for her?" And Gehazi answered, "Actually, she has no son, and her husband is old." So he said, "Call her." When he had called her, she stood in the doorway. Then he said, "About this time next year you shall embrace a son." And she said, "No, my lord. Man of God, do not lie to your maidservant!" But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her.*

*And the child grew. Now it happened one day that he went out to his father, to the reapers. And he said to his father, "My head, my head!" So he said to a servant, "Carry him to his mother." When he had taken him and brought him to his mother, he sat on her knees till noon, and then died.*

*And she went up and laid him on the bed of the man of God, shut the door upon him, and went out. Then she called to her husband, and said, "Please send me one of the young men and one of the donkeys, that I may run to the man of God and come back."*

*So he said, "Why are you going to him today? It is neither the New Moon nor the Sabbath." And she said, "It is well." Then she saddled a donkey, and said to her servant, "Drive, and go forward; do not slacken the pace for me unless I tell you."*

*And so she departed, and went to the man of God at Mount Carmel. So it was, when the man of God saw her afar off, that he said to his servant Gehazi, "Look, the Shunammite woman! Please run now to meet her, and say to her, 'Is it well with you? Is it well with your husband? Is it well with the child?' " And she answered, "It is well."*

*Now when she came to the man of God at the hill, she caught him by the feet, but Gehazi came near to push her away. But the man of God said, "Let her alone; for her soul is in deep distress,*

*and the LORD has hidden it from me, and has not told me." So she said, "Did I ask a son of my lord? Did I not say, 'Do not deceive me'?"*

*Then he said to Gehazi, "Get yourself ready, and take my staff in your hand, and be on your way. If you meet anyone, do not greet him; and if anyone greets you, do not answer him; but lay my staff on the face of the child." And the mother of the child said, "As the LORD lives, and as your soul lives, I will not leave you." So he arose and followed her.*

*Now Gehazi went on ahead of them, and laid the staff on the face of the child; but there was neither voice nor hearing. Therefore he went back to meet him, and told him, saying, "The child has not awakened." When Elisha came into the house, there was the child, lying dead on his bed. He went in therefore, shut the door behind the two of them, and prayed to the LORD.*

*And he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he stretched himself out on the child, and the flesh of the child became warm. He returned and walked back and forth in the house, and again went up and stretched himself out on him; then the child sneezed seven times, and the child opened his eyes.*

*And he called Gehazi and said, "Call this Shunammite woman." So he called her. And when she came in to him, he said, "Pick up your son." So she went in, fell at his feet, and bowed to the ground; then she picked up her son and went out. (2 Kings 4:8-37).*

**5. Those born from the Spirit** – can penetrate the depths of God, know the mind of the Lord, and judge the mind of the Lord.

*But as it is written: "EYE HAS NOT SEEN, NOR EAR HEARD, NOR HAVE ENTERED INTO THE HEART OF MAN THE THINGS WHICH GOD HAS PREPARED FOR THOSE WHO LOVE HIM." But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.*

*Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. For "WHO HAS KNOWN THE MIND OF THE LORD THAT HE MAY INSTRUCT HIM?" But we have the mind of Christ. (1 Corinthians 2:9-16).*

The depths of God - are the destinies of people that God favors, hidden in God's plans, called by Him to be the inheritance of grace in Christ Jesus.

Until a person experiences birth from the Spirit - the inheritance of the grace of God, expressed in the incorruptible inheritance, pure and unfading, no matter how much they talk about it - it will be inaccessible to the eyes of the heart, to the hearing of the heart, and to the understanding of the heart.

And therefore - it will not be a special priority for a person in relation to what a person can see, hear, and understand about the capabilities of his human nature.

As a result, a person will not be able to know the purpose given to him from God and will be mistaken about his calling, trying to do what he is not called to.

Or he will do which he was called to do, but not in due time and not by the means that must be used in the work of God.

For such a person - the search for God; worship of God; service to God; invocation of God; communication with God; consecration and dedication - will be, simply formulations, behind which, by virtue of their individuality, each person will see what he wants to see or, in general, he will be little interested in such things.

The mind of Christ is the property of a perfect man who has come to the full measure of the stature of Christ. It is the component that defines a person who is born from the Spirit and distinguishes him from a person who is born from Water.

The knowledge of these things, by itself, cannot make the carnal man spiritual. Because without humility, expressed in the knowledge of one's place in the Body of Christ and selfless service to one another, knowledge puffs him up.

Therefore, the meekness of the heart, which produces the humility of Christ - is the soil of the heart that can successfully use this knowledge to successfully perfect oneself in the faith of God.

**6. Those born from the Spirit** – are sons who have entered the freedom of Christ, who will be persecuted by sons born according to the flesh.

*For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise.*

*Now we, brethren, as Isaac was, are children of promise. Nevertheless what does the Scripture say? "CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE HEIR WITH THE SON OF THE FREEWOMAN." (Galatians 4:22-30).*

Born according to the flesh - are people for whom material success is an indicator of their spiritual state. These are people who use the principles of figurative thinking to achieve material things.

However, material success, by itself, has not yet led to peace. Because true peace is a relationship with each other, built on the basis of the love of God "Agape".

We have a commandment not only not to desire enrichment, but also to avoid communication with those who desire it and preach it as the will of God.

*But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil,*

*for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. (1 Timothy 6:9-11).*

The will of God has never been and never will be in the pursuit of enrichment. Because this wealth is doomed to fire, along with emissaries preaching it as the will of God.

*For you know what commandments we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor,*

*not in passion of lust, like the Gentiles who do not know God; that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified. For God did not call us to uncleanness, but in holiness. (1 Thessalonians 4:2-7).*

Relation to perishable wealth, which is the root of all evil, is precisely the indicator of whether a person is born from the Spirit or not; whether he delved into the perfect law of liberty, acting in the powers contained in the birth from the Spirit, or not.

*But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. (James 1:25).*

When it comes to the perfect law of liberty, it should always be borne in mind that we are talking about freedom from sin, which implies the voluntary bondage of righteousness.

Either we choose to be slaves to righteousness or slaves to sin, which frees us from the bondage of righteousness.

And let us remember that people who want to get rich, and who, according to their level of prosperity, assess their relationship with God, are under the power of darkness. And people who seek incorruptible riches in the Face of God Himself, Who is riches for them, have already been delivered from the power of darkness and introduced into the Kingdom of the Son of God.

*Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.*

*He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. (Colossians 1:12-15).*

**7. Born from the Spirit** – are those people who have a living hope in the incorruptible, undefiled, and unfading inheritance.

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,*

*to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. (1 Peter 1:3-5).*

According to these words, God and the Father of our Lord Jesus Christ, according to His great mercy, begotten us by the resurrection of Jesus Christ from the dead to the living hope.

The verb “begotten” means – gave birth again. In other words, we were once already born of God from Water, when He gave birth to us with the word of truth, through the preached word.

And therefore, this place of Scripture can rightfully be classified and attributed to the authority contained in the birth from the Spirit.

Those born of Water are separated or dead to the promises contained and placed in the dimension of being born from the Spirit.

This layer of salvation is inaccessible to them due to their infancy. Their level of hope is based on the gifts of the Holy Spirit and on the supernatural power of signs and wonders.

While the level of hope of people born from the Spirit - is based on the Rock of the commanding teachings of Christ.

In this regard, I want to remind you that, on the one hand, what we hope for is our worship and our deity; and on the other hand, we depend on what we put our trust in.

A person who has confidence in the inheritance contained in the treasury of the birth from the Spirit is in relative peace.

Trust in the inheritance contained in the resurrection of Jesus Christ, in the treasury of the birth from the Spirit, distinguishes the expectation of a person born from the Spirit from the expectations of a person born of Water.

For example: a person born from Water expects healing from God, only on the basis of a ready-made fruit - immediately and right away.

While a person born of the Spirit understands that healing is a therapy and a process of sowing and reaping, in which his faith is called to cooperate with the faith of God, based on the seed of healing that he sowed into the good soil of his heart.

Thanks to the development and growth of this seed in his heart, a person born from the Spirit receives a revelation about what kind of inheritance God keeps for him in heaven, and by the power of the powers contained in the birth from the Spirit, he opens heaven by faith for the manifestation of the fruit that has occurred from the seed that he sown in his heart.

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.

*You also be patient. Establish your hearts, for the coming of the Lord is at hand. (James 5:7-8).*

And let us remember that the One who gave the power to conceive from the seed of the promise contained in the birth from the Spirit will not close our womb, but will give the power to give birth, or to receive this promise.

*Shall I bring to the time of birth, and not cause delivery?" says the LORD. "Shall I who cause delivery shut up the womb?" says your God. (Isaiah 66:9).*

To wait is to keep the word of the patience of Christ. This property is inherent exclusively in people born from the Spirit. To despair in anticipation is to classify oneself as a carnal person.

## The Doctrine of Resurrection from the Dead Birth to the Throne: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four teachings possesses a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the doctrine of baptism in its three functions: baptism in Water, Holy Spirit, and Fire, as well as the doctrine of laying on of hands in three functions: in the Covenant of Blood, Salt, and Rest.

Therefore, we turned to studying the doctrine of resurrection of the death which in Scripture, is presented in the dimension of the western side of Heavenly Jerusalem in a combination of three gates. We have noted that:

**The doctrine of resurrection** contains three levels of births which in their union, are defined by Scripture as – being born of God. This is:

- 1. Birth from Water.**
- 2. Birth from Spirit.**
- 3. Birth to the Throne.**

The requirement to be born from Water, Spirit, and to the Throne – is the necessity and unchanging condition to making with God a Covenant of Blood, Salt and Rest in the baptism in Water, Holy Spirit, and Fire.



This need and these requirements, in their logical completeness, were called upon to build constantly new relationships of a new man with God, depending on the degree of dedication or on the level of his spiritual maturity, in order to bring him to a complete likeness of the image of the Son of God, Jesus Christ.

We have mentioned on numerous occasions that in order to step into a covenant with God, it was necessary to be born from the seed of the Word of truth. Because God makes His covenant only with those who are His heritage. Because of which, they have the right to the inheritance.

*Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. (James 1:18).*

And this kind of birth from the seed of the preached word of truth is defined by Scripture as resurrection from the dead.

*Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light." (Ephesians 5:14).*

We know that in Scripture, there exists two kinds of resurrections – this is the resurrection of justification and the resurrection of condemnation:

*Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29).*

In Scripture, the term “resurrection” relating to the resurrection of Jesus Christ from the dead, contains meanings such as:

1. **Resurrection of justification** - is the life of God.
2. The water of life.
3. The spirit of life.
4. The word of life, in the seed of the kingdom of heaven.
5. Atonement.
6. The revival.
7. Imperishability.
8. Renewal.
9. The light of the life of God.
10. The order of life of God.
11. The hope of our heritage in God.
12. Planting in the House of the Lord.

In a certain format, in the doctrine of Resurrection, we have already studied the level of birth from Water and Spirit.

Therefore, let us turn to the level that contains power found in birth to the Throne.

*She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. (Revelation 12:15).*

In the twelve foundations of the walls of Heavenly Jerusalem, birth to the Throne – is the ninth foundation. And this ninth foundation is made of the precious Topaz stone.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The foundations of the wall of the city were adorned with all kinds of precious stones: the ninth topaz. (Revelation 21:14,20).*

Topaz - the names of this stone refer us either to the Sanskrit "tapas", meaning "heat emanating from the shining rays of the sun"; or to the Greek "topazos", which translates as "search." The full meaning contained in the functions of Topaz is the search for the shining rays of the sun, warming life and growing the seed of the Kingdom.

Due to its high specific gravity, the stone received the nickname "heavyweight", and European jewelers for a long time called its transparent and blue variety "Siberian diamond" for the density and brilliance characteristic of diamonds.

In a certain way, the influence of this ninth foundation made of Topaz will be activated and manifest its authority in the last days, when God will stand up to protect the remnant of His people, who are in great humiliation from the wicked who call themselves seekers of God.

For example: in the visions shown to the prophet Daniel, which contained the secret of the end times, the prophet saw a man who spoke to him on behalf of the Most High, whose body was like Topaz, and the appearance of His Face was like a kind of lightning.

*Now on the twenty-fourth day of the first month, as I was by the side of the great river, that is, the Tigris, I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz!*

*His body was like beryl [topaz], his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude. (Daniel 10:4-6).*

The precious topaz stone out of which the ninth foundation of the wall of Heavenly Jerusalem was made and which is found on the breastplate of judgment of the High Priest, we can conclude:

**When God builds a relationship with a person through the powers contained in birth to the Throne, He will turn to man through Urim and Thummim with the voice that comes from the warming fire of Topaz, which in this foundation, will be represented by the Apostle names James the son of Alphaeus.**

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;*

*Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus. (Matthew 10:2-3).*

If you've paid attention, then on the third foundation that represented the powers contained in Fire baptism, the name James was also engraved – but with one difference.

Fire baptism was presented by James the son of Zebedee. Whereas birth to the Throne is presented by James the son of Alphaeus.

And this is rather lawful. For a person to use the powers contained in Fire baptism, it was necessary for him to first be born to the Throne.

Because God can make a covenant of Rest in Fire baptism only with a person who is born to the Throne.

Because of which, only those who are born to the Throne and have entered a covenant of Rest upon Fire baptism, can acknowledge and fulfill the perfect Will of the Heavenly Father that is contained in the teaching of eternal judgment. And so, as far as we know, the name "James" means:

**James** - He holds on to his heel.

He will take captive.

He will leave a mark.

He will protect.

He will win.

While the name of Jacob's father, in this foundation, is Alphaeus, which means "famous" or "distinctive", both in appearance and in content. And therefore, the meaning of the verb "to distinguish", at the foundation of Topaz, which determines the birth to the Throne:

To distinguish - is to separate the one sitting on the throne by certain signs relating to the throne, expressed - in distinctive clothes; in distinctive royal garments, in distinctive means of transportation; and, in distinctive servants serving the one on the throne.

Therefore, in combination, the names James and Alphaeus mean:

God will create total victory over the enemies of His chosen remnant; will clothe him in royal garments; will give him the Throne of glory and make it distinctive in all nations and peoples.

Now, in order to penetrate the powers contained in the name James the son of Alphaeus, we first must study: in what cases and in what circumstances does this name, in its functions expressed in the dignity of the royal throne making distinctive the one sitting on it, is found in Scripture.

And let us remember that the functions contained in the name James the son of Alphaeus can flow only upon the cooperation of man with God in the powers contained in birth to the Throne.

Where for each of the sides there is a role that cannot be exchanged or fulfilled by someone else.

And so, to cooperate with God in building in our heart the ninth foundation of the wall of Heavenly Jerusalem – it is necessary for us to not just study the functions contained in the powers of the name James the son of Alphaeus engraved on this foundation, but also the roles that God outlined in this name for Himself and for us.

Considering the format of this sermon, I will limit myself to several important components in which the name of the Apostle engraved on the ninth foundation, makes saints sitting on the Throne – distinctive from other saints who are found in the other levels of the births.

**1. The powers contained in the name James the son of Alphaeus making distinctive the one who sits on the throne** – is called to magnify those sitting on the Throne and distinguish them from those who were not born to the Throne.

*There are sixty queens And eighty concubines, And virgins without number. My dove, my perfect one, Is the only one, The only one of her mother, The favorite of the one who bore her.*

*The daughters saw her And called her blessed, The queens and the concubines, And they praised her. (Songs of Solomon 6:8-9).*

Therefore, this parable in presents not queens, concubines, and virgins – but the different degrees and dignities of the saints, in relation to the merits of the one and only distinctive one that will leave a mark or will make an indelible impression.

*So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider. (Isaiah 52:15).*

**The number “sixty”** – is the number of man which yields the dignity of the holy nation that rules over the human essence, in the boundaries outlined in Scripture.

**Dominion over ourselves, in the boundaries of Scripture** – is defined as dominion over the number of the beast which is expressed in dominion over money.

*Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666. (Revelation 13:18).*

We know fully well that if the root of all evil is love for money, then the root of all good – is dominion over money, which is directly related and depends on our dominion over ourselves.

On its own, silver, in the equivalent of money – is not the root of all evil. But our relationship toward earthly riches defines our worship and our deity.

*The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold. (1 Kings 10:14).*

In this case, we are referring to dominion over the number of the beast, or, dominion over material prosperity.

Dominion over the number of the beast in the equivalent of money was gained thanks to dedication to God and His messengers. Dedication of ourselves, as well as our offerings sanctified by our dedication.

*Behold, it is Solomon's couch, With sixty valiant men around it, Of the valiant of Israel. They all hold swords, Being expert in war. Every man has his sword on his thigh Because of fear in the night. (Songs of Solomon 3:7-8).*

**Couch** – is a bed, place of rest. A person who is dependent on money never had and never will have rest.

**And therefore, sixty valiant Israelites, who provide and protect our peace from an economic crisis or financial collapse** - this is our faith, expressed in our obedience to maintain our dedication to God and His messengers and confirm this dedication by giving tithes and offerings to God.

However, the level of this dedication does not make us distinctive, since it always revolves around our rest.

This is the path to perfection, but not it's goal. The goal of perfection is called to be God's rest. That is why the temple that Solomon build was sixty cubits long.

*Now the house which King Solomon built for the LORD, its length was sixty cubits, its width twenty, and its height thirty cubits. (1 Kings 6:2).*

**Sixty cubits long** – is an image of the duration of human life in the flesh.

According to the revelations of Scripture, in the building of ourselves into a perfect temple will be present completely different measurements in which the length, width, and height of the temple will be equal.

*The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal.*

*The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass. But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. (Revelation 21:16-22).*

**The number “eighty”** – is the number of the covenant that yields the dignity of the holy nation that enters a covenant with God.

Entering into a covenant with God is a sacred mystery. Because the mystery of this covenant suggests a kind of closeness in relations, an analogue of which are the marital obligations of partners in relation to one another in which the wife is the glory of her husband; and the husband is the glory of God.

*For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth. (Isaiah 54:5).*

Among the people of Israel, the interests and powers of this covenant, for the whole nation, were presented by the priests from the tribe of Aaron.

Because when God wanted to make His nation royal priests, then the people, having grown afraid of the obligations surrounding holiness that were on the priests – refused to take upon themselves these obligations and readdressed them to Moses and Aaron.

Respecting the sovereign rights of His nation, God did not reject them from His Face, but accepted their conditions. And on the basis of these conditions, he separated the tribe of Levi for priesthood before His countenance.

By virtue of this, in the literal sense of the word, in order to represent the interests of God for the people, only that part of the Israelite people that came from the lineage of Aaron, who came from the tribe of Levi, entered into a covenant with God directly.

*So Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men. And they withstood King Uzziah, and said to him, "It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the LORD God."*

*Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar.*

*And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him. King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the LORD. Then Jotham his son was over the king's house, judging the people of the land. (2 Chronicles 26:17-21).*

The category of virgins without number determines the dignity of the redeemed, who stand before the throne and before the Lamb in white robes and with palm branches in their hands.

*After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (Revelation 7:9-10).*

They are heralds of the word of God, presenting and proclaiming the Gospel of the Kingdom, at their place of residence.

*The Lord gave the word; Great was the company of those who proclaimed it. (Psalms 68:11).*

**The most beautiful of women, the lone and distinctive one, who brought to astonishment the queens and concubines – is an image of the Bride.**

Or, the category of those born to the Throne, which differs from the above. Differs in that in addition to the fact that she has all the advantages of the above, she has the dignity of such power and such a position that the previous ones do not have.

This is the authority of the Throne, enclosed in the image of twenty-four elders sitting on twenty-four thrones, having golden crowns on their heads. And the power of the four living beings in the middle of the Throne, and around the Throne.

*Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald.*

*Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.*

*And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.*

*The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle.*

*The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" (Revelation 4:2-8).*

*Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals;*

*For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth." (Revelation 5:8-10).*

**2. The powers contained in the name James the son of Alphaeus making distinctive the one who sits on the throne** – is called to make us a dove, whose wings are covered with silver and her feathers with yellow gold.

*Though you lie down among the sheepfolds, You will be like the wings of a dove covered with silver, And her feathers with yellow gold." When the Almighty scattered kings in it, It was white as snow in Zalmon. (Psalms 68:13-14).*

In this case, the word "scattered", in Hebrew means - destroyed, took away, belittled. God scatters only those kings who, in their reign, do not meet the requirements of His kings.

And the main difference between His kings and the kings whom God will scatter and take away from them a kingdom that does not belong to them, and which, they illegally captured, is:

His kings, whom He distinguishes with honor, have settled in their inheritance. While the kings, from whom power was taken away, settled in the inheritance of His kings.

A lot, or inheritance - is a calling from the Lord, contained in fate for every person, which is expressed in unchanging and inexorable words: what a person sows, that he will reap.

*A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." (Matthew 12:35-37).*

The words spoken by the tongue of a person are treasures that are carried out of the heart of a person, or seeds that he sows in his heart. And it doesn't matter what we talk about, or to whom we pronounce our words - they, first of all, like a seed, are sown in our heart and test us, as well as determine the lot of the future.

*Death and life are in the power of the tongue, And those who love it will eat its fruit. (Proverbs 18:22).*

However, in this case, we are dealing with the lot of kings, clothed in the dignity of the royal throne, and making them distinctive from other kings - whom God scattered because they claimed an inheritance that does not belong to them.

And therefore, the lot of the kings sitting on the throne, who are holy unto the Lord, is the observance of the words that proceed from the mouth of God through the gospel of the messengers of God. By virtue of which, and the distinctive sign of the dove, whose wings are covered with silver and feathers with pure gold, is the observance of the words of the Lord.

*You are my portion, O LORD; I have said that I would keep Your words. (Psalms 119:57).*

The words of God's faith that we confess - build us up into the image and likeness of the Son of God, Sitting on the Throne of the Heavenly Father.

**Wings** covered with silver – is evidence about redemption from the sinful life of our fathers, and our belonging to the heritage of God.

*knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.*

*He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. (1 Peter 1:18-21).*

**Feathers covered in gold** – is the state and level of dedication that is founded on redemption. This level of dedication allows us to sit on the throne and be priests.

*These you may eat of all that are in the waters: you may eat all that have fins and scales. And whatever does not have fins and scales you shall not eat; it is unclean for you. (Deuteronomy 14:9-10).*



**3. The powers contained in the name James the son of Alphaeus making distinctive the one who sits on the throne** – are called to clothe us in the garments of kings and lay on our head a crown.

*So Haman took the robe and the horse, arrayed Mordecai and led him on horseback through the city square, and proclaimed before him, "Thus shall it be done to the man whom the king delights to honor!" (Esther 6:7-11).*

**Distinguish** - means to separate the one sitting on the throne by certain signs relating to the throne, expressed - in distinctive garments; in distinctive royal regalia, in distinctive means of transportation; and, in distinctive servants, serving those who are sitting on the throne.

**Mordecai** - worshipper; heir to the great king. In the historical events of that time, the image of Mordecai is the prototype of the personified Word of God.

In this historical event, the name of Mordecai; Haman; Hegai, guardian of the royal wives; and king Ahasuerus, is inextricably linked with the name Esther, which is the name of this story.

Everything that Esther possessed and all the dignity in which she was clothed in the days of King Ahasuerus, she owed to these mysterious and amazing characters.

For example: the word of Mordecai for Queen Esther was an unquestioning authority, which she carried out now, just as when she was raised by Mordecai.

*Now Esther had not revealed her family and her people, just as Mordecai had charged her, for Esther obeyed the command of Mordecai as when she was brought up by him. (Esther 2:20).*

Mordecai, in the days of King Ahasuerus, when Esther was taken to the palace of Ahasuerus, wiped off the threshold of the king. Which in practice meant that he guarded the life and peace of the king.

Hegai, during the days of king Ahasuerus – was the eunuch of the king clothed in the dignity of the watchman of his wives.

Haman's name means - glorious; famous or distinctive. In the days of King Ahasuerus - he was the first prince of the king, called to represent the glory and distinctive dignity of the king.

Perhaps, in this story, this is the most intriguing and controversial character who had a special influence on strengthening the power of Esther, as a queen who played an amazing role in saving the Israelite people. But more on that later.

Esther is an image of the bride of the Lamb, chosen and distinguished from the multitude of concubines and maidens gathered in the palace of King Ahasuerus. Esther's original name, in the house of Mordecai, was the name Hadassah, which means - fragrant myrtle.

Subsequently, when Hadassah was clothed in royal dignity and became the wife of the king Ahasuerus, the king gave her the name - Esther, which means - the virginity of the morning star.

When Hadassah was taken to the palace of King Ahasuerus, Hegai, the guardian of the royal wives, took care of Hadassah in order to prepare her to meet with King Ahasuerus. The name Hegai means - owning good cows - this is the prototype of the Holy Spirit.

In their totality, all these names are the image of such a category of saints who made themselves voluntarily dependent both on the word of God, in which they dwelt and that dwelt in them, and on the Holy Spirit, representing the interests of this word, guarding the threshold of the king Ahasuerus.

The image of the royal garment is such a degree and function of righteousness thanks to which a person is clothed with the authority to produce just revenge and retribution for the wicked.

*For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak. According to their deeds, accordingly He will repay, Fury to His adversaries, Recompense to His enemies; The coastlands He will fully repay.*

*So shall they fear The name of the LORD from the west, And His glory from the rising of the sun; When the enemy comes in like a flood, The Spirit of the LORD will lift up a standard against him. "The Redeemer will come to Zion, And to those who turn from transgression in Jacob," Says the LORD.*

*"As for Me," says the LORD, "this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore." (Isaiah 59:17-21).*

The image of the royal horse is the foundation from which those Born to the Throne perform retribution against the wicked. And this foundation is expressed in the image of the king's horse - in transcendental purity, in the dignity of virginity, reflected in the name of Esther.

*My anger is kindled against the shepherds, And I will punish the goatherds. For the LORD of hosts will visit His flock, The house of Judah, And will make them as His royal horse in the battle. From him comes the cornerstone, From him the tent peg, From him the battle bow, From him every ruler together.*

*They shall be like mighty men, Who tread down their enemies In the mire of the streets in the battle. They shall fight because the LORD is with them, And the riders on horses shall be put to shame. (Zechariah 10:3-5).*

**The image of the royal crown** that the king puts on his head when he puts on his royal robe and sits on his war horse is a prototype of the already existing victory, expressed in the truth of redemption, through which - a person is called to extend the lot of redemption to those territories that are holy to the Lord, but are still in the hands of the enemies of the Lord.

*And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer. (Revelation 6:2).*

The image of Haman, the first prince, leading by the bridle the royal war horse and proclaiming: "This is done to the man whom the king wants to distinguish with honor" - this is the prototype of Mordecai, trampling Haman on the cross.

After all, in order for Haman, who represents the unbroken nature of the old man, to be crucified, it is necessary that Mordecai, representing the personified word of God, in the Face of Christ, take our old beginning upon Himself and ascend to the cross and destroy the handwriting that was against us, taking it and nailing it to the cross with Him.

In this sense, the definition of the name Haman meaning - glorious, famous or distinctive - refers rather to Mordecai, in the Face of Jesus Christ, who is on the cross, identified with Haman, representing our old beginning.

**4. The powers contained in the name James the son of Alphaeus making distinctive the one who sits on the throne** – is to not give strength to women nor our ways to that which destroys kings.

*The words of King Lemuel, the utterance which his mother taught him: What, my son? And what, son of my womb? And what, son of my vows? Do not give your strength to women, Nor your ways to that which destroys kings.*

*It is not for kings, O Lemuel, It is not for kings to drink wine, Nor for princes intoxicating drink; Lest they drink and forget the law, And pervert the justice of all the afflicted. (Proverbs 31:1-5).*

This is a parable. And the name of the king Lemuel, which is being discussed in this parable, means - belonging to God; property of God; holy unto the Lord. This is an image of the category of saints born to the Throne.

Given this approach, it becomes clear that the mother of King Lemuel is the Church of Jesus Christ, in the face of a specific meeting of saints, in which the teaching of the Kingdom of Heaven is preached in the format of the commanding teaching of Christ.

Furthermore, if you paid attention, in this parable - the destroyers of kings are presented in wine and liquor, that is, in strong drinks.

Drinking wine and strong drink, in this parable, is to give or trust women with their strength, and their ways to destroyers of kings.

Based on Scripture, the image of such women who are the destroyers of kings are all kinds of gatherings with tempting teachings that claim to teach about the Kingdom of Heaven, but in fact, do not.

Because they rejected the leader of their youth and found themselves teachers who flatter their ears. As a result, they transformed into militias of darkness, calling themselves militias of light.

*not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,*

*but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings: partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;*

*for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven. Therefore do not cast away your confidence, which has great reward. (Hebrews 10:25-27;32-35).*

This place of Scripture is about kings. Because to be a king means - to know the truth and to be enlightened in relation to the teaching about the Kingdom of Heaven, in the subject of the commanding teaching of Christ.

Then, endure the great feat of suffering for the existing hope. Which is expressed in serving in the midst of reproaches and sorrows as a spectacle for others, as well as taking part in others who were in the same state.

After that, to leave such a gathering and follow the trail of teachings tempting for the flesh, offering freedom to satisfy the hidden and ambitious desires of the flesh, means drinking wine and strong drink, thus giving their ways to the destroyers of kings.

In the fifth chapter of the Book of Proverbs, only in the instructions of the father to the son, the exhaustive result of wine and strong drink is presented, in the form of the destroyers of kings. The image of the father is the image of the messengers of God who have the seed of the Kingdom of Heaven, in the revelations they received about the Kingdom of Heaven in the format of the commanding teaching of Christ.

*My son, pay attention to my wisdom; Lend your ear to my understanding, That you may preserve discretion, And your lips may keep knowledge. For the lips of an immoral woman drip honey, And her mouth is smoother than oil; But in the end she is bitter as wormwood, Sharp as a two-edged sword.*

*Her feet go down to death, Her steps lay hold of hell. Lest you ponder her path of life—Her ways are unstable; You do not know them. Therefore hear me now, my children, And do not depart from the words of my mouth. Remove your way far from her, And do not go near the door of her house,*

*Lest you give your honor to others, And your years to the cruel one; Lest aliens be filled with your wealth, And your labors go to the house of a foreigner; And you mourn at last, When your flesh and your body are consumed, And say: "How I have hated instruction, And my heart despised correction!*

*I have not obeyed the voice of my teachers, Nor inclined my ear to those who instructed me! I was on the verge of total ruin, In the midst of the assembly and congregation." Drink water from your own cistern, And running water from your own well. Should your fountains be dispersed abroad, Streams of water in the streets?*

*Let them be only your own, And not for strangers with you. Let your fountain be blessed, And rejoice with the wife of your youth. As a loving deer and a graceful doe, Let her breasts satisfy you at all times; And always be enraptured with her love. For why should you, my son, be enraptured by an immoral woman, And be embraced in the arms of a seductress?*

*For the ways of man are before the eyes of the LORD, And He ponders all his paths. His own iniquities entrap the wicked man, And he is caught in the cords of his sin. He shall die for lack of instruction, And in the greatness of his folly he shall go astray. (Proverbs 5:1-23).*

**5. The powers contained in the name James the son of Alphaeus making distinctive the one who sits on the throne** – is separating the firstborn of the righteous from the firstborn of the wicked.

*Then the LORD spoke to Moses, saying: "Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine,*

*because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am the LORD." (Numbers 3:11-13).*

In practice, the difference between the firstborn of the righteous and the firstborn of the wicked was first demonstrated in Egypt on the first Passover night on the lintels and both doorposts of doors, anointed with the blood of the Passover lamb.

*Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.*

*For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you. And you shall observe this thing as an ordinance for you and your sons forever. (Exodus 12:21-24).*

Today, the image of doors that need to be anointed with blood is the whole human nature as a whole: his spirit, soul and body.

It should be remembered that the uniqueness of our soul, which is the image of the lintel connecting the two doorposts of the door, lies in the fact that the substance of our soul that connects with our spirit is immortal. While the substance of the soul, which connects with the body, is mortal.

The lintel of the door is the image of our soul, which in our nature is the mediator between death and immortality and between corruption and incorruption. While the two doorposts of this door are the area of our body and our spirit.

**6. The powers contained in the name James the son of Alphaeus making distinctive the one who sits on the throne** – is expressed in the decision to be in the trials that fell upon Christ.

*"But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30).*

**Being in trials with Christ** – are the distinctive signs of saints born to the Throne and sitting on the throne.

Before the new man is seated on the twelve thrones in order to judge the twelve tribes of the sons of Israel –

He needs to sit on the throne of his heart in order to judge himself in accordance with those requirements that are contained in the authority of the commanding teaching of Christ.

To judge oneself in accordance with the requirements of the commanding teaching of Christ means to live a godly life. A truly godly life challenges those who have an outward appearance of godliness but do not live a godly life.

*Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them. (2 Timothy 3:12-14).*

Based on this and other Scriptures, we will be forced to meet with a reaction to a godly life, in the form of evil people and deceivers. And this reaction will be expressed in the fact that these people will hate us and declare our name as dishonorable.

*Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets. (Luke 6:22-23).*

Distinctive features of the kings sitting on their thrones will be their reaction to these reproaches, which will be expressed in joy for the opportunity to bear the reproach of Christ.

**7. The powers contained in the name James the son of Alphaeus making distinctive the one who sits on the throne** – is expressed in the fear of the Lord.

*"Your words have been harsh against Me," Says the LORD, Yet you say, 'What have we spoken against You?' You have said, 'It is useless to serve God; What profit is it that we have kept His ordinance, And that we have walked as mourners Before the LORD of hosts? So now we call the proud blessed, For those who do wickedness are raised up; They even tempt God and go free.'*

*Then those who feared the LORD spoke to one another, And the LORD listened and heard them; So a book of remembrance was written before Him For those who fear the LORD And who meditate on His name.*

*"They shall be Mine," says the LORD of hosts, "On the day that I make them My jewels. And I will spare them As a man spares his own son who serves him." Then you shall again discern Between*

*the righteous and the wicked, Between one who serves God And one who does not serve Him. (Malachi 3:13-18).*

Those who fear the Lord are people filled with the fear of the Lord. Specifically, fulfillment with the fear of the Lord will serve as a distinctive feature that separates them from the people who have the form of godliness, but who have neglected and denied the power of the Lord contained in the fear of the Lord.

Being filled with the fear of the Lord, in its strength and dynamics, is akin to being filled with the Holy Spirit. Therefore, to be filled with fear is:

Be led by the fear of the Lord.  
Be dependent on the fear of the Lord.  
Bind yourself to the fear of the Lord.  
Act in the fear of the Lord.  
Live by the fear of the Lord.  
Rejoice in the fear of the Lord.  
Worship in the fear of the Lord.

The day we are talking about here is the day of the visit of the Lord, which is directly connected with the anticipation of the complete triumph of the wicked over the righteous, in which they made a plan and appointed a day for the total destruction of the righteous.

As it was in the case of Haman, in the days of King Ahasuerus, when a lot was cast for destruction to the people of God. But it was precisely the day of destruction, appointed for those who fear God, in the face of Mordecai and his fellow tribesmen, that became the day of destruction for Haman and his associates.

**To fulfill the judgment of God** – it is necessary to truly be filled with the fear of the Lord.

*His delight is in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears. (Isaiah 11:3).*

It should be noted right away that the fear of the Lord is one of the virtues and properties on which, in the literal sense of the word, both our present and our future will depend.

By its nature, the fear of the Lord is absolutely different from human fear. Because human fear deprives a person of the opportunity to make at least some kind of judgment.

While the fear of the Lord, on the contrary, endows a person with the wisdom and authority to judge and execute the judgments of God, which God has spoken and sealed in His Word. Therefore, in order to be filled with the fear of the Lord, you must be a disciple:

*Oh, fear the LORD, you His saints! There is no want to those who fear Him. The young lions lack and suffer hunger; But those who seek the LORD shall not lack any good thing. Come, you children, listen to me; I will teach you the fear of the LORD. (Psalms 34:9-11).*

Based on the existing address of the father to his children, the fear of the Lord is the commanding teaching about the Kingdom of Heaven.

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In Scripture, the teaching about the Kingdom of Heaven, which Christ preached, is yielded by the faith of God.

We can cooperate with the faith of God only with our faith, which is yielded as our obedience to the faith of God.

However, if we are unfamiliar with the teaching about the Kingdom of Heaven reflected in the ancient path of goodness, then we will most likely cooperate with the lie about the Kingdom of Heaven, which will be carried by lawless people.

And therefore, in order to be led by the fear of the Lord, it must be distinguished from human fear and demonic fear. As written:

*You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead? (James 2:19-20).*

In order to distinguish the fear of the Lord, in the subject of the commanding teaching of Christ, from demonic and human fear, in the subject of the false teaching of salvation - it is necessary to learn the fear of the Lord, through listening to the preached word of the messengers of God who are filled with the fear of the Lord, in the face of wisdom.

Proceeding from the fact that all the properties and virtues that endow the children of God come from God - the fear of the Lord is, first of all, one of the names and virtues of God.

**Fear of the Lord** – is the definition of the name of God in which is hidden the treasury of our redemption and our protection.

*The LORD of hosts, Him you shall hallow; Let Him be your fear, And let Him be your dread. (Isaiah 8:13).*

*Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and the labor of my hands, and rebuked you last night. (Genesis 31:42).*

**Fear of the Lord** – is God in the dwellings of His people, protecting them from the gathering of kinds warring against them with a kind of power that leads them to be troubled and hasten away.

*God is in her palaces; He is known as her refuge. For behold, the kings assembled, They passed by together. They saw it, and so they marveled; They were troubled, they hastened away. Fear took hold of them there, And pain, as of a woman in birth pangs. (Psalms 48:3-6).*

**Fear of the Lord** – is the beginning of wisdom that gives the opportunity to know the Holy God through the mind of Christ.

*The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding. (Proverbs 9:10).*



**Fear of the Lord** – is clean, enduring forever, and expresses itself in true and righteous judgments.

*The fear of the LORD is clean, enduring forever; The judgments of the LORD are true and righteous altogether. (Psalms 19:9).*

**Fear of the Lord** – are the ways of the Lord that are strength for the upright and destruction for the workers of iniquity.

*The way of the LORD is strength for the upright, But destruction will come to the workers of iniquity. (Proverbs 10:29).*

**Fear of the Lord** – is the fountain of life that is called to turn one away from the snares of death.

*The fear of the LORD is a fountain of life, To turn one away from the snares of death. (Proverbs 14:27).*

**Fear of the Lord** – is yielded in the treasury expressed in stable times.

*Wisdom and knowledge will be the stability of your times, And the strength of salvation; The fear of the LORD is His treasure. (Isaiah 33:6).*

The fear of the Lord yielded in stable times – contains the abundance of salvation, wisdom, and visions of the Lord.

Knowledge of the fear of the Lord – can occur through the reaction of evil spirit on the lawful attempt of people to command them.

*Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches." Also there were seven sons of Sceva, a Jewish chief priest, who did so. And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"*

*Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. (Acts 19:13-17).*

**Fear of the Lord** – is the revelation contained in the righteousness, self-control, and future judgment of God.

*Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you." (Acts 24:25).*

**Fear of the Lord** – is an expression of the perfect will of God "Agape" which casts out human fear.

*There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. (1 John 4:18).*

Human fear is unbelief and resistance to the will of God. It is founded on disobedience to the commandments of God.

**Fear of the Lord** – is knowledge from God yielded in a clean conscience before God and people.

*Knowing, therefore, the terror [fear] of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences. (2 Corinthians 5:11).*

**Fear of the Lord** - is a rebuking that destroys the strongholds and designs of Satan in the minds of people, which are expressed in perverted truths or false doctrines.

*Those who are sinning rebuke in the presence of all, that the rest also may fear. (1 Timothy 5:20).*

*For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, and being ready to punish all disobedience when your obedience is fulfilled. (2 Corinthians 10:4-6).*

## The Doctrine of Resurrection from the Dead Birth to the Throne: Part 2

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four teachings possesses a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the doctrine of baptism in its three functions: baptism in Water, Holy Spirit, and Fire, as well as the doctrine of laying on of hands in three functions: in the Covenant of Blood, Salt, and Rest.

Therefore, we turned to studying the doctrine of resurrection of the death which in Scripture, is presented in the dimension of the western side of Heavenly Jerusalem in a combination of three gates. We have noted that:

**The doctrine of resurrection** contains three levels of births which in their union, are defined by Scripture as – being born of God. This is:

- 1. Birth from Water.**
- 2. Birth from Spirit.**
- 3. Birth to the Throne.**

In a certain format, in the doctrine of Resurrection, we have already studied the level of birth from Water and Spirit.

Therefore, let us continue to study the powers found in birth to the Throne.

*She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. (Revelation 12:15).*

In the twelve foundations of the walls of Heavenly Jerusalem, birth to the Throne – is the ninth foundation. And this ninth foundation is made of the precious Topaz stone.

Topaz - the names of this stone refer us either to the Sanskrit "tapas", meaning "heat emanating from the shining rays of the sun"; or to the Greek "topazos", which translates as "search." The full meaning contained in the functions of Topaz is the search for the shining rays of the sun, warming life and growing the seed of the Kingdom.

For example: in the visions shown to the prophet Daniel, which contained the secret of the end times, the prophet saw a man who spoke to him on behalf of the Most High, whose body was like Topaz, and the appearance of His Face was like a kind of lightning.

In a certain way, the influence of this ninth foundation made of Topaz will be activated and manifest its authority in the last days, when God will stand up to protect the remnant of His people, who are in great humiliation from the wicked who call themselves seekers of God.

The precious topaz stone out of which the ninth foundation of the wall of Heavenly Jerusalem was made and which is found on the breastplate of judgment of the High Priest, we can conclude:

When God builds a relationship with a person through the powers contained in birth to the Throne, He will turn to man through Urim and Thummim with the voice that comes from the warming fire of Topaz, which in this foundation, will be represented by the Apostle names James the son of Alphaeus.

*Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;*

*Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus. (Matthew 10:2-3).*

If you've paid attention, then on the third foundation that represented the powers contained in Fire baptism, the name James was also engraved – but with one difference.

Fire baptism was presented by James the son of Zebedee. Whereas birth to the Throne is presented by James the son of Alphaeus.

And this is rather lawful. For a person to use the powers contained in Fire baptism, it was necessary for him to first be born to the Throne.

Because God can make a covenant of Rest in Fire baptism only with a person who is born to the Throne.

Because of which, only those who are born to the Throne and have entered a covenant of Rest upon Fire baptism, can acknowledge and fulfill the perfect Will of the Heavenly

Father that is contained in the teaching of eternal judgment. And so, as far as we know, the name “James” means:

**James** - He holds on to his heel.  
He will take captive.  
He will leave a mark.  
He will protect.  
He will win.

While the name of Jacob's father, in this foundation, is Alphaeus, which means “famous” or “distinctive”, both in appearance and in content. Therefore, joined, the names James and Alphaeus mean:

God will create total victory over the enemies of His chosen remnant; will clothe him in royal garments; will give him the Throne of glory and make it distinctive in all nations and peoples.

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the functions contained in the name James Alphaeus, which in the heart of a person, is yielded as the distinctive sign of the Throne.

Where for each of the sides there is a role that cannot be exchanged or fulfilled by someone else.

And so, to cooperate with God in building in our heart the ninth foundation of the wall of Heavenly Jerusalem – it is necessary for us to not just study the functions contained in the powers of the birth to the Throne.

And of course, in the format of this sermon, it is impossible to unveil all functions of relations with God that are called to flow only in the format of birth to the Throne.

However, in certain components, I will try to mention the important functions and powers that are contained in the format of the teaching that yields birth to the Throne.

**1. The function contained in the powers of birth to the Throne** – will be expressed in goodness toward us in Christ Jesus.

*And raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness [goodness] toward us in Christ Jesus. (Ephesians 2:6-7).*

**To be seated in heaven in Christ Jesus through resurrection with Christ** – is in practice, to be born in the resurrection of Christ to the Throne, on which God is seated.

**To attribute this promise to all saints without exception means** – to lead them to delusion. For example: you can tell a black person all you want that he is white, or on the contrary, a white person that he is black. However, a white person, by his own convictions, will not become black, and a black person will not become white.

To make this kind of conviction, it is necessary to look at your origin, or rather, your roots. If your roots are black according to their origin, then you can be convinced that you are black.

It is a crime and a lie to convince a person that he is seated in heaven in Christ Jesus, if he is not born to the Throne.

Undoubtedly, speaking of spiritual things, a person born of Water has such an opportunity. Provided that he allows God, or rather, will work with Him, so that God, who revived him from Water, would in the same way revive him from the Spirit and to the Throne.

In this place of Scripture, goodness in Christ Jesus – is a kind of treasury and function of God in Christ, through which God demonstrates toward those born to the Throne the abundant riches of His grace.

There is a level of the goodness of God that He demonstrates in the format of birth from Water. And there is a level of the goodness of God that He demonstrates in the format of birth from the Spirit.

However, these levels will differ from one another in the price of their contents as well as the power of their expression.

To be seated with Christ on His throne – it is necessary to be born to the Throne; and then, to come to a maturity and pay a coinciding price for the right to be seated on this Throne.

And for this purpose, it is necessary to distinguish the gift of grace from the fruit of grace. Because there are things that we are called to receive by the gift of grace. And there are things that we are called to receive by the fruit of grace, which we receive in a seed.

And the growth of this seed or the drying of it, or will it be surrounded by thorns or eaten by birds – will depend not on the gift of grace, but how we will behave toward the growth of the fruit.

*But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Romans 6:22-23).*

The gift of God in the format of eternal life in Christ Jesus – has freed us from the authority of sin. However, the fruit of holiness – is an effort made on the part of a person, which is a person's response to his deliverance from sin.

*And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. (Matthew 11:12).*

To be born from Water and the Spirit, it is necessary to acknowledge and cooperate with the doctrine of birth from Water and Spirit.

To be born to the Throne, it is necessary to acknowledge and cooperate with the doctrine of birth to the Throne.

**2. The function contained in the powers of birth to the Throne** – is called to make a covenant with God that is eternal, firm, and immutable, which yields the essence of the covenant of Rest.

*And he shall be like the light of the morning when the sun rises, A morning without clouds, Like the tender grass springing out of the earth, By clear shining after rain.' "Although my house is not so with God, Yet He has made with me an everlasting covenant, Ordered in all things and secure. For this is all my salvation and all my desire; Will He not make it increase?"*

*But the sons of rebellion shall all be as thorns thrust away, Because they cannot be taken with hands. But the man who touches them Must be armed with iron and the shaft of a spear, And they shall be utterly burned with fire in their place." (2 Samuel 23:4-7).*

A covenant that is firm and immutable in birth to the Throne – contains a guarantee that the name of a person with whom God made a covenant, will never be blotted out of the Book of Life.

*He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels." "He who has an ear, let him hear what the Spirit says to the churches." ' (Revelation 3:5-6).*

The guarantee that our names will not be blotted out of the Book of Life – is a guarantee of our rapture upon the morning star.

The realization of this covenant in birth to the Throne occurs upon the rising of the sun, when in the cloudless sky, the tender grass springs out of the earth after the rain.

Grass is food for small and large livestock, without which he will not be able to grow and will starve to death. By this herb, in the soil of our heart, is meant the seed of the word of God, in the subject of an imperishable inheritance in Christ Jesus.

Our flock – is our pure renewed thinking which without this grass, cannot grow and will die.

What must a person overcome and do so that in his heart this kind of grass in the light of the morning can grow?

David figuratively defines these conditions in his relations with the wicked, which he, in this prophetic inspiration – calls “thrown out thorns”

And he throws them out of the soil of his heart, without touching them with his hands, but arms himself with a rod, and then, with fire, he burns these thorns in place.

I hope that it won't take long to prove that in this parable -

Thorns are not only the seduction of wealth, but it is also the emissaries of mammon who preach prosperity as a necessary element of the will of God, allegedly bringing freedom from the spirit of poverty.

The fact that David does not touch them with his hand indicates that he is withdrawn from communication with such people. And the fact that he is armed against them with a rod or a spear suggests that he opposes this teaching with freedom from the root of all evil, in slavery to righteousness, which inherits the wealth that is imperishable and unfading.

By the way, in the Book of Revelation, before it says that he who overcomes will be clothed in white garments; and that his name will not be blotted out from the book of life and confessed before Heavenly Father and before His Angels, it is also said that it is necessary to overcome in order to receive the guarantee of rapture contained in the authority to be born to the Throne.

*"And to the angel of the church in Sardis write, 'These things says He who has the seven Spirits of God and the seven stars: "I know your works, that you have a name that you are alive, but you are dead. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God.*

*Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. (Revelation 3:1-4).*

**3. The function contained in the powers of birth to the Throne** – is called to shepherd all people with a rod of iron.

*Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. Then being with child, she cried out in labor and in pain to give birth. And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.*

*His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. (Revelation 12:1-5).*

Rod – is an image of authority that is contained in proclamation with our lips the faith of God contained in our heart.

*But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked. Righteousness shall be the belt of His loins, And faithfulness the belt of His waist. (Isaiah 11:4-5).*

Upon proclaiming the faith of God – our word becomes equal in power and weight to the words of God that come from the mouth of God.

Of course, the Book of the Revelation of John, which consists of descriptions of a special kind of visions, as well as the visions of the Old Testament prophets, are allegories. To



perceive these allegories as literal is foolish and unreasonable, and to interpret them with our own mind is criminal.

Considering that any intervention of God in the affairs of the earth, in the affairs of a particular person; and, in the same way, in the affairs of states - this is the joint cooperation of a new man with God, who is similar to the image of the Son of God; it follows that the fulfillment of any vision is a joint work of God, with a person like Him.

And so, before doing any kind of work, God will reveal this work to His prophets who are clothed in His Royal dignity. Because the rod of God is called to be the lips of prophets.

*Can two walk together, unless they are agreed? Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has caught nothing? Will a bird fall into a snare on the earth, where there is no trap for it? Will a snare spring up from the earth, if it has caught nothing at all?*

*If a trumpet is blown in a city, will not the people be afraid? If there is calamity in a city, will not the LORD have done it? Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets. A lion has roared! Who will not fear? The Lord GOD has spoken! Who can but prophesy? (Amos 3:3-8).*

Every holy person who accepts the prophet and obeys his word becomes a participant in bringing the will of God into fulfillment, and receives one reward with the prophet.

*He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. (Matthew 10:41).*

Of course, any vision is multifaceted and multifunctional. It is designed and capable of simultaneously solving different problems.

So, for example, in this vision, which was shown to John, in the face of the woman who gave birth to a male child, several problems and several solutions are presented.

In the image of this woman, the definition of the degree of birth to the Throne is shown, with a one-time participation in this degree of the previous degrees, birth from Water and birth from Spirit. And also, the definition of the categories of saints related to these degrees.

However, in this format, we will consider the degree of birth to the Throne, in which elements of the two previous degrees are present at the same time: birth from Water and from Spirit.

**The sun, moon and stars** are the image of the entire army of heaven set for signs and times and days and years, called to shine on the earth; to manage day and night, and separate light from darkness.

The woman clothed in the sun; under her feet is the moon, and on her head the crown of twelve stars - is an image of that category of saints who have seals in their nature, in the

dignity of all three degrees of righteousness, which they received thanks to the three degrees of birth: from Water, from the Spirit and, to the Throne.

**The sun, which clothes a woman** - is an image of the seal of righteousness in the dignity of the "Holy unto the Lord", which a person receives when he makes a covenant of blood with God, in the baptism of water.

The sign of this dignity is the evidence of birth from Water, which gives a person all the powers and privileges related to his high and noble origin.

**The moon, under the feet of the woman** - is an image of the seal of righteousness, in the dignity - "The Lord knows those who are his", which a person receives when he makes a covenant of Salt with God, in the baptism in the Holy Spirit.

The sign of this dignity is a testimony of the birth from the Spirit, which gives a person all the powers and privileges related to his high and noble origin, to practice truth in matters of justice; and to sanctify God in deeds of sanctification.

**The crown of twelve stars**, on the woman's head, is an image of the seal of righteousness, in the dignity - "The Lord is there", which a person receives when he makes a covenant of Rest with God, in baptism in Fire.

The sign of this dignity is the evidence of birth to the Throne, which gives a person all the powers and privileges that serve as the distinctive regalia of his high and noble origin, to sit on the Throne of Christ, with Christ.

The crown of twelve stars is the image of the twelve teachings that determine the order of the Kingdom of Heaven, making this teaching distinguishable from all other teachings that claim to be "salvation".

**The woman was with child and cried out in labor and pain to give birth** – is an image of the price for the right to sit on the Throne of Christ with Christ.

**The male child** – is an image of the Star, bright and morning, that is the guarantee that this person will be raptured before the day of the Lord arrives. That great and fearful day.

However, furthermore, in this vision we are met with the image of the dragon that poses great danger to this child.

I believe that each of us, at least once, heard the interpretation of the image of the dragon. We were told that this is the communist regime, which in its symbolism was predominantly red.

However, the communist regime has sunk into oblivion, and it was replaced by other world dictatorial regimes, the symbols of which are painted in all colors of the rainbow. And, thus, the interpretation of the red dragon suffered a sad fiasco.

So, who, after all, has resisted in all ages, opposes today, and will continue to resist to the end of the century the saints who have guarantees of rapture upon the morning star?

It should be noted that in this vision, the tail of the red dragon had incredible success in dragging a third of the stars along with it and throwing them to the ground.

Let me remind you of one unchanging definition related to dragon, which clearly refers to God's adversary, Satan.

This definition consists in the fact that the fallen cherub has lost his dignity, due to which he has lost all the colors that once determined his dignity.

All colors belong to God, in which He dresses His servants and His children. Satan can appropriate, copy and represent these colors, only on one condition - if one of the children of God voluntarily transfers his merits to him.

The red dragon is not a political system, but a prosperity teaching that determines earthly glory and fame.

Seven heads, on which there are seven royal crowns - this is a kind of forgery of the standard of perfection, which is expressed in the fact that material prosperity by the emissaries of mammon is proposed as a definition of freedom from the spirit of poverty.

The ten horns are a forgery of the doctrine of holiness, which is expressed in the fact that you love everyone without exception, sometimes, including Satan.

The tail of all reptiles crawling on the ground is their rudder, with which they direct their bodies in the direction they need.

Therefore, the tail is a figurative definition of the dragon's mouth, by which it is controlled and which controls its messengers. And therefore:

The dragon's tail are the emissaries of Satan, in the face of false teachers and false prophets who portray the ideas of the dragon for the teaching of Christ.

The third part of the stars that he threw to the ground are precisely the false apostles, false teachers, and false prophets, who were previously stars, and then turned into the trail of Satan.

In the same way that he once succeeded in capturing a third of the angels with him, he led the goats along with him, which in turn led the sheep with him and transformed them into the wicked, who think that the doctrine of piety is meant to serve for financial success.

*Useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content.*

*But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. (1 Timothy 6:5-10).*

The fact that the dragon stood before the woman who was to give birth, so that when she gives birth, he could devour the child means - that the main enemy of the doctrine of prosperity, presented by him as perfection and freedom - is such a doctrine of perfection, which is expressed in the inheritance of the morning star, representing a guarantee of the rapture in an inheritance that is clean and pure.

The fact that the baby was caught up to God and His Throne indicates that before the literal rapture of the Lamb's bride takes place, those born to the Throne will be seated in heaven with Christ,

Thanks to such a position, their lips will become capable of shepherding all peoples with a rod of iron. Which in practice means that they will gain such a degree of strength and wisdom that it will be almost impossible to deceive them with the teaching of prosperity.

**4. The function contained in the powers of birth to the Throne** – is expressed in such a warmth that is called to warm us when the clothes that we have are unable to do so.

*Now King David was old, advanced in years; and they put covers on him, but he could not get warm. Therefore his servants said to him, "Let a young woman, a virgin, be sought for our lord the king, and let her stand before the king, and let her care for him; and let her lie in your bosom, that our lord the king may be warm."*

*So they sought for a lovely young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. The young woman was very lovely; and she cared for the king, and served him; but the king did not know her. (1 Kings 1:1-4).*

This is one of the Biblical stories that is a literal stumbling block for the human intellect, giving rise to doubts about the piety of David and all the heritage that is centered in his root and his descendants.

Many theologians even believe that it would be better if this story remained behind the scenes, so as not to be in the public domain.

Considering that this historical event was left to us as a kind of image designed to lead us to perfection, and also that in Christ Jesus, there is no male and female,

It follows from all this - that regardless of our gender and age in the flesh, the time will come in our spiritual development, when the promises that are available will no longer be able to warm our spirit, and that we, like David, will need a promise in the face of Abishag, the Shunemite woman, not in order to know him, but to warm our spirit.

If earlier, you and I, in the story of Elisha, talked about a woman from Shunem, now we are talking about Abishag the Shunemite - this is a girl from Shunem who has not yet known a husband.

The name David means - beloved by God. His old age, in this event, is the image of a person who has come to the measure of the full age of Christ, which is well reflected in twenty-four elders sitting on twenty-four thrones.

And old age in this case is not weakness - but a dignity that all saints are called to possess, regardless of their age, gender, nationality, race and class.

The question arises, what is this promise, without which we previously got along and that we will need when we come to the extent of the full age of Christ?

This promise, in the form of Abishag the Shunemite, is the adoption of our bodies, in the subject of a new body, which will be in accordance with the glorious Body of the Lord Jesus.

*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.*

*For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.*

*For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*

*For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance. (Romans 8:18-25).*

When a person, in his birth to the Throne, enters the state of an old man, and thus receives the right to sit on the Throne, and fulfilled promises can no longer warm him, and then, in order for his rest in God to be complete, his spirit needs a promise that contains adoption of his body.

But since the body, in its current state, is perishable, then for such a body, the promise in the face of Abishag, is absolutely irrelevant. But it is important to his spirit.

*Two are better than one, Because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, For he has no one to help him up.*

*Again, if two lie down together, they will keep warm; But how can one be warm alone? Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken. (Ecclesiastes 4:9-12).*

This is a parable, and although its content in some way may correspond to literal circumstances in the measurement of time - this parable refers to the measurement of the invisible area of our spirit.

**5. The function contained in the powers of birth to the Throne** – is expressed in multi-colored clothing that results in the anger and suspicion of those who do not have this clothing.

*Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.*

*Now Joseph had a dream, and he told it to his brothers; and they hated him even more. So he said to them, "Please hear this dream which I have dreamed: There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."*

*And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words. Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."*

*So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" And his brothers envied him, but his father kept the matter in mind. (Genesis 37:3-11).*

I want to draw your attention to one important detail: in spite of the fact that Jacob scolded Joseph for the story and interpretation of the dream that he saw, it is said that his father kept the matter in mind.

Which means - that Jacob, in spite of the fact that he did not understand this dream, paid attention to this dream, and put it in his heart.

It was precisely this circumstance that Jacob noticed this word that subsequently made it possible for God to save Jacob and his house from hunger. If Jacob had rejected the word that he at that moment could not comprehend, neither with his mind, nor with his heart, God would not have had the opportunity to save Jacob and his house.

But Jacob, being a spiritual man, understood that this word came from the Lord. And although he did not understand it, he put it in his heart.

Those born to the Throne cannot immediately sit on the throne in order to carry out judgment and righteousness from the position of this throne, but they will receive multicolored robes, which will be evidence relating them to the category of those born to the Throne.

At one time, multi-colored clothing was a sign of a certain dignity, which was usually worn by royal virgin daughters.

*Now she had on a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her. (2 Samuel 13:18).*

The wearers of such clothes, in fact, were the bearers of the royal estate, and the bearers of the interests of the royal family.

They, by virtue of their position, were obliged to inform the royal court of all violations of the order established in the kingdom – witnesses to which they were.

Joseph, to whom such clothes were sewn - brought to his father bad rumors about the behavior of his brothers which he witnessed - and his brothers hated him even more for it.

This factor suggests that, on the one hand, the format of walking before God, among those born to the Throne, will be sharply different from the format of walking before God as carnal Christians.

On the other hand, the format of walking before God, among those born to the Throne, will be perceived by carnal Christians – as madness.

However, thanks to the available testimony, in the subject of multi-colored clothing - those born to the Throne will begin to receive specific revelations about their destiny, which will be expressed in the fact that they will receive the ability to interpret the language of eternity expressed in dreams and translate it into the language of time.

So, Joseph - as a prototype of the category of people born to the Throne - received from God the ability to see the future, and accordingly, prepare for this future and meet this future.

If there was no person with whom God could cooperate and prepare the ancient world for the troubled days, of which the small family of Jacob was at that time, then the ancient world, including Jacob's family, would have perished from hunger.

When Joseph interpreted the dreams of Pharaoh - Pharaoh made him ruler over all the land of Egypt and gave him the name Zaphnath-Paaneah, which means - the Savior of the world.

*And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt.*

*Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt.*

*Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. (Genesis 41:41-46).*

Only thanks to the category of saints born to the Throne, God can save His chosen remnant, which in its majority, in the face of Joseph's brothers, was unhappy and looked suspiciously at the one born to the Throne.

When time put everyone and everything in their place, belonging to them, and Joseph's brothers bowed to him as one sitting on the Throne - there was a reconciliation of Joseph with his brothers.

**6. The function contained in the powers of birth to the Throne** – will be expressed in the ability to interpret parables, images, and prophecies of prophets written in Scripture.

*Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near. John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,*

*and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen. (Revelation 1:3-6)*

These words indicate the fact that the saints who will build themselves into a wall from twelve precious foundations and in particular, from Topaz, will have the opportunity,

Through the study of Scripture, to hear and see with the eyes of their heart what God, at one time, revealed to His servants, the prophets.

The difference between those born to the Throne, in this presentation, lies in the fact that they are able to see and understand in the prophetic Scriptures the times and dates that the Father has put in His power, and be the conductors of the will of God, for the fulfillment of His will, which God has set to be accomplished in these periods and in these times.

The opportunity for God to intervene in the world events of the last days will be expressed:

In the disposition of their hearts to the understanding of revelations.

In humbling their hearts before God.

In prayer that coincides with the sign of the times, place, and method of prayer.

*Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.*

*Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come." When he had spoken such words to me, I turned my face toward the ground and became speechless. (Daniel 10:12-15).*

**7. The function contained in the powers of birth to the Throne** – is the ability to know how to search for God.

*God looks down from heaven upon the children of men, To see if there are any who understand, who seek God. Every one of them has turned aside; They have together become corrupt; There is none who does good, No, not one.*

*Have the workers of iniquity no knowledge, Who eat up my people as they eat bread, And do not call upon God? There they are in great fear Where no fear was, For God has scattered the bones*



*of him who encamps against you; You have put them to shame, Because God has despised them.*

*Oh, that the salvation of Israel would come out of Zion! When God brings back the captivity of His people, Let Jacob rejoice and Israel be glad. (Psalms 53:2-6).*

God turned His gaze from heaven to find one who understands and seeks God, or who understands how to seek God and how to call on God.

If God finds one who understands and seeks God, then He will spare the remnant of His people, who have become bread for those who do not call on God.

Because the phrase "who eat up my people as they eat bread, and who do not call on God" means that the food of the wicked is communion with the righteous. And as long as the righteous will be food for the wicked, they will be in their captivity.

That is why God cannot do good to His captives until they are rescued from the captivity of communion with the wicked.

Being in fellowship with unfaithful and defiled people, we will never be able to understand how to seek God and how to call on Him.

Because to understand how to seek God and how to call on Him means - to be a wall, which is empowered to stand for the hallow of the Lord in the gap.

*So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.*

*Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads," says the Lord GOD. (Ezekiel 22:30-31).*

It is specifically from those born to the Throne, who will stand before God in the gap, God will return the remnant of His people from the captivity of the wicked.

And therefore, until the remnant of God's people is divided and separated from communion with the wicked, God will not be able to reveal to His remnant - His salvation. God will not take us out of this captivity if we do not see in this fellowship, opposition to the will of God.

We must learn for ourselves, once and for all, that communication with the wicked or the defiled, defiles us and is for us that very captivity in which we can never understand how to seek God. When communicating with the wicked and the defiled, their iniquity and their filth become our lot.

Therefore, only when God returns His people from captivity, Jacob will rejoice and Israel will rejoice.

By virtue of this, it is in the authority of those born to the Throne to stand before God as a wall in the gap, for the will of the remnant chosen by God, from the captivity of

communion with the wicked. And teach them what price to pay for understanding how to seek God and how to call on Him.

*Now Moses called all Israel and said to them: "You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land—*

*the great trials which your eyes have seen, the signs, and those great wonders. Yet the LORD has not given you a heart to perceive and eyes to see and ears to hear, to this very day. (Deuteronomy 29:2-4).*

From these words of Moses it follows that it is not enough to see the great executions and the great signs, but also to hear the requirements Scripture. It is necessary to work in harmony with what we see and hear through the preached message about the Kingdom of Heaven.

But how can a carnal person cooperate with that which he not only not understands, but also considers foolish?

*But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*

*But he who is spiritual judges all things, yet he himself is rightly judged by no one. For "WHO HAS KNOWN THE MIND OF THE LORD THAT HE MAY INSTRUCT HIM?" But we have the mind of Christ. (1 Corinthians 2:14-16).*

Firstly, to understand how to search for God - is to become disciples of those messengers of God whom God has appointed, and not who have appointed themselves, and, of course, not those whom we have chosen for ourselves so that they flatter our ears.

*And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.' (Luke 8:10).*

Secondly – this is to eat curds and honey that are produced by those messengers of God which God has established, and not those who have appointed themselves, and, of course, not those we have chosen for ourselves.

*Curds and honey He shall eat, that He may know to refuse the evil and choose the good. (Isaiah 7:15).*

This means that in our eyes there should be only one field on which we will feed.

*Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women. Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn." (Ruth 2:8-9).*

Of course, we may have a completely legitimate question: How can I know where the field is on which I should feed and which my eyes should be? Here are the words of the Apostle John:

*Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us;*

*for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. These things I have written to you concerning those who try to deceive you. (1 John 2:18-26).*

At one time, answering the question “how to know what the will of God is?”, Jesus answered:

*Jesus answered them and said, "My doctrine is not Mine, but His who sent Me. If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority. (John 7:16-17).*

And here's what the Holy Spirit says to this question in the Book of Proverbs:

*I love those who love me, And those who seek me diligently will find me. Riches and honor are with me, Enduring riches and righteousness. My fruit is better than gold, yes, than fine gold, And my revenue than choice silver.*

*I traverse the way of righteousness, In the midst of the paths of justice, That I may cause those who love me to inherit wealth, That I may fill their treasuries. (Proverbs 8:17-21).*

**To seek God** - is taking care of the purity of your heart.

Care to please God.

Inquire and seek out what is pleasing to God.

Fulfill the requirements with your heart and mind.

Pay the required price.

Experience what is pleasing to God.

Be found in God.

Be discovered while searching for God.

Be caught by the words of your lips.

Find or discover God in your spirit.

However, in order to take care of the purity of your heart and fulfill the requirements with your heart and your mind, you need to understand how to reject the bad and choose the good.

**To understand** - is to be taught or instructed.

Wisely act according to the instruction.

To be known, and to know.

Be reasonable.

To listen, consider, and ponder the word heard.

To understand and discern what is good and what is evil.

Know what to reject.

Know what to take.

Take care and nurture the seed of the adopted word.

Prudently act with others so as not to hurt anyone and not to be defiled by anyone.

*Evil men do not understand justice, But those who seek the LORD understand all. (Proverbs 28:5).*

*Seek the LORD while He may be found, Call upon Him while He is near. (Isaiah 55:6).*

*Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.*

*For we who have believed do enter that rest, as He has said: "SO I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST,' " although the works were finished from the foundation of the world. For He has spoken in a certain place of the seventh day in this way: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS";*

*and again in this place: "THEY SHALL NOT ENTER MY REST." Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience,*

*again He designates a certain day, saying in David, "TODAY," after such a long time, as it has been said: "TODAY, IF YOU WILL HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS." (Hebrews 4:1-7).*

*And now a few historical examples, marked by the Holy Spirit, about what reward befell those who refused to seek God as well as those who sought Him:*

*So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse. (1 Chronicles 10:13-14).*

*And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the LORD, but the physicians. So Asa rested with his fathers; he died in the forty-first year of his reign. (2 Chronicles 16:12-13).*

*Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house. David knew that the LORD had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel. (2 Samuel 5:11-12).*

*Now the LORD was with Jehoshaphat, because he walked in the former ways of his father David; he did not seek the Baals, but sought the God of his father, and walked in His commandments and not according to the acts of Israel.*

*Therefore the LORD established the kingdom in his hand; and all Judah gave presents to Jehoshaphat, and he had riches and honor in abundance. And his heart took delight in the ways of the LORD; moreover he removed the high places and wooden images from Judah. (2 Chronicles 17:3-6).*

*I sought the LORD, and He heard me, And delivered me from all my fears. They looked to Him and were radiant, And their faces were not ashamed.*

*This poor man cried out, and the LORD heard him, And saved him out of all his troubles. The angel of the LORD encamps all around those who fear Him, And delivers them. Oh, taste and see that the LORD is good; Blessed is the man who trusts in Him! (Psalms 34:4-8).*

## The Doctrine of Eternal Judgment Good Will: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four teachings possesses in itself a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

**1.** In Scripture, the number “twelve” is an image of the twelve hours in a day that yield the order of the Kingdom of Heaven in the armor of light.

*Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him." (John 11:9-10).*

**2.** In fulfilling priesthood expressed in worship – this is an altar that is made up of twelve stones.

*And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your name." Then with the stones he built an altar in the name of the LORD; and he made a trench around the altar large enough to hold two seahs of seed. (1 Kings 18:31-32).*

**3.** In the dignity of royal authority – this is the twelve gates of Heavenly Jerusalem.

*Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on*

*the east, three gates on the north, three gates on the south, and three gates on the west. (Revelation 21:12-13).*

**4. In victory over death in the image of the Jordan** – this is the twelve stones taken from the bottom of Jordan and the other twelve stones placed in the midst of the Jordan where the feet of the priests were.

*And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the LORD had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.*

*Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day. (Joshua 4:8-9).*

**5. In judgment** – this is the dignity of the twelve thrones for judgment over the twelve tribes of Israel.

*So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. (Matthew 19:28).*

**6. In demonstrating the fullness of the measure of Christ** – this is the twelve foundations of the walls of Heavenly Jerusalem.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. (Revelation 21:14).*

In Scripture, the image of a wall or tower yielding the inner state of the bride of the Lamb and in part, the state of the human heart – is an image of the spiritual maturity in the fullness of Christ. Here is how the Bride testifies of this fullness:

*I am a wall, And my breasts like towers; Then I became in his eyes As one who found peace. (Songs of Solomon 8:10).*

To be that kind of wall in the eyes of the Beloved, it is necessary to have in our heart all twelve foundations of this wall with the names of the twelve Apostles of Christ engraved on it.

In this case, the tower is a part of the wall that surrounds the city. Breasts are an image of the lips of the messengers of God that pass along the pure milk of the word in the doctrine about the Kingdom of Heaven.

Here is how the One Who loves the bride testifies about her, and how He gained her in His death and resurrection.

*How beautiful are your feet in sandals, O prince's daughter! Your nose is like the tower of Lebanon Which looks toward Damascus. (Songs of Solomon 7:1,4).*

And here is one more testimony of the most beautiful of women in the face of the prophet Habakkuk, which highlights the state of his heart:

*I will stand my watch And set myself on the rampart, And watch to see what He will say to me, And what I will answer when I am corrected. Then the LORD answered me and said: "Write the vision And make it plain on tablets, That he may run who reads it.*

*For the vision is yet for an appointed time; But at the end it will speak, and it will not lie. Though it tarries, wait for it; Because it will surely come, It will not tarry. "Behold the proud, His soul is not upright in him; But the just shall live by his faith. (Habakkuk 2:1-4).*

The vision engraved on the tablets of the heart – is a revelation of God that transforms into the faith of the heart. The One who reads the vision in the heart of a person – is God!

Watchmen on the tower – is an image of the state that highlights the heart of a person who has achieved fullness in Christ Jesus. In this case, we are talking about a kind of tower that is a part of the wall.

*And you, O tower of the flock, The stronghold of the daughter of Zion, To you shall it come, Even the former dominion shall come, The kingdom of the daughter of Jerusalem. (Micah 4:8).*

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the doctrine of baptism in its three functions: baptism in Water, Holy Spirit, and Fire,

The doctrine of laying on of hands in three functions: in the Covenant of Blood, Salt, and Rest; as well as the doctrine of Resurrection from the dead in its three births: birth from Water, birth from the Spirit, and birth to the Throne.

Therefore, let us turn to studying the doctrine of eternal judgment, which in Scripture is presented in the dimension of the eastern side of the Heavenly Jerusalem in three gates.

**The doctrine of Eternal Judgment** – contains three levels of the will of God, the functions of which, in totality, yield the creation of righteousness in works of righteousness and the creation of sanctification in works of holiness.

*He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (Revelation 22:11-12).*

Only upon the bond of the creation of righteousness and creation of sanctification can these two actions represent in one another the legal platform for their correct expression. And only in this bond can they represent the doctrine of eternal judgment.

*I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:1-2).*

## **1. Good will.**

## **2. Acceptable will.**

### **3. Perfect will.**

Acknowledging the will of God is a sacred mystery that is found beyond the limits of our rational abilities that are called to occur between God and man and man and God in the dimension of the spirit through the mutual act in which God and man unite as one and become one spirit.

*Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her?*

*For "THE TWO," He says, "SHALL BECOME ONE FLESH." But he who is joined to the Lord is one spirit with Him. (1 Corinthians 6:15-17).*

Fulfilling the will of God in the creation of righteousness and sanctification – is an expression of love toward God.

*If you love Me, keep My commandments. (John 14:15).*

Fulfilling the commandments in the creation of righteousness and sanctification – is fulfilling the will of God.

In fulfilling the will of God – we receive the ability to know God, and in this manner, unite with God as one.

*that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one:*

*I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. (John 17:21-23).*

According to these words, to know the will of God – means to become an expression of the will of God and weapon of the will of God.

The doctrine of eternal judgment in the good, acceptable, and perfect will – is the triumphant accord in the reigning teaching of Jesus Christ.

In the history of Israel, during the formation of military camps around the Tabernacle: from the front side of the Tabernacle to the East, under the sign of the Lion, three camps stood near it. According to the word of the Lord, the Eastern army of Israel was located, under the command of the tribe of Judah.

*On the east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies; Those who camp next to him shall be the tribe of Issachar, then comes the tribe of Zebulun. All who were numbered according to their armies of the forces with Judah, one hundred and eighty-six thousand four hundred—these shall break camp first. (Numbers 2:8-9).*



*When the sound of alarm, emitted by two chased silver trumpets, swept through the camps of the sons of Israel, the gaze of all turned to the camps that were part of the Eastern army of Israel.*

*And the LORD spoke to Moses, saying: "Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps. When you sound the advance, the camps that lie on the east side shall then begin their journey. When you sound the advance the second time, then the camps that lie on the south side shall begin their journey. (Numbers 10:1-6).*

So: in any situation when the alarm sounded, the camps were raised, turning towards the East. This was done according to the law. But the law does not carry the very image of things, it is only a shadow of the future, but the body is in Christ.

*For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. (Hebrews 10:1).*

*So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ. (Colossians 2:16-17).*

To confirm the need to be a carrier in order to represent the doctrine of Eternal Judgment and its fateful significance and legitimacy for us, I will cite several Scriptures that I hope will serve as a basis for paying the required price for the right to put on the weapon of light, expressed in the Eternal Judgment.

So that through the expression of Eternal judgment, to do righteousness, and to be sanctified; and thus, to express your love for God and, to fulfill your destiny in God - to be His light.

*My judgments are like light that goes forth. (Hosea 6:5).*

*I will make My justice rest As a light of the peoples. (Isaiah 51:4).*

*I will betroth you to Me In righteousness and justice. (Hosea 2:19).*

*For judgment I have come into this world. (John 9:39).*

*These are the things you shall do: Speak each man the truth to his neighbor; Give judgment in your gates for truth, justice, and peace; Let none of you think evil in your heart against your neighbor; And do not love a false oath. For all these are things that I hate,' Says the LORD." (Zechariah 8:16-17).*

*Do not judge according to appearance, but judge with righteous judgment. (John 7:24).*

*And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? (Romans 2:3).*

The judgment of God is retribution for good and evil, which is the eternal and unchanging law of sowing and reaping.

However, in a relationship with a person, initially, God, in His Eternal judgment, which contained the function of retribution, did not assume the action of His judgment in its proper function.

Initially, the judgment of God in people was called to show their functions in the ability of a person - to judge the deeds of God and to stand guard over the deeds of God. The judgment of the works of God was expressed in these words:

*Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.*

*So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. (Genesis 2:19-20).*

To stand guard over the deeds of God meant to guard the commandments of God, which were also the work of God's hands. But when a person refused to fulfill his vocation to correctly judge the deeds of God and violated the commandment of God, then immediately the function of God's judgment, in retribution, came into motion.

*Then the LORD God took the man and put him in the garden of Eden to tend and keep it. And the LORD God commanded the man, saying,*

*"Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Genesis 2:15-17).*

God is the Judge. This is one of the first title merits of God. He is, first of all, the Judge, and only then - Love.

*But God is the Judge: He puts down one, And exalts another. For in the hand of the LORD there is a cup, And the wine is red; It is fully mixed, and He pours it out; Surely its dregs shall all the wicked of the earth Drain and drink down.*

*But I will declare forever, I will sing praises to the God of Jacob. "All the horns of the wicked I will also cut off, But the horns of the righteous shall be exalted." (Psalms 75:7-10).*

Pay attention to how and by whom all the horns of the wicked will be cut off, and how the horns of the righteous shall be exalted.

When a righteous heart begins to sing in his heart the words: "All the horns of the wicked I will cut off, but the horns of the righteous shall be exalted" – then God begins to cut off the wicked and exalt the righteous.

Retribution is a natural and predetermined manifestation of the character of God. God did not decide to become a Judge due to unforeseen circumstances.

God was, is and will be the Judge. God's judgment lies in the eternal and unchanging character of God, which yields His unchanging word. God can be judged by His unchanging words.

God's words are the judgments of God that define His righteousness and His holiness that cannot be purchased. This is the initial function of His judgment.

Whereas retribution is a secondary function of His judgment, which is at rest and does not move unless the order of things established by God is violated.

Therefore, retribution is an inevitable moral law of creation. Thanks to which, each person will receive what he deserves, if not in this world, then in the future. Retribution is a reward from God the Judge: what a man sows, that he will also reap.

*Eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath. (Romans 2:3-13).*

The law of sowing and reaping, in the law of Eternal Judgment, is one of the basic life principles. Apostle Paul writes:

*For there will be wrath in the day of wrath and revelation of the righteous judgment of God. (Romans 2:5).*

In other words, between the sowing and the harvest, there is a certain period of time in which the wicked believe that God's mercy for them continues to be renewed every morning. And that the day of anger and righteous revelation of judgment from God is not their lot. However, as far as we know, this is self-deception.

*Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'*

*And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' (Matthew 7:22-23).*

God is a Just Judge and daily seeks out strict judgment. Therefore, sooner or later, justice will reign.

That is why, He is not indifferent to good and evil. Awareness of the reality of God's judgment shapes our view. We live this way and not another, because we are aware of the inevitability of retribution.

The last efforts of the dragon will be directed against God as the Just Judge. He will try to inspire people that God is love, and that all people, without exception, including the dragon himself with his unclean army, will be saved, and that God simply cannot allow the worlds of spirits created by Him as well as others to perish with the fallen cherubim.

He is God Almighty and He will find ways to save all the creatures He created. Otherwise - He is not God almighty and God of love. However, we forget that:

*Let grace be shown to the wicked, Yet he will not learn righteousness; In the land of uprightness he will deal unjustly, And will not behold the majesty of the LORD. (Isaiah 26:10).*

Holy God, in the dignity of the Supreme Judge, always is, was, and remains the God of all righteousness. We have already considered how the Holy God manifested His holiness, and pronounced His judgment to the sinner:

*By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. (Ezekiel 28:16).*

God condemned the first people, Adam and Eve, and drove them out of paradise. God condemned the fallen world in the days of Noah by sending a flood that destroyed mankind and everything that had the breath of life on earth.

God condemned Sodom and Gomorrah, as well as the surrounding cities with fire, turning them to ashes, showing an example to future unclean people.

God condemned Egypt by sending ten plagues to the Egyptians and drowning the entire army of Pharaoh in the Black Sea.

God condemned the worshipers of the golden calf, showing them with the hands of the Levites who remained on His side.

God condemned the sons of Aaron: Nadab and Abihu, for offering Him a profane fire.

God condemned the obstinacy of the leaders of the Levitical generations: Korah, Dathan and Abiron, destroying the latter with an earthquake. God condemned Achan for by defiled by the accursed - and he was stoned.

God condemned Israel for their unbelief and groaning, and all men over the age of twenty, with the exception of Caleb and Joshua the son of Nun, fell as bones in the wilderness.

One could continue this sad long list of the judgments of God, which with more threatening force fell into the hands of the New Testament. As written:

*For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? (1 Peter 4:1).*

For two millennia, the curse of the entire nation of Israel for the rejection of the Lord Jesus has been gravitating.

For knowingly lying, Ananias and Sapphira are struck by death. The Christians of Corinth were sick a lot and died a lot for their negligent attitude towards the Lord's Supper. For the blasphemy of Hymenaeus and Alexander was handed over by the Apostle Paul to Satan.

The thought of the righteous and eternal judgment of God permeates all Scripture. The Law of Moses was given by God, the Most Righteous Judge, Who does not hesitate to apply punishment if people violate it.

And this punishment is carried out in execution by Divine hands, through people who are similar to the image of the Son of God.

Most of the prophecies of the ancient prophets are devoted to the statement of the essence of the law, the rules of its application, and then, the enumeration of the punishments that threaten its unrepentant violators.

In their ministry, the prophets paid much more attention to the teaching of judgment than to the teaching of the origin of the Mission and His Kingdom.

This point of view is practically reflected in all the Old Testament and New Testament authors of Holy Scripture.

*Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man's all. For God will bring every work into judgment, Including every secret thing, Whether good or evil. (Ecclesiastes 12:13-14).*

*Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door! (James 5:9).*

*In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. They will give an account to Him who is ready to judge the living and the dead. (1 Peter 4:4-5).*

*Him God raised up on the third day, and showed Him openly, not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead.*

*And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead. (Acts 10:40-42).*

Satan tries to discredit God as a Judge through logical thinking, which is lined up in such an order as to put another person in a position in which he could not tell you "no."

This has convinced modern Christians that their relationship with God can be changed for the better by putting God in a position where He cannot say no.

Recognizing their imperfection, such a category of people, nevertheless, do not doubt that in the end God will forgive them and accept them regardless of their past that was not washed by the Blood of Christ according to the Scriptures.

They forget that God swore that by the works of the Law (that is, an ascetic life, church attendance, tithing and other forms of material service, moral behavior) no flesh can be established before Him.

*Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. (Romans 3:19-20).*

It is not in our power to change our relationship with God for the better, to earn His lost favor. In order to gain the faith of Scripture, one must:

First, to admit the fact of one's spiritual powerlessness, to stop trying to earn God's favor by the deeds of the law and to bow down before Him in rest and supplication, confessing our sins before Him.

And, secondly, one should be born again, which means - confess the faith of your heart that Jesus Christ is Lord; and, that God raised Him up for our justification.

If God is Love, this does not mean at all that He is obliged to love and help everyone indiscriminately. One French freethinker died, mumbling: "God forgives, this is His profession."

But this notion is not based on anything. The well-being of God in no way depends on His earthly creations.

*I will not rebuke you for your sacrifices Or your burnt offerings, Which are continually before Me. I will not take a bull from your house, Nor goats out of your folds. For every beast of the forest is Mine, And the cattle on a thousand hills. I know all the birds of the mountains, And the wild beasts of the field are Mine.*

*"If I were hungry, I would not tell you; For the world is Mine, and all its fullness. Will I eat the flesh of bulls, Or drink the blood of goats? Offer to God thanksgiving, And pay your vows to the Most High. (Psalms 50:8-15).*

God is not obligated to have favor with sinners. We can expect from Him only justice, and in our case, justice consists in the fact that if we do not take advantage of the grace-filled opportunities in Christ, we will be condemned. God is not obligated to either forgive or pity.

For the fairness of His Judgment, there are no exceptions. If God forgives us, He does it according to His will, in accordance with His Word, and not in accordance with our logical conclusions.

And no one is able to force Him to do anything contrary to His ordinances in the matter of mercy. Because:

*For He says to Moses, "I WILL HAVE MERCY ON WHOMEVER I WILL HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOMEVER I WILL HAVE COMPASSION." So then it is not of him who wills, nor of him who runs, but of God who shows mercy. (Romans 9:15-16).*

A person comprehends the biblical meaning of grace only when he realizes that his fate depends on the decision of God, as Judge, to deliver him from the gravity of his sins or leave his sins on him.

The only thing God depends on is His word, which, having come out of His mouth, binds Him forever in what He has spoken.

Therefore, if He promised to have mercy on the repentant in accordance with the statutes established by Him, then His mercy will depend on our repentance. Provided that this repentance will take place according to the requirements of His statutes.

His grace is closely related to His holiness and to His Judgment. And by those two things we first know God.

*The wicked shall be turned into hell, And all the nations that forget God. For the needy shall not always be forgotten; The expectation of the poor shall not perish forever.*

*Arise, O LORD, Do not let man prevail; Let the nations be judged in Your sight. Put them in fear, O LORD, That the nations may know themselves to be but men. (Psalms 9:16-19).*

Today's struggle between good and evil will not last forever. The Judgment of God will destroy evil completely. Retribution means the perfect fulfillment of the will of God.

*With my soul I have desired You in the night, Yes, by my spirit within me I will seek You early; For when Your judgments are in the earth, The inhabitants of the world will learn righteousness. (Isaiah 26:9).*

In the wall of Heavenly Jerusalem, which consists of twelve precious foundations, the doctrine of the Eternal Judgment, expressed in the degree of the good will, is made of the precious stone "Chrysoprase".

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The tenth chrysoprase. (Revelation 21:14,20).*

Chrysoprase - (from ancient Greek "chrysos" – gold) - is the most expensive variety of chalcedony, usually apple-green, but can vary to dark green and bluish-green. And Chrysoprase is valued, not for its drawing or pattern, but for its color.

In the variety of chalcedony, from which the tenth foundation of the wall of Heavenly Jerusalem was made, it is also present on the breastplate of judgment of the High Priest. From which we can conclude:

That when God builds a relationship with a person through the powers contained in His good will, He will address the person through Urim and Thummim with a voice emanating from the secret mystery of Chrysoprase, which, on this basis, will represent the name of the Apostle Lebbaeus Thaddeus.

*Now the names of the twelve apostles are these: the tenth, Lebbaeus, whose surname was Thaddaeus. (Matthew 10:2-3).*

Lebbaeus, called Thaddaeus - is in fact, Judas the son of Jacob, who has nothing to do with Judas Iscariot. This is approximately, as if we said: Paul, nicknamed Pasha.

The name Judas was so widespread in Israel that around Jesus there were three disciples who had the name Judas. One of them was Christ's own brother, and we have his message. Then there was Judas James, whose name was written on the tenth foundation, and finally, Judas Iscariot. In other words, saying:

The name written on Chrysoprase, from which the tenth foundation of the wall of Heavenly Jerusalem was made, is the name of Judas Jacob. The name Judah means - praise God or praise Yahweh.

Praising God is drawing the water of life from the treasure of your good heart to satisfy both your thirst for God and your longing. It is this function that is contained in the name of Judas. And the name "James", as far as we already know, means:

**James** - He holds on to the heel.  
He will hold captive.  
He will leave a mark.  
He will protect.  
He will win.

And therefore, merged and united into one, the names Judas and James, in their totality, mean:

Praising God will leave its indelible mark, and will serve as an eternal memorial for heaven, earth, and hell, with the fact of Who God is for His people and what God did for them.

Now, in order to penetrate the authority contained in the name of Judas Jacob, we first of all need to investigate: in what cases and under what circumstances this name, in its functions, shows us: Who God is and what God has done through praise.

And let us remember that the functions contained in the name of Judas Jacob can only proceed with the cooperation of a person with God, in powers acting within the boundaries of the good will.

Where for each of the parties, their own role is assigned, which cannot be canceled and cannot be performed by anyone else.

Therefore, in order to work with God in building in our heart the tenth foundation of the wall of Heavenly Jerusalem, we need not only to investigate the functions contained in the powers of the name of Judas James written on this foundation, but also the roles that God establishes in this name, both for Himself and for us.

Taking into account the format of this sermon, I will limit myself to a few, in my opinion, especially significant components, in which the name of the Apostle, written on the tenth foundation, is called to give the children of God the right, through praise to God, to sing and proclaim: Who God is for them and what God has done for them.

And to God, the confession of such praise offers the opportunity to show His children His favor or His good will, within the boundaries of that confession, in which they, through their praise, confessed: Who is God for them and what God has done for them.

**1. The powers contained in the name Judas James, on the tenth foundation of the walls of Heavenly Jerusalem** – is called to praise God by drawing water from the wells of salvation contained in the heart.

*Therefore with joy you will draw water From the wells of salvation. And in that day you will say: "Praise the LORD, call upon His name; Declare His deeds among the peoples, Make mention*



*that His name is exalted. Sing to the LORD, For He has done excellent things; This is known in all the earth. (Isaiah 12:3-5).*

Let me remind you that according to Strong's Hebrew version, the meaning of the phrase "Praise Yahweh" contained in the name Judas, means:

1. **Praise** - list the names and titles of God.
2. List the perfect works of God.
3. Thank God for the works He has done.
4. Praise God in confessions and songs.
5. Remain and not leave your assembly.
6. Be true to your calling.
7. Study and fulfill God's desires.
8. Trust God and have hope in God.

Based on such a semantic definition, the purpose of praise is to activate and release the treasures hidden in the statutes of God, from the invisible sphere of one's heart, into the visible.

However, it is impossible to comprehend these statutes with our rational abilities. For this purpose it is necessary to be taught by God, through His messengers, to whom He entrusted the word of the gospel.

*My lips shall utter praise, For You teach me Your statutes. My tongue shall speak of Your word, For all Your commandments are righteousness. (Psalms 119:171-172).*

Thus: the key to mastering the strategy of praise is in the semantic meaning of the verb "teach".

1. **Teach** - Send a teacher and mentor.
2. Learn to be a disciple according to Your statutes.
3. Learn from statutes, pay the price for discipleship.
4. Be trained to act within Your statutes.
5. To be instructed in the way of Your statutes.
6. Be prepared to comply with the statutes.
7. Be trained to praise the statutes.

To offer a sacrifice of praise in the order of the attributed statutes, it is necessary to always observe the connection of praise with the statutes.

And such praise is called by God to be realized through the confession of that information which is the faith of our heart and finds its expression in the confession of our lips.

In praising God, we seek His will. And depending on the degree of our birth, the degree of our praise in the search for the will of God will also depend.

The higher the degree of birth, the higher the degree of praise that liberates our cooperation with the possibilities of God contained in the three degrees of birth.

On their own, the capabilities of God are not limited, but they can manifest themselves in a person's life only to the extent that a person understands the extent of these capabilities and the order in which these capabilities can function and be released.

*For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. The Father loves the Son, and has given all things into His hand. He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him." (John 3:34-36).*

The degree of our faith, or rather, the degree of our obedience to the will of God, which, in fact, is the faith of God, depends on the degree of our dedication to the will of God. While the degree of our dedication depends on the degree of our birth.

Therefore, the higher the degree of our birth, the higher the degree of our dedication.

And therefore, a believer in the Son of God is a student and obeying the teaching of the gospel word about the Kingdom of Heaven, entrusted and revealed by God to His messengers.

A person who claims to be a believer but despises the authorities and slanders the high authorities, which represent the delegated authority of God, in all spheres of human existence, is a wicked person, on whom the wrath of God resides.

Which - in its entirety, sooner or later, will pour out on such a person when God visits him.

In Scripture, the image of a human heart seeking God is an image of a fountain sealed containing living waters.

*A garden enclosed Is my sister, my spouse, A spring shut up, A fountain sealed. A fountain of gardens, A well of living waters, And streams from Lebanon. (Songs of Solomon 4:12,15).*

A person who does not have a good heart will never seek God. So, under the phrase "seek God" - he will mean the use of supernatural capabilities and principles of God, to fulfill their ambitious carnal ambitions.

And therefore, to praise God – truly means - to draw from the well of your good heart, praise and gratitude to God, singing and confessing: Who God is for us and what God has done for us.

This kind of praise fulfills the thirst for the Holy Spirit. And, in turn, enables the Holy Spirit to fulfill our thirst, equally to the extent that we fulfill His thirst.

Let us remember that the phrase "my lips shall utter praise," after you teach me your statutes, means:

Will beat with the stream or the key of life.

They will flow in a stream towards Your heart.

They will speak the secret from the creation of the world.

Will proclaim freedom from sin.

Will confirm Your commands.

They will walk in a circle of the heritage approved by You.

They will act according to the commands of your statutes.

They will release the life hidden in Your statutes.

They will conduct a dialogue with You based on Your statutes.

They will act under the influence of the power of your ordinances.

In these shades, it is precisely the components that are hidden, in the purpose of praise, designed to flow in streams of life from our heart, towards the heart of God, or to gather at the disposal of God.

Namely, such people who have been taught praise- God marks with His seal: "Holy unto the Lord."

**"Holy unto the Lord"** is the seal of righteousness that we receive freely, by grace, through redemption in Christ Jesus, when we are born of Water, and we make the Covenant of Blood in the baptism of Water.

The heart of such people is good soil for receiving and growing the seed of the word about the Kingdom of Heaven.

However, among those who have received the seed of the Kingdom of Heaven, there are quite a few people whose hearts are not cleansed by sprinkling from an evil conscience. This is, firstly, the hearts of people whose soil is overgrown with thorns and drowns out the seed of the Kingdom of Heaven.

Secondly, in which the soil of the hearts is stony, and the quickly sprouting seed dies, as it does not have a root system.

Thirdly, those who have the soil of the heart is on the road, where the soil is not plowed, and the birds peck at the seed of the word they hear.

And although all these people, accepting the seed of the Kingdom of Heaven, make the Covenant of Blood in the baptism of Water, their baptism loses its power, and they turn into opponents of God and opponents of His people.

As a result, their names are erased from the Book of Life. But they find out about this erasure too late. And even having found out, they will object and disagree with the pronounced verdict. However, this will not prevent this sentence from being fulfilled.

Because it is impossible to get around the unchanging principle of the law of sowing and reaping. The crime of these people was that they did not recognize the order established by God in His Kingdom, and presented their judgments and regulations as revelations and regulations of God.

And being by their nature, lawless people, they were quite confident in themselves that they were righteous.

And with regard to truly righteous people, they were quite sure that they were heretics, although they attributed their virtues to themselves, and ascribed their vices to righteous people.

Of course, the praise of such people and their goals were radically different from the praises and goals of the righteous.

By virtue of this, God perceived the praises of people whose hearts were not cleansed by sprinkling from a vicious conscience, for mockery and stench. Only for the truly righteous, it was proper to praise God.

*Rejoice in the LORD, O you righteous! For praise from the upright is beautiful. (Psalms 33:1).*

The righteous are people who, first of all, are clothed with the dignity of disciples of Christ, who distinguish the voice of God in a person, from a person, with the spirit of the voice of a deceiver. And who receive the gospel word from a man sent by God.

Therefore, when they begin to praise God and confess the faith of their hearts, in the manner of the statute established by Him, God perceives them as people who draw water from the sources of salvation, which replenishes His thirst and gives Him the opportunity to fulfill those confessions of the heart, which they profess in praise.

**2. The powers contained in the names Judas James on the tenth foundation of the wall of Heavenly Jerusalem** – is expressed in curse that yields the favor of God.

*Then all the rulers said to all the congregation, "We have sworn to them by the LORD God of Israel; now therefore, we may not touch them. This we will do to them: We will let them live, lest wrath be upon us because of the oath which we swore to them."*

*And the rulers said to them, "Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them." Then Joshua called for them, and he spoke to them, saying,*

*"Why have you deceived us, saying, 'We are very far from you,' when you dwell near us? Now therefore, you are cursed, and none of you shall be freed from being slaves—woodcutters and water carriers for the house of my God." (John 9:19-23).*

**Chopping wood and drawing water for the house of God means** - to lose, or rather, to hate the old man with his deeds.

*"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross and come after Me cannot be My disciple. (Luke 14:26-27).*

It is impossible to be a slave of the Lord until we are free from the slavery and tyranny of the old man.

*Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. (Colossians 3:5-7).*

It is possible to kill the old man only by being in the doctrine of redemption, contained in the commanding teaching of Christ about the Kingdom of Heaven.

However, in order to be in the teaching about the Kingdom of Heaven, you must first accept it. And this means - to make a decision, to refuse to be a slave of the old man in order to become a slave, a new man, born according to God, by Jesus Christ.

And the conditions for accepting the bondage of righteousness are contained in the powers of the Good Will. While the abiding in the teaching about the Kingdom of Heaven, is already contained in the acceptable will.

*"I know that the LORD has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you. For we have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed.*

*And as soon as we heard these things, our hearts melted; neither did there remain any more courage in anyone because of you, for the LORD your God, He is God in heaven above and on earth beneath. Now therefore, I beg you, swear to me by the LORD, since I have shown you kindness, that you also will show kindness to my father's house, and give me a true token, and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death."*

*So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you." Then she let them down by a rope through the window, for her house was on the city wall; she dwelt on the wall. And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way."*

*So the men said to her: "We will be blameless of this oath of yours which you have made us swear, unless, when we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home.*

*So it shall be that whoever goes outside the doors of your house into the street, his blood shall be on his own head, and we will be guiltless. And whoever is with you in the house, his blood shall be on our head if a hand is laid on him. And if you tell this business of ours, then we will be free from your oath which you made us swear." Then she said, "According to your words, so be it." And she sent them away, and they departed. And she bound the scarlet cord in the window. (Joshua 2:9-21).*

**3. The powers contained in the names Judas James on the tenth foundation of the wall of Heavenly Jerusalem – are called to satisfy the thirst of the Son of God from the waters drawn from the well in Samaria.**

*So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."*

*For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."*

*The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."*

*The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."*

*The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship."*

*Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews."*

*But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:5-24).*

The Samaritan woman is an image of a person who seeks God in his heart, in worship of God. As soon as she saw the Prophet in Christ, she immediately asked Him her innermost question: where to worship God in order to be heard by God.

The Samaritan woman's question came from the well of her heart and appeared for Christ the very water that quenched His hunger and His thirst.

When the disciples brought food to Jesus and saw Him talking with the Samaritan woman, they, like the Samaritan woman, wondered how Jesus could talk to this woman, with whom the Jews did not communicate. And all that they, in their embarrassment, told Him at that moment - Rabbi, eat. To which He answered them:

*But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought Him anything to eat?" Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work." (John 4:32-34).*

In this passage of Scripture is revealed the category of people whose heart is ready to receive the seed of the Kingdom of Heaven, through hearing the preached word about the King Who sits on the Throne of the Kingdom of Heaven and Who is this Kingdom.

Acceptance of the Kingdom of Heaven, in the Face of the Lord of this Kingdom, is the acceptance of the Good Will, in which a person confesses his sins and accepts the gift of justification on the terms of God's grace.

**4. The powers contained in the names Judas James on the tenth foundation of the wall of Heavenly Jerusalem – will turn the favor of God upon those who found mercy in the wilderness.**

*Thus says the LORD: "The people who survived the sword Found grace in the wilderness Israel, when I went to give him rest." The LORD has appeared of old to me, saying: "Yes, I have loved you with an everlasting love; Therefore with lovingkindness I have drawn you. (Jeremiah 31:2-3).*

Finding mercy in the wilderness means drawing the water of life from the well of your heart in the wilderness. The wilderness is an image of consecration.

Confessions emanating from a heart that is not cleansed in its conscience from dead deeds are confessions devoid of the sign of holiness, in the form of a wilderness. Dead deeds are the sign of this heart.

The phrase "the people who survived the sword" means - the people who had escaped various heretical teachings, the confession of their grievances, and their own contradictions - and found mercy in sanctification.

*For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. For I am the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy. (Leviticus 11:44-45).*

*But as He who called you is holy, you also be holy in all your conduct, because it is written, "BE HOLY, FOR I AM HOLY." And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;*

*knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Peter 1:15-19).*

**5. The powers contained in the names Judas James on the tenth foundation of the wall of Heavenly Jerusalem – are called to praise God in order to be called by His name.**

*But now, thus says the LORD, who created you, O Jacob, And He who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by your name; You are Mine.*

*When you pass through the waters, I will be with you; And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, Nor shall the flame scorch you.*

*For I am the LORD your God, The Holy One of Israel, your Savior; I gave Egypt for your ransom, Ethiopia and Seba in your place. Since you were precious in My sight, You have been honored, And I have loved you; Therefore I will give men for you, And people for your life.*

*Fear not, for I am with you; I will bring your descendants from the east, And gather you from the west; I will say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar, And My daughters from the ends of the earth—*

*Everyone who is called by My name, Whom I have created for My glory; I have formed him, yes, I have made him." Bring out the blind people who have eyes, And the deaf who have ears. (Isaiah 43:1-8).*

According to the existing statement, all the promises that God promises in this prophecy – refer to those who are called by Him name, whom He created, formed, and arranged for His glory.

However, if this prophecy is somewhat expanded and translated into modern language, then we will get something like this:

Everyone who has allowed Me to form and arrange them in the image of My Son, I have created for My glory. Therefore, only those who possess the image of My Son can be called by My name.

The image of the Son of God in this prophecy - is the ability of the Son of God to be blind and deaf. Because with regard to those who are called by the name of God, it is said: "Bring out the blind people, although they have eyes, and deaf, although they have ears."

*"Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street.*

*A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law."*

*"Hear, you deaf; And look, you blind, that you may see. Who is blind but My servant, Or deaf as My messenger whom I send? Who is blind as he who is perfect, And blind as the LORD's servant? Seeing many things, but you do not observe; Opening the ears, but he does not hear." (Isaiah 42:1-4;18-20).*

And here are some of those promises that are laid on the account of those who, by right, can bring evidence before God in blindness and deafness so that they can be called by His name.

*Fear not, for I have redeemed you; I have called you by your name; You are Mine. When you pass through the waters, I will be with you;*

*And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, Nor shall the flame scorch you.*

*For I am the LORD your God, The Holy One of Israel, your Savior; I gave Egypt for your ransom, Ethiopia and Seba in your place.*

*Since you were precious in My sight, You have been honored, And I have loved you; Therefore I will give men for you, And people for your life.*



*Fear not, for I am with you; I will bring your descendants from the east, And gather you from the west; I will say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar, And My daughters from the ends of the earth— (Isaiah 43:1-6).*

**6. The powers contained in the names Judas James on the tenth foundation of the wall of Heavenly Jerusalem** – are called to draw water from the well of your heart for the quenching of the thirst of the Holy Spirit and His camels, in the face of His messengers.

*And he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw water. Then he said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.*

*Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water. Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink'—let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master." (Genesis 24:11-14).*

Camels are the messengers of God who carry the gifts of the Holy Spirit. And the main thing to note is that these camels, in the face of the Lord's messengers, are sent by the Holy Spirit.

*There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,*

*to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. (1 Corinthians 12:4-11).*

*For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints. And not only as we had hoped, but they first gave themselves to the Lord, and then to us by the will of God. (2 Corinthians 8:3-5).*

**7. The powers contained in the names Judas James on the tenth foundation of the wall of Heavenly Jerusalem** – are expressed in the virgins drawing water from the wells, which show the path to the prophet.

*And he said to him, "Look now, there is in this city a man of God, and he is an honorable man; all that he says surely comes to pass. So let us go there; perhaps he can show us the way that we should go." Then Saul said to his servant, "But look, if we go, what shall we bring the man? For the bread in our vessels is all gone, and there is no present to bring to the man of God. What do we have?"*

*And the servant answered Saul again and said, "Look, I have here at hand one-fourth of a shekel of silver. I will give that to the man of God, to tell us our way." (Formerly in Israel, when a man went to inquire of God, he spoke thus: "Come, let us go to the seer"; for he who is now called a prophet was formerly called a seer.)*

*Then Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God was. As they went up the hill to the city, they met some young women going out to draw water, and said to them, "Is the seer here?"*

*And they answered them and said, "Yes, there he is, just ahead of you. Hurry now; for today he came to this city, because there is a sacrifice of the people today on the high place.*

*As soon as you come into the city, you will surely find him before he goes up to the high place to eat. For the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up, for about this time you will find him." (1 Samuel 9:6-13).*

The path to the prophet is the path to the Throne, which expresses the perfect will of the Father, from the position of which we are called to carry out the written judgment. And this path begins with the fulfillment of the Good Will, expressed in obedience to the virgins who draw water.

The virgins who draw water and, thus, show the way to the prophet - this is the definition of the essence of the prophet, who, through the seed of the preached word about the Kingdom of Heaven, points the way to the Throne, which determines the perfect will of God.

## The Doctrine of Eternal Judgment Good Will: Part 2

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four teachings possesses a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the doctrine of baptism in its three functions: baptism in Water, Holy Spirit, and Fire,

The doctrine of laying on of hands in three functions: in the Covenant of Blood, Salt, and Rest; as well as the doctrine of Resurrection from the dead in its three births: birth from Water, birth from the Spirit, and birth to the Throne.

We turned to studying the doctrine of eternal judgment, which in Scripture is presented in the dimension of the eastern side of the Heavenly Jerusalem in three gates.

**The doctrine of Eternal Judgment**, just as in the other three teachings – contains three levels of the will of God. These are:

- 1. Good will.**
- 2. Acceptable will.**
- 3. Perfect will.**

*I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to*

*this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:1-2).*

In their union, the functions of the three levels of the will of God are yielded in Scripture as the creation of righteousness in the works of justice, and the creation of sanctification in the works of holiness.

*He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (Revelation 22:11-12).*

Only upon the union of the creation of righteousness and the creation of sanctification can these two actions present in one another and for one another the legal platform for their legal expression. And only in this union can they represent the doctrine of eternal judgment.

Acknowledging the will of God is a sacred mystery that is found beyond the limits of our rational abilities that are called to occur between God and man and man and God in the dimension of the spirit through the mutual act in which God and man unite as one and become one spirit.

*Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her?*

*For "THE TWO," He says, "SHALL BECOME ONE FLESH." But he who is joined to the Lord is one spirit with Him. (1 Corinthians 6:15-17).*

Fulfilling the will of God in the creation of righteousness and sanctification – is an expression of love toward God.

*If you love Me, keep My commandments. (John 14:15).*

Fulfilling the commandments in the creation of righteousness and sanctification – is fulfilling the will of God.

In fulfilling the will of God – we receive the ability to know God, and in this manner, unite with God as one.

*that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one:*

*I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. (John 17:21-23).*

According to these words, to know the will of God – means to become an expression of the will of God and weapon of the will of God.

The doctrine of eternal judgment in the good, acceptable, and perfect will – is the triumphant accord in the reigning teaching of Jesus Christ.

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To confirm the need to be a carrier, to represent the doctrine of Eternal Judgment and its fateful significance and legitimacy for us, I will cite several Scriptures that I hope will serve as a basis for paying the required price for the right to put on the weapon of light, expressed in the Eternal Judgment.

So that through the expression of Eternal judgment, to do righteousness, and to be sanctified; and thus, to express your love for God and, to fulfill your destiny in God - to be His light.

*My judgments are like light that goes forth. (Hosea 6:5).*

*I will make My justice rest As a light of the peoples. (Isaiah 51:4).*

*I will betroth you to Me In righteousness and justice. (Hosea 2:19).*

*For judgment I have come into this world. (John 9:39).*

*These are the things you shall do: Speak each man the truth to his neighbor; Give judgment in your gates for truth, justice, and peace; Let none of you think evil in your heart against your neighbor; And do not love a false oath. For all these are things that I hate,' Says the LORD." (Zechariah 8:16-17).*

*Do not judge according to appearance, but judge with righteous judgment. (John 7:24).*

*And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? (Romans 2:3).*

The judgment of God is retribution for good and evil, which is the eternal and unchanging law of sowing and reaping.

However, in a relationship with a person, initially, God, in His Eternal judgment, which contained the function of retribution, did not assume the action of His judgment in its proper function.

Initially, the judgment of God in people was called to show their functions in the ability of a person - to judge the deeds of God and to stand guard over the deeds of God. The judgment of the works of God was expressed in these words:

*Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.*

*So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. (Genesis 2:19-20).*

And of course, as we have mentioned on multiple occasions, to judge the works of God – it is necessary to have in our heart the mind of Christ in the subject of the written Word and Holy Spirit.

A person who does not dwell in the word of God and the Holy Spirit, as well as in whom the word of God and Holy Spirit don't dwell – cannot have the mind of Christ. And therefore, cannot judge the works of God.

And therefore, to judge the works of God and stand guard of the works of God in our heart – it is necessary to protect the commandments of God through our unceasing fulfillment of them.

But when a person, having accepted salvation like the first Adam, refuses to fulfill his calling in faithfully judging the works of God and violates the commandments of God, then the function of God's judgment immediately moves to action in retribution, which upon creation was placed in man, in the subject of his conscience.

A good conscience in which the commandments of God are placed – is the delegated judge of God in the heart of a person.

*Then the LORD God took the man and put him in the garden of Eden to tend and keep it. And the LORD God commanded the man, saying,*

*"Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Genesis 2:15-17).*

God is the Judge. This is one of the first title merits of God. He is, first of all, the Judge, and only then - Love.

*But God is the Judge: He puts down one, And exalts another. For in the hand of the LORD there is a cup, And the wine is red; It is fully mixed, and He pours it out; Surely its dregs shall all the wicked of the earth Drain and drink down.*

*But I will declare forever, I will sing praises to the God of Jacob. "All the horns of the wicked I will also cut off, But the horns of the righteous shall be exalted." (Psalms 75:7-10).*

Previously, we noted how and by whom all the horns of the wicked will be cut off, and how the horns of the righteous shall be exalter.

Specifically: when a righteous heart begins to sing in his heart the words: "All the horns of the wicked I will cut off, but the horns of the righteous shall be exalted" – then God begins to cut off the wicked and exalt the righteous.

Retribution is a natural and predetermined manifestation of the character of God. God did not decide to become a Judge due to unforeseen circumstances.

God was, is and will be the Judge. God's judgment lies in the eternal and unchanging character of God, which yields His unchanging word. God can be judged by His unchanging words.

**God's words** are the judgments of God that define His righteousness and His holiness that cannot be purchased. This is the initial function of His judgment.

Whereas retribution is a secondary function of His judgment, which is at rest and does not move unless the order of things established by God is violated.

Therefore, retribution is an inevitable moral law of creation. Thanks to which, each person will receive what he deserves, if not in this world, then in the future. Retribution is a reward from God the Judge: what a man sows, that he will also reap.

*Eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath. (Romans 2:3-13).*

The law of sowing and reaping, in the law of Eternal Judgment, is one of the basic life principles. Apostle Paul writes:

*For there will be wrath in the day of wrath and revelation of the righteous judgment of God. (Romans 2:5).*

In other words, between the sowing and the harvest, there is a certain period of time in which the wicked believe that God's mercy for them continues to be renewed every morning. And that the day of anger and righteous revelation of judgment from God is not their lot. However, as far as we know, this is self-deception.

*Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'*

*And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' (Matthew 7:22-23).*

God is a just Judge and daily seeks out strict judgment. Therefore, sooner or later, justice will reign.

That is why, He is not indifferent to good and evil. Awareness of the reality of God's judgment shapes our view. We live this way and not another, because we are aware of the inevitability of retribution.

The last efforts of the dragon will be directed against God as the Just Judge. He will try to inspire people that God is love, and that all people, without exception, including the dragon himself with his unclean army, will be saved, and that God simply cannot allow the worlds of spirits created by Him as well as others to perish with the fallen cherubim.

“He is God Almighty and He will find ways to save all the creatures He created. Otherwise - He is not God almighty and God of love.” However, we forget that:

*Let grace be shown to the wicked, Yet he will not learn righteousness; In the land of uprightness he will deal unjustly, And will not behold the majesty of the LORD. (Isaiah 26:10).*

Holy God, in the dignity of Supreme Judge, always was and is the God of all righteousness. And He begins His judgment from His house, or rather, those who accepted His salvation.

*For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? (1 Peter 4:1).*

The thought of the righteous and eternal judgment of God permeates all Scripture. The Law of Moses was given by God, the Most Righteous Judge, Who does not hesitate to apply punishment if people violate it.

And this punishment is carried out in execution, by Divine hands, through people who are similar to the image of the Son of God.

Most of the prophecies of the ancient prophets are devoted to the statement of the essence of the law, the rules of its application, and then, the enumeration of the punishments that threaten its unrepentant violators.

In their ministry, the prophets paid much more attention to the teaching of judgment than to the teaching of the origin of the Mission and His Kingdom.

This point of view is practically reflected in all the Old Testament and New Testament authors of Holy Scripture.

God truly is Love, but this does not mean that He is obligated to love everyone without exception.

For the fairness of His Judgment, there are no exceptions. If God forgives us, He does it according to His will, in accordance with His Word, and not in accordance with our logical conclusions.

And no one is able to force Him to do anything contrary to His ordinances in the matter of mercy. Because:

*For He says to Moses, "I WILL HAVE MERCY ON WHOMEVER I WILL HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOMEVER I WILL HAVE COMPASSION." So then it is not of him who wills, nor of him who runs, but of God who shows mercy. (Romans 9:15-16).*

The only thing God depends on is His word, which, having come out of His mouth, binds Him forever in what He has spoken.

The words that come from the lips of God forever bind Him to what He has spoken. And therefore, if He has promised to have mercy on those that repent according to His established statutes – His mercy will depend on our repentance.

Under the condition, of course, that this repentance will occur according to the requirements of His statutes.

His grace is closely related to His holiness and to His Judgment. And by those two things we first know God.

*The wicked shall be turned into hell, And all the nations that forget God. For the needy shall not always be forgotten; The expectation of the poor shall not perish forever.*



*Arise, O LORD, Do not let man prevail; Let the nations be judged in Your sight. Put them in fear, O LORD, That the nations may know themselves to be but men. (Psalms 9:16-19).*

Today's struggle between good and evil will not last forever. The Judgment of God will destroy evil completely. Retribution means the perfect fulfillment of the will of God.

*With my soul I have desired You in the night, Yes, by my spirit within me I will seek You early; For when Your judgments are in the earth, The inhabitants of the world will learn righteousness. (Isaiah 26:9).*

In the wall of Heavenly Jerusalem, which consists of twelve precious foundations, the doctrine of the Eternal Judgment, expressed in the degree of the good will, is made of the precious stone "Chrysoprase".

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The tenth chrysoprase. (Revelation 21:14,20).*

Chrysoprase - (from ancient Greek "chrysos" – gold) - is the most expensive variety of chalcedony, usually apple-green, but can vary to dark green and bluish-green. And Chrysoprase is valued, not for its drawing or pattern, but for its color.

In the variety of chalcedony, from which the tenth foundation of the wall of Heavenly Jerusalem was made, it is also present on the breastplate of judgment of the High Priest. From which we can conclude:

That when God builds a relationship with a person through the powers contained in His good will, He will address the person through Urim and Thummim with a voice emanating from the secret mystery of Chrysoprase, which, on this basis, will represent the name of the Apostle Lebbaeus Thaddeus.

*Now the names of the twelve apostles are these: the tenth, Lebbaeus, whose surname was Thaddaeus. (Matthew 10:2-3).*

Lebbaeus, called Thaddaeus - is in fact, Judas the son of James. The name "Judas" means – praise God.

Praising God is drawing the water of life from the treasure of your good heart to satisfy both your thirst for God and your longing. It is this function that is contained in the name of Judas. And the name "James", as far as we already know, means:

**James** - He holds on to the heel.

He will hold captive.

He will leave a mark.

He will protect.

He will win.

And therefore, merged and united into one, the names Judas and James, in their totality, mean:

Praising God will leave its indelible mark, and will serve as an eternal memorial for heaven, earth, and hell, with the fact of Who God is for His people and what God did for them.

In a certain format, we have already studied the powers contained in the name Judas James. And therefore, we will turn to studying the eternal judgment in the level of the good will.

*That you may prove what is that good and acceptable and perfect will of God. (Romans 12:2).*

*Therefore do not be unwise, but understand what the will of the Lord is. (Ephesians 5:17).*

And let us remember that the functions contained in the powers of the Good, Acceptable, and Perfect will, and in part, the Good will – can flow only upon the cooperation of man with God in the boundaries of this Good will.

Where for each of the sides there is a role which cannot be replaced and cannot be fulfilled by someone else.

And so, to cooperate with God in the building in our heart the tenth foundation of the wall of Heavenly Jerusalem, it is necessary for us to study the functions contained in the powers of the good will as well as the roles that God has established for Himself as well as for us.

Considering the format of this sermon, I will limit myself to a few, in my eyes, important components in which the Good will is presented in the tenth foundation of the wall of Heavenly Jerusalem in the name Judas James – which gives the children of God the right to fulfill God's judgments in the boundaries of the knowledge of the Good will.

But before we can begin to study the powers contained in the level and boundaries of the Good will, it is necessary for us to provide a definition for the will of man that is called to cooperate with the will of God.

The will is one of the substances and properties of the human soul that is expressed in the ability to achieve a goal. A person who is weak-willed or deprived of a will, will not be capable of achieving his goals. The will – is not just a desire, but it is also the sureness of a person in his strength.

Specifically, the free will of a person defines the level of his sovereignty, the level of his freedom, and the level of his authority to choose a goal in the subject of life or death, and achieve this goal.

However, it is worth noting that the will of a person is called to independently make a decision and choose the goal, but it is not called to and is not capable of independently achieving this goal.

To achieve this goal, it is necessary to cooperate with the goal itself and who stands behind this goal.

*"Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Then an angel appeared to Him from heaven, strengthening Him. (Luke 22:42-43).*

For cooperation with the will of God – it is necessary to reorient our will toward the will of God so that the will of God becomes the subject of our decision and our goal.

The sovereign will of a person always works together with the mind of a person, in which the mind of a person plays the vital role.

The mind, in turn, is made dependent on the conscience of a person that expresses the ability of the mind of the heart to act in the dimension of the spirit. Therefore, when the conscience of a person carries out a decree and according to the intuitive channel, passes along this decree to the mind, then the mind, in turn, commands the will to bring this decree to fulfillment.

Ultimately, this would not occur in the essence of a person either creatively. But it is the will of a person that is called to bring to fulfillment all his plans, projects, and decisions, both in the positive and negative sense.

Man is created in the image and likeness of God. The will of God is that side of the Divine Hypostasis that brings to fulfillments Its desires and decision through Its judgments.

By underestimating this side of the Hypostasis of God, we, consciously or unconsciously, become opponents of the will of God, which is presented to us, in the Divine trinity.

With all this, it is in the will of God not only to carry out the judgment of the Court, but also to execute creative decisions that arrange and bring peace to His Divine Nature.

Therefore, not one act or one side in the fulfillment of the will of God is possible without judgment and retribution.

*For My sword shall be bathed in heaven; Indeed it shall come down on Edom, And on the people of My curse, for judgment. (Isaiah 34:5).*

What is comprised of the essence of knowing the Good will, this first army of eternal judgment?

We must know that the will of God, apart from the will of man, can never be enslaved. And therefore, it can never lose its sovereignty. The image of the sovereignty of God, with special strength, is seen in His good will.

1. **Good will** – is a good and free will that is independent of any conditions that come from the sovereign depths of God.
2. **Good will** – is yielded as the goodness of God and expressed itself in His goodness toward man.
3. **The good will of God** – is a will that expresses itself in the gift of grace, as a result of the sacrificial love of God.

It is impossible to earn it. It could only be accepted as a good gift of undeserved mercy.

Otherwise, at the very first sound of the alarm of the silver trumpet, she will rise up against us for the execution of the judgment of the Eternal Court, for discrediting the good gift of God, which we decided to earn by good deeds.

*Knowledge of the good will of God is comprised of us understanding once and for all that: as in Adam all die, even so in Christ all shall be made alive. (1 Corinthians 15:22).*

*And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matthew 3:17).*

Pleasure – is the good will in the Son. He stepped in as Judge, and His good will carried Him to the cross on which He condemned sin in the flesh, destroyed the works of devil, broke the bronze gates, suffered shame, and rose up against the power of death and united us with Him in His resurrection.

This power had its citadel in the flesh, and so the Good Will, with the weapon of His sacrificial death, destroyed death as the cause of sin, and by its resurrection revived a person who had received salvation to a new life. Introduced into the spirit of a person who until that time was in a state of death - the Life of the Highest order from God.

The covenant of Blood in Water baptism, in the name of Jesus Christ, was the weapon of the Good will. Thus, the Good will, through Water baptism, once and forever separated the spirit of a person from eternal death. And proclaimed him holy in Christ Jesus.

It is worth noting once more that when God will do something on the level of His acceptable or perfect will – His good will, will always step-in first.

And when we arrive in heaven, in a new song, His good will, will sing out in which He gave His one and only Son up to death for us.

*Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.*

*And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth." (Revelation 5:8-10).*

**1. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – is yielded as praise to God.

In this case, the Good will expresses itself in such praise and song that sings of the mercy of God in the morning and the truth of God at night.

The image of morning, in our essence, signaling the beginning of the day – is the proclamation of the faith of God contained in our heart.

The image of night, in our essence, signaling the truth of God in the night – is the faith and trust of our heart in the mercy of God.

*For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:10).*

This kind of proclamation of praise gives God the ability to establish us and fulfill our salvation.

*With fear and trembling; for it is God who works in you both to will and to do for His good pleasure. (Philippians 2:12-13).*

A person that has received salvation in the seed of the Kingdom of Heaven, but whose heart does not work in sync with his lips – will be blotted out of the Book of Life. This proclamation has only an outward appearance of godliness but does not have its power.

*Praise the LORD! For it is good to sing praises to our God; For it is pleasant, and praise is beautiful. (Psalms 147:1).*

**2. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – is expressed in trust in the name of God.

*I will praise You forever, Because You have done it; And in the presence of Your saints I will wait on Your name, for it is good. (Psalms 52:9).*

In this case, the Will of God expresses itself in trust in the name of the Lord that is founded on hope and testified in our heart: Who God is for us and what He has done for us.

The phrase “I will praise you forever” tells us that praise will continue for all of eternity and that this praise will have no end.

And let us remember that the subject of our trust yields our worship and our deity.

*Therefore do not cast away your confidence, which has great reward. For you have need of endurance, so that after you have done the will of God, you may receive the promise, (Hebrews 10:35-36).*

A lack of trust is a lack of knowledge of: Who God is for us and what God has done for us.

And this lack is demonstrated when strong winds overwhelm our hearts, and all kinds of winds of false teachings pour out, which have to do with the loss of property, health, and our good name.

And then, our praise turns into groaning, resentment, and unhappiness. And we forget what God did with us when he led us out of Egypt. And we begin to blame the messengers of God that they have lied to us and did not bring us into the land where milk and honey flows. And then the bones of our trust fall in the wilderness before the Face of God.

But for those who acknowledge the Good will of God expressed in Who God is for them and what God has done for them – when strong winds blow on their salvation and waters are poured out, they begin to produce an aroma in the subject of the praise of our trust.

*Awake, O north wind, And come, O south! Blow upon my garden, That its spices may flow out. Let my beloved come to his garden And eat its pleasant fruits. (Songs of Solomon 4:16).*

**3. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – is expressed in grain which shall make the young men thrive and the wine of the young women.

*For how great is its goodness And how great its beauty! Grain shall make the young men thrive, And new wine the young women. (Zechariah 9:17).*

Alright young men, but can you image young women who drink wine, and then, influenced by this wine, they begin to praise God? Obviously, these words are a parable.

Young men and women are a definition of the state of the human heart. First – it is the male and female origin, expressed in the ability to proclaim with our lips the faith of our heart.

Proclaiming the seed of the word of God – is the male origin. The ability to be fertilized by the seed of the word of God in our heart – is the female origin.

And secondly, both are virgin. Which points to the purity of the faith of their heart.

Grain – is the commanding teaching of Jesus Christ that represents that ancient path of goodness. Wine is an image of the Holy Spirit.

**4. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – is hope that makes us courageous and strengthens our heart.

*Teach me Your way, O LORD, And lead me in a smooth path, because of my enemies. Do not deliver me to the will of my adversaries; For false witnesses have risen against me, And such as breathe out violence.*

*I would have lost heart, unless I had believed That I would see the goodness of the LORD In the land of the living. Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD! (Psalms 27:11-14).*

In this case, the Good Will expresses itself in the faith of the heart that is comprised of the fact that a person sees the expression of this will in goodness on the land of the living. An example of this faith – is Job.

*For I know that my Redeemer lives, And He shall stand at last on the earth; And after my skin is destroyed, this I know, That in my flesh I shall see God, Whom I shall see for myself, And my eyes shall behold, and not another. How my heart yearns within me! (Job 19:25-27).*

Nowhere besides the will of God are these powers and authority of redemption presented in such strength.

**5. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – is the staff and rod of God with which He comforts His children upon walking among the valley of the shadow of death, where He prepares for us a table in the presence of our enemies.

*Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies;*

*You anoint my head with oil; My cup runs over. Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the LORD Forever. (Psalms 23:4-6).*

Upon walking in the valley of the shadow of death – it is the Good will, through the powers contained in it, that gives us the opportunity to not be afraid of evil. The image of the valley of the shadow of death is the time when evil reigns over us (our enemies).

**6. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – is yielded in the fulfillment of the commandments of the Lord.

*They did not listen to Your commandments and did not keep them, and did not act as You commanded us that it might be good for us. And everything that You have brought upon us, and everything that You have done with us, you have done according to true judgment. (Daniel 3:30-31).*

*"Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth. And all these blessings shall come upon you and overtake you, because you obey the voice of the LORD your God:*

*"The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways. Then all peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you. (Deuteronomy 28:1-10).*

**7. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – is yielded in the ability to withhold our lips from speaking deceit and our tongue from speaking evil.

*Who is the man who desires life, And loves many days, that he may see good? Keep your tongue from evil, And your lips from speaking deceit. Depart from evil and do good; Seek peace and pursue it.*

*The eyes of the LORD are on the righteous, And His ears are open to their cry. The face of the LORD is against those who do evil, To cut off the remembrance of them from the earth. (Psalms 34:12-16).*

*For by your words you will be justified, and by your words you will be condemned. (Matthew 12:37).*

Now, let's look at the conditions based on which we are called to cooperate our will with the good will of God:

**1. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – are gained through searching and finding a wise wife.

*He who finds a wife finds a good thing, And obtains favor from the LORD. (Proverbs 18:22).*

**2. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – are gained by a wise heart.

*He who heeds the word wisely will find good, And whoever trusts in the LORD, happy is he. The wise in heart will be called prudent, And sweetness of the lips increases learning. Understanding is a wellspring of life to him who has it. But the correction of fools is folly. (Proverbs 16:20-22).*

**3. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – are gained through the cooperation of our mind with the wisdom of God.

*I, wisdom, dwell with prudence, And find out knowledge and discretion. I traverse the way of righteousness, In the midst of the paths of justice, That I may cause those who love me to inherit wealth, That I may fill their treasuries. (Proverbs 8:12-21).*

**4. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – are gained through discipleship.

*It is good for me that I have been afflicted, That I may learn Your statutes. (Psalms 119:71).*

**5. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – are gained through the use of prayer words turned to God, located in His lips.

*Take words with you, And return to the LORD. Say to Him, "Take away all iniquity; Receive us graciously, For we will offer the sacrifices of our lips.*

*Assyria shall not save us, We will not ride on horses, Nor will we say anymore to the work of our hands, 'You are our gods.' For in You the fatherless finds mercy." (Hosea 14:3-4).*

*For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you.*

*And you will seek Me and find Me, when you search for Me with all your heart. I will be found by you, says the LORD, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the LORD. (Jeremiah 29:11-14).*

**6. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – are called to unveil the treasury of its goodness for those who obey their parents in the Lord.



*Children, obey your parents in the Lord, for this is right. "HONOR YOUR FATHER AND MOTHER," which is the first commandment with promise: "THAT IT MAY BE WELL WITH YOU AND YOU MAY LIVE LONG ON THE EARTH." (Ephesians 6:1-3) (Romans 15:1-3).*

**7. The powers of the Good Will on the tenth foundation of the wall of Heavenly Jerusalem** – are called to cooperate with those who hope in the Lord and search for Him, and wait for salvation from Him.

*The LORD is good to those who wait for Him, To the soul who seeks Him. It is good that one should hope and wait quietly For the salvation of the LORD. It is good for a man to bear The yoke in his youth. (Lamentations 3:25-27).*

In this case, to hope in God, search for Him, and with patience wait for His salvation – is the yoke of Christ of which He said, “My yoke is easy and My burden is light”.

*Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." (Matthew 11:28-30).*

## The Doctrine of Eternal Judgment Acceptable Will: Part 1

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four teachings possesses a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the doctrine of baptism in its three functions: baptism in Water, Holy Spirit, and Fire,

The doctrine of laying on of hands in three functions: in the Covenant of Blood, Salt, and Rest; as well as the doctrine of Resurrection from the dead in its three births: birth from Water, birth from the Spirit, and birth to the Throne.

We turned to studying the doctrine of eternal judgment, which in Scripture is presented in the dimension of the eastern side of the Heavenly Jerusalem in three gates.

**The doctrine of Eternal Judgment**, just as in the other three teachings – contains three levels of the will of God.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:1-2).

- 1. Good will.**
- 2. Acceptable will.**
- 3. Perfect will.**

In their union, the functions of the three levels of the will of God are yielded in Scripture as the creation of righteousness in the works of justice, and the creation of sanctification in the works of holiness.

*He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (Revelation 22:11-12).*

Only upon the union of the creation of righteousness and the creation of sanctification can these two actions present in one another and for one another the legal platform for their legal expression. And only in this union can they represent the doctrine of eternal judgment.

Acknowledging the will of God is a sacred mystery that is found beyond the limits of our rational abilities that are called to occur between God and man and man and God in the dimension of the spirit through the mutual act in which God and man unite as one and become one spirit.

*Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her?*

*For "THE TWO," He says, "SHALL BECOME ONE FLESH." But he who is joined to the Lord is one spirit with Him. (1 Corinthians 6:15-17).*

Fulfilling the will of God in the creation of righteousness and sanctification – is an expression of love toward God.

*If you love Me, keep My commandments. (John 14:15).*

Fulfilling the commandments in the creation of righteousness and sanctification – is fulfilling the will of God.

In fulfilling the will of God – we receive the ability to know God, and in this manner, unite with God as one.

*that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one:*

*I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. (John 17:21-23).*

According to these words, to know the will of God – means to become an expression of the will of God and weapon of the will of God.

The doctrine of eternal judgment in the good, acceptable, and perfect will – is the triumphant accord in the reigning teaching of Jesus Christ.

In a certain format, together, in the doctrine of Eternal Judgment which contains three levels of the will of God, have already looked at the first level in the powers of the Good Will.

Therefore, let us turn to the next level expressed in the powers of the Acceptable Will.

On the wall of Heavenly Jerusalem comprised of twelve precious stones, the doctrine of Eternal Judgment expressed in the level of the acceptable will is made of the precious jacinth stone.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The eleventh foundation – jacinth. (Revelation 21:14,20).*

We should not forget that under the precious stones on the foundations of the walls of Heavenly Jerusalem – we are referring to the properties of a good heart in which God dwells; and a heart that dwells in God.

*If indeed you have tasted that the Lord is gracious. Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:3-5).*

The image of each of the precious stones on the twelve foundations of the walls of Heavenly Jerusalem – is an image of a certain component that yields the character of a good heart.

In nature, the precious jacinth stone is a type of zircon. It is known for its excellent "fiery" color, noble reddish-orange color, for good transparency and strong diamond shine. In ancient times it was called - the stone of the morning dawn.

In addition, jacinth has a very high hardness, for which jewelers highly value this gem. Often this stone was confused with sapphires or topaz. For some people, jacinths were highly valued - along with diamonds, chrysolites and emeralds.

From which we can conclude that when God build a relationship with a person through the powers contained in His acceptable will, then He will turn to a person with the voice from the hidden mystery of Jacinth, which in this foundation, will present the name of the Apostle Simon Canaanite.

*Now the names of the twelve apostles are these: the eleventh, Simon the Canaanite. (Matthew 10:2,4).*

The word "acceptable" comes from the word "please". To please means – to do something.

And if, in the Good Will, through its powers expressed in: Who God is for us and what God has done for us – we gained righteousness by faith in Christ Jesus and became holy by factor of our birth from the seed of the word of truth,

And in this manner, were separated from the world, died to the world, and the world in turn, died to us.

Then in the powers of the Acceptable Will – we, in an answer to what God has done for us, are called to practice righteousness and be sanctified so that we may please God.

And thus, receive the opportunity to lose our dependency on our soul in the image of the old man, by making a Covenant of Salt in baptism in the Holy Spirit.

The word “acceptable” in relation to the will of God, defining the initial goals of God, means:

1. **Acceptable** - pleasing and acceptable to God.
2. Attracting or drawing the attention of God.
3. Meets the requirements of God's established order.
4. Blameless in the sight of God.
5. Coming at the time indicated by God.
6. Reaching a goal or striking a goal set by God.
7. Fulfilling the conditions set by God.
8. Drawing upon oneself the favor of God.

The name “Simon”, on the foundation of the Acceptable Will means – to hear. Whereas his nickname “Canaanite” means – Zealot.

According to the meaning of the content in these names, to please God or cooperate with the Acceptable Will of God – it is necessary to have an open ear in order to hear what the Spirit says to the Churches through the preached word about the Kingdom of Heaven. And this means, to have the powers contained in the name “Simon”.

It is for this reason that every parable of Christ and every letter of His to the Church in the Revelation of John, concluded with these words:

*"He who has an ear, let him hear what the Spirit says to the churches." (Revelation 2:29).*

And the significance behind hearing with our heart what the Spirit says to the Churches is comprised of the fact that the faith of God occurs from hearing the preached word about the Kingdom of Heaven.

*So then faith comes by hearing, and hearing by the word of God. (Romans 10:17).*

*At one point, Jesus cursed the fig tree which had no fruit. And when they returned on another day on that same road, then the disciples were surprised that the fig tree dried up. They turned to Jesus and said: "Rabbi, look! The fig tree which You cursed has dried up." To which He answered them:*

*For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them. (Matthew 11:23-24).*

The phrase “have the faith of God” means – be clothed in the dignity of the name “Simon” in order to hear what the Spirit says to the churches.

The phrase: “all that you ask of” means – all that will be in the treasury of the Faith of God or in that information which we receive through hearing the preached word about the Kingdom of Heaven. And not that, which we might desire.

The verb “have”, referring to the faith of God, is taken from military lexicon. This means that it isn't a suggestion or an alternative allowing us to exchange it with something else. It is a military order, non-fulfillment of which results in death.

To please God it is necessary to zeal for the faith of God, which in practice means – dedicate oneself to searching for and fulfilling the will of God under inspiration from strong desire to be ready to pay whatever price is necessary, even the price of the loss of life.

In fact, this strong desire is expressed in hunger and thirst for righteousness. And so, to be zealous for the will of God means to languish in anticipation of the execution of the judgments of God.

*My soul breaks with longing For Your judgments at all times. (Psalms 119:20).*

And so, to please God – it is not enough for us to have only one dignity contained in the name “Simon”. For this purpose, it is necessary for us to have powers contained in the name “Canaanite”.

Together, the name Simon the Canaanite, yielding the eleventh foundation of the wall of Heavenly Jerusalem, which we, in order to please God, are called to build in our heart out of the precious Jacinth stone, means:

**Vesting with the ability to hear in our heart the voice of the Holy Spirit and clothing in garments of zeal in order to please God.** Only in such a way do these two marvelous characteristics lead us into the level of the Acceptable Will and make us partakers of his powers.

Obviously, building this eleventh foundation in our heart, which gives us the ability to please God – becomes possible only after we are born of the Spirit and make with God a Covenant of Salt in baptism in the Holy Spirit.

Because it is the Covenant of Salt that contains all the conditions and instructions related to the powers of the Acceptable Will.

And as always, let us remember that the functions contained in the powers of the Good, Acceptable, and Perfect Will – can flow only upon the cooperation of man with God in the

boundaries of this same Acceptable Will, the character of which is yielded by the name Simon the Canaanite.

Where each of the sides are given their own role, which cannot be nullified or fulfilled by someone else.

And so, to cooperate with God in building in our heart the name Simon the Canaanite, engraved on the eleventh foundation of the wall of Heavenly Jerusalem – it is necessary for us to study the functions contained in this name as well as the roles that God appointed for Himself as well as for us.

Considering the format of this sermon, I will limit myself to several, in my eyes, signification components in which the name Simon the Canaanite presented on the eleventh foundation of the wall of Heavenly Jerusalem, gives the children of God through their hearing of the voice of the Holy Spirit in their heart and their zeal, the right to execute the judgments of God in the boundaries of the powers of the Acceptable Will.

But before we get into it, let us remember that zeal for God is called to work in union with hearing in our heart the voice of the Holy Spirit. The ability to hear in our heart the voice of the Holy Spirit is called to stand as head over our zeal.

Otherwise, our zeal for God will turn into zeal against all that is true, holy, and dedicated, and against God Himself.

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge.

*For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. (Romans 10:1-4).*

**1. According to these words, the heart that obeyed the righteousness of God** – has zeal and knowledge for God. The heart that did not obey the righteousness of God – does not have knowledge and zeal for God.

And consequently, will not have the ability to hear the voice of the Holy Spirit.

And so, a person who hears in his heart the voice of the Holy Spirit – is a person who always has in himself knowledge and zeal.

Whereas a person who does not hear the voice of the Holy Spirit in his heart – is a person who, upon these circumstances, can never have in himself knowledge and zeal.

**2. Zeal, in fact, first and foremost** – is the result of our hatred which is called to protect our holiness, our worship, and the object of our love in the Face of our Redeemer.

The higher the level of our hatred, the higher the level of our love will be. Because it is the power of the level of hatred that defines the power of the level of our love.

**3. To zealously love God** – it is necessary to despise our nation, our household, and our lives. There are unfortunately very few people out of those who have come to God that are ready to fulfill this condition.

*For I say to you that none of those men who were invited shall taste my supper.' " Now great multitudes went with Him. And He turned and said to them,*

*"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross and come after Me cannot be My disciple. (Luke 14:24-27).*

Here is one of the specific unfortunate examples of zeal for God upon the lack of hearing in our heart the voice of the Holy Spirit:

*Now there was a famine in the days of David for three years, year after year; and David inquired of the LORD. And the LORD answered, "It is because of Saul and his bloodthirsty house, because he killed the Gibeonites."*

*So the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; the children of Israel had sworn protection to them, but Saul had sought to kill them in his zeal for the children of Israel and Judah.*

*Therefore David said to the Gibeonites, "What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of the LORD?" And the Gibeonites said to him, "We will have no silver or gold from Saul or from his house, nor shall you kill any man in Israel for us." So he said, "Whatever you say, I will do for you."*

*Then they answered the king, "As for the man who consumed us and plotted against us, that we should be destroyed from remaining in any of the territories of Israel, let seven men of his descendants be delivered to us, and we will hang them before the LORD in Gibeah of Saul, whom the LORD chose." And the king said, "I will give them."*

*But the king spared Mephibosheth the son of Jonathan, the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul. So the king took Armoni and Mephibosheth, the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite; and he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the LORD.*

*So they fell, all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. Now Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night. (2 Samuel 21:1-10).*

And so, the reason for the expression of zeal lacking knowledge, which challenges God, is the fact that upon demonstrating his zeal for God, a person does not hear the voice of the Holy Spirit in his heart.

Apostle Paul, defining this state of the Israelites who condemned Christ to death due to their blind zeal, says:



*"For I bear them witness that they have zeal for God, but not according to knowledge".*

And so, let us remember that in Hebrew, the word "knowledge", tied to the ability of our heart to hear the voice of the Holy Spirit – is called to work in union with our enlightened mind through the action of the sphere of our will. This means:

- 1. To have knowledge** - to test the source of information.
- 2.** Be open to the truth.
- 3.** Seek knowledge about God, in God.
- 4.** Meditation upon heavenly things.
- 5.** To love God with understanding.
- 6.** To be united in thoughts with the saints.
- 7.** Make reasonable and volitional decisions in favor of the will of God.
- 8.** Draw conclusions based on the signs available.
- 9.** Plan your strength, with the degree of your dedication.
- 10.** Lead or control the emotional sphere of the soul.
- 11.** Sing and pray to God in accordance with the statutes established by Him.
- 12.** Be renewed in the spirit of your mind.

I would like to, in the format of this sermon, provide commentaries on seven of these shades which, on one hand, will allow us to analyze and determine what kind of zeal we have.

And on the other hand: to know whether we have faith in our heart that can turn the rays of the law of death into the rays of the law of life.

Because the result of us having the ability to have knowledge will be the ability to live by faith.

*But that no one is justified by the law in the sight of God is evident, for "THE JUST SHALL LIVE BY FAITH." (Galatians 3:11).*

The result of the faith of the heart is the manifestation of zeal that comes from knowledge, according to which we must determine our love for God as well as the level of our relationship with God.

The faith of the heart is always based on knowledge of: Who God is for us and what God has done for us.

*For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. (Romans 10:3).*

A person who does not understand the righteousness of God received by faith in the redemptive sacrifice of Christ – rejects the righteousness of God by finding strength in his own righteousness.

Because of which, he is an enemy of God as well as an enemy of His chosen remnant. And so:

**1. The power contained in the name Simon the Canaanite, on the eleventh foundation of the wall of Heavenly Jerusalem – is called to give us the ability to test the source of information.**

*Find out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. (Ephesians 5:10-11).*

And so: before having zeal for God and expressing the level of our hatred toward the fruitless works of darkness which yield the level of our love toward what is acceptable to God – it is necessary to define the source of the information that comes to us.

And for this, in our heart, it is necessary to distinguish the voice of the Holy Spirit which we hear through the preached word about the Kingdom of Heaven in His messengers, from the voice of those people who appointed themselves or were appointed by people who chose them to flatter their ears.

*Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. (1 John 4:1).*

If in the first-apostolic churches there were many false prophets, then imagine how many of these false prophets exist today. A false prophet is a person who portrays either demonic thoughts or their own intellectual waste for the revelation of the Holy Spirit; or they mix what is human with what is Divine.

Zeal with knowledge, in the powers contained in the name Simon the Canaanite, first – tests itself: whether its heart is in faith.

*Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified. (2 Corinthians 13:5).*

Zeal that comes from anything other than knowledge – is an incorrect zeal that cannot be called the faith of God.

The correct expression of zeal is to express zeal for God, not our own zeal. And it must be expressed strictly according to the written Word.

And if a person is unaware of what zeal for God is and how to express it in a certain way and method in order for its expression to meet the requirements of certain norms and standards of the written Word,

Then by expressing such zeal for God, not in accordance with the instructions of Scripture, he may find himself on the other side of the barricades, in the militias of God's enemies, inciting God's zeal against themselves.

And so: true zeal for God – is to love the righteousness of God in the judgments of God, and hate lawlessness expressed in violating the righteousness of God in the judgments of God.

*You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions. (Psalms 45:7).*

**2. The power contained in the name Simon the Canaanite, on the eleventh foundation of the wall of Heavenly Jerusalem** – is called to make us open to the preached word about Christ.

*But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. (2 Corinthians 4:3-4).*

The ability to be open to the words of Christ is possible only in the state of a pure and unblemished conscience, which is able to ennoble our zeal for God, or make our zeal for God – contain knowledge. As it is written:

*But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness,*

*to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. (2 Peter 1:5-9).*

Pay attention! First we are called to demonstrate in our faith virtue, which is, our good heart or our good conscience cleansed from dead works.

And only then, in our good conscience which can hear the voice of the Holy Spirit – demonstrate knowledge and zeal, or rather, zeal that is clothed in the knowledge of Christ.

**Dead works** – is any form of religious asceticism and any virtue that is not done in God.

Or: pursuing either his own goals or the goals of God, but not by means presented for this by God in His Word, but by his own or acquired by other people.

Thus, no matter how successful we are in achieving our goals, we will remain closed to the true gospel of Christ.

Because our heart will lack the union of a good heart with the zeal clothed in knowledge in the name Simon the Canaanite.

**3. The power contained in the name Simon the Canaanite, on the eleventh foundation of the wall of Heavenly Jerusalem** – is called to participate in searching for knowledge of God in God Himself.

*Then God said to Solomon: "Because this was in your heart, and you have not asked riches or wealth or honor or the life of your enemies, nor have you asked long life—but have asked wisdom and knowledge for yourself, that you may judge My people over whom I have made you king—*

*wisdom and knowledge are granted to you; and I will give you riches and wealth and honor, such as none of the kings have had who were before you, nor shall any after you have the like." (2 Chronicles 1:11-12).*

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**Zeal for God that does not participate in search for knowledge of God in God Himself – cannot be called zeal clothed in knowledge.**

Note! In his heart Solomon sought, not wealth, nor possessions and glory; neither the souls of his enemies, nor did he seek for many days - he sought wisdom and knowledge in God, in order to show his zeal for God within the limits of his responsibility, expressed in the management of the people of God.

Each of us has a certain responsibility before God, within the boundaries of which, we are called to show zeal for God. And, first of all, we ourselves are this responsibility.

We are called to govern ourselves in accordance with the requirements that are presented in Scripture, and not in the inventions of individuals and individual religious communities.

And therefore, on the part of God: to make us responsible for managing ourselves in order to govern ourselves in accordance with the laws established by God, means to reign us over ourselves so that we can manage the property of God.

Because by virtue of the redemption, we become hallowed unto God or His property. And when we become the property of God, He reigns us over His election.

Because God, by virtue of His individuality, reigns over Himself and His Word which proceeds from His mouth. As soon as the word of the Lord emanates from His mouth - It begins to reign over God, and God begins to watch for His Word to be fulfilled, at the circumstance and time indicated by Him.

God makes Himself dependent on His Word. That is why - He exalted and magnified His Word, above all His name. Which literally means that the Word of God is one of the names of God, under which all other names and titles of God are built and depend on and come from.

Proceeding from this, God created man in such a way that the Word of God coming from the mouth of God was built into the heart of man, in the subject of his conscience, which will represent in man the representation of His image and His likeness.

Therefore, God's zeal is completely dependent and controlled by the wisdom of God. These two virtues manifest themselves in each other and depend on each other. The dignity of Divine wisdom, in the subject of His Word, stands at the head of His zeal, which is ennobled by His wisdom.

Which, in the eleventh foundation of the wall of Heavenly Jerusalem, is presented to us in the dignity of the name "Simon". While the zeal of God is presented to us in the dignity of the name "Canaanite".

God says to Solomon: because you asked for wisdom and knowledge to govern My people, over whom I made you king,

Wisdom and knowledge are given to you, but I will give you riches and possessions and glory, such as were not seen by kings before you and will not be after you.

Solomon was enthroned over his calling. And he had zeal for God, but he did not have the ability to hear the voice of the Holy Spirit in his heart, like his father David did.

And he understood perfectly well that if he was not given the dignity inherent in the authority of the name "Simon" - the authority contained in the name of his zeal could lead him to where it led, in their time, Saul.

That is why he sought knowledge about God in God Himself, worshiping God at the altar of the Lord, which at that time was in Gibeon. Solomon offered a thousand burnt offerings on this altar before God appeared to him and made him an offer in order to test both him and the object of his worship and his search.

After all, if the first man Adam did not have in his heart the dignity contained in the name "Simon", then his zeal, to judge the works of God, would end very badly.

**4. The power contained in the name Simon the Canaanite, on the eleventh foundation of the wall of Heavenly Jerusalem** – is called to direct our thoughts and meditations on things of heaven, where Christ sits on the right-hand side of God.

*If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. (Colossians 3:1-3).*

To seek the things of heaven, where Christ sits at the right hand of God, is to have zeal for the things of heaven. However, in order to seek the things of heaven and in the end, not to find ourselves in the diametrically opposite direction, that is, in the underworld, it is necessary that our zeal for the things of heaven is reasonable in the sense of hearing the voice of the Holy Spirit in our heart.

With all this, it should be borne in mind that we can have both zeal and the ability to hear the voice of the Holy Spirit in our heart, but at the same time, look for something where it does not exist.

Because due to our ignorance, these two characteristics may not cooperate with one another.

We must always remember that these two characteristics can work in union, at the head of which will be our ability to hear the voice of the Holy Spirit in our heart, or rather, to be the fertilized seed of the preached word.

We need to know: Where and how to look for the things of heaven? What means to use to find the things of heaven? And: How to determine that these two characteristics work in such a union, at the head of which is the ability to hear in our heart the voice of the Holy Spirit, in the face of those saints whom God sent and appointed?

In other words: What role in the search for the things of Heaven did God take upon Himself, and what role He gave to us. So, first question:

Where do we search for the things of Heaven, where Christ sits at the right-hand side of God? At first glance, it may seem simple – in heaven.

However, this is precisely why we would walk in the opposite direction of the things of heaven. Because this is only a third part of the truth.

There are two more parts that are known to you and are found in Scripture quite often, but for some reason, upon deciding factors, are left in the dark. Specifically:

*For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, With him who has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones. (Isaiah 57:15).*

According to this statement: God lives simultaneously in three dimensions - at the height of heaven; in the Sanctuary, by which is meant the Body of Christ, in the subject of His assembly and, our good conscience, cleansed of dead works.

And our partaking to these three dimensions is called to be determined by our partaking to the Sanctuary expressed in the congregation in which the word of the Kingdom of Heaven is preached, in the subject of the reigning teaching of Jesus Christ Who came in the flesh.

The throne of God is in those congregations. And therefore – Christ sits at the right-hand side of the father only in those congregations.

Because, according to the Book of the Revelation of John, there were, are, and until the end of the age will be such congregations in which will be present, not the throne of God, but the throne of Satan. However, in these congregations there will be people who will be partakers of the congregations in which the throne of God and the Lamb is located.

Partaking to such an assembly is determined by the state of our heart, or rather, by the state of our conscience, which is practically called to be the throne of God and the Lamb in our nature.

This is a contrite and humble spirit. Because formally, one can be a member of such a congregation in which the truth about the Kingdom of Heaven is preached, but not have a living communion in this congregation.

It should be borne in mind that to break the vessel of our heart for the Lord, and to humble our heart before God in the face of His messengers, to whom He entrusted the word about the Kingdom of Heaven - we are called to do. And to break and humble ourselves, we are called voluntarily, and with zeal.

Only after fulfilling these conditions, God undertakes to revive our hearts or to give the opportunity to find Himself in our hearts. Which will mean that only after these conditions are met, we will begin to hear in our hearts the voice of the Holy Spirit through the preached word of His messengers, which will teach us every morning.

*"The Lord GOD has given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary. He awakens Me morning by morning, He awakens My ear To hear as the learned. The Lord GOD has opened My ear; And I was not rebellious, Nor did I turn away. (Isaiah 50:4-5).*

**Every morning** - is an image that defines the dimension expressed in the resurrection of Christ. Which indicates the fact that we will hear the voice of the Holy Spirit in our hearts not in the measurement of ordinary morning time, but in the measurement of eternal life.

That is, at the moment when God will awaken our heart's ear to listen to His Word. And this will happen when we will break and humble our hearts before the preached word of His messengers.

The result of such humility is expressed in our original text, in these words: "For you died, and your life is hidden with Christ in God." Based on these words, it follows that our life will be hidden with Christ in God, under the condition that we die to our nation; our household; and our lives.

It is this aspect that is called contrition and the humility of our hearts before God. Therefore, each of us can check ourselves, by our relationship to these three conditions.

God will not just save people as long as they remain adherents of their people, their home; and, their own interests. For such people, the entrance to the heights of heaven will not be available. Because they are not partakers of the Sanctuary, represented by the Body of Christ, which in its essence is defined by the following words:

*For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.*

*There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. (Galatians 3:26-29).*

People who are confident that they can search for things of heaven and inherit eternal life, while remaining loyal to their people, to their home; and, to their own worldviews about God, they err, not knowing the Scriptures.

*These things you have done, and I kept silent; You thought that I was altogether like you; But I will rebuke you, And set them in order before your eyes.*

*"Now consider this, you who forget God, Lest I tear you in pieces, And there be none to deliver: Whoever offers praise glorifies Me; And to him who orders his conduct aright I will show the salvation of God." (Psalms 50:21-23).*

**5. The power contained in the name Simon the Canaanite, on the eleventh foundation of the wall of Heavenly Jerusalem** – is designed to predispose our knowledge to love God with all our heart, with all our soul, and with all our mind.

*Jesus said to him, 'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' (Matthew 22:37).*

Of course, it is impossible to love God with all our heart, with all our soul and with all our mind without zeal, which is both an exponent of hatred and an expresser of love.

Equally, without hearing the voice of the Holy Spirit in our heart, it is impossible to properly manage our zeal, and to choose the right objects and people that should be loved the way God loves them; and, others - to hate as God hates them.

God loves those who remain faithful to His order, and do not raise their voice against Him, in the face of His messengers.

And God hates those who oppose His order, and raise their voice against the authority He has established.

This is what God says through the prophet Jeremiah about people who were the portion of God, and then lifted up their voice against Him:

*My heritage is to Me like a lion in the forest; It cries out against Me; Therefore I have hated it. (Jeremiah 12:8).*

Of course, in the literal sense of the word, it is impossible to be a lion for God who could raise his voice against Him, even if we possessed all the power of hell.

If God reveals His Face - then for all the power of hell - His voice will be for them like the voice of a roaring lion. And hell, in the face of all its inhabitants, knows it. That is why demons, unlike wicked people, not only believe that God is One, but also tremble.

And therefore, in this prophetic address, we are talking about the messengers of God for whom the voice of people who previously obeyed them and then raised their voices to them, is perceived by them as the voice of a lion, by which they mean - the position of these people, in which they begin to behave like those in power, and this confuses the messengers who previously cared for them.

Therefore, love for God in one's mind is a disposition in one's mind to seek what is pleasing to God.

Therefore, to love God is to love those whom God loves; and, to hate those whom God hates. And for this purpose -

It is necessary to set your heart in order to reach the understanding of who should be loved and who should be hated. Because - only in this way, we can love God with all our heart and with all our soul and with all our mind.

*And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves. Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength.*

*Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground. Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. Then he said to me, "Do not fear, Daniel, for from*



*the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. (Daniel 10:7-12).*

In this case, Daniel's zeal was aimed at achieving understanding, and allowing God to humble his heart by the circumstances in which God gave him to be captive of the Babylonian monarch, whom he was obliged to serve with faith and truth.

**6. The power contained in the name Simon the Canaanite, on the eleventh foundation of the wall of Heavenly Jerusalem** – is called to, through knowledge, discipline itself in being in unanimity with one another according to the teaching of Jesus Christ.

*Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as Christ also received us, to the glory of God. (Romans 15:5-7).*

The purpose of such like-mindedness, according to the teachings of Jesus Christ, is aimed at the fact that it makes it possible, unanimously, with one mouth to praise God and the Father of our Lord Jesus Christ.

You can sing the same words, the same melody, and at the same time not have the same unanimity on the teachings of Jesus Christ. Consequently, in such worship, there will be no unanimity.

And the lack of unanimity in worship – is the lack of that legal platform or that place upon which worship is called to occur.

A congregation that does not have unanimity – cannot and does not have the right to be called a congregation of saints. This, according to Scripture, is a satanic assembly.

A question arises: How does one achieve unanimity according to the teaching of Christ in order to receive the opportunity to be call a congregation of saints?

The answer is simple: To obtain understanding about the teaching of the Kingdom of Heaven that is expressed in the reigning teaching of Christ from one specific person who stands at the heads of the church.

*Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near. (Revelation 1:3).*

This is perhaps the strongest word that separates the enemies of God that think that they have their own heads and that they read the Bible in the same manner.

And think that they have the right to inspect and correct the person appointed by God, to whom God gave the ability to read, see, and understand the words of Scripture.

In every congregation of saints which contain the throne of God and the Lamb – God has this kind of person. And only after accepting this kind of thinking do we have unanimity

which will result in unanimity in worship, with unite lips that praise God the Father of our Lord Jesus Christ.

This concept, although it is indigestible to our sovereign “me”, is not new. It was present and highlighted the order of God in worship in the Old Testament.

*So Moses said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me? Did I conceive all these people? Did I beget them, that You should say to me, 'Carry them in your bosom, as a guardian carries a nursing child,' to the land which You swore to their fathers?*

*Where am I to get meat to give to all these people? For they weep all over me, saying, 'Give us meat, that we may eat.' I am not able to bear all these people alone, because the burden is too heavy for me.*

*If You treat me like this, please kill me here and now—if I have found favor in Your sight—and do not let me see my wretchedness!" So the LORD said to Moses: "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you.*

*Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone. (Numbers 11:11-17).*

**7. The power contained in the name Simon the Canaanite, on the eleventh foundation of the wall of Heavenly Jerusalem** – is called, through knowledge, to accept the rational and voluntary decisions according to the will of God expressed in the revelation of our calling.

*"Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." (Luke 22:42).*

According to this prayer it follows that to make rational and voluntary decisions according to the will of God, expressed in the revelation of our calling, means – to reject our will for the benefit of the will of God.

Many Christians are totally unaware of what God has called them to do. Some of them, by virtue of their carnal conclusions, themselves came to the definition of their vocation.

And also some of which received a revelation about their vocation, but rejected the revelation about the means to achieve this vocation.

And also a part of which received the revelation about their vocation, but rejected not only the revelation about the means to achieve their vocation, but also the time in which they had to fulfill it.

From the existing definition it follows that some of them had zeal for God, but did not have the ability to hear the voice of the Holy Spirit in their hearts, through the preached word of God's messengers.

And some had zeal for God and the ability to hear the voice of the Holy Spirit in their hearts, but they rejected this voice in favor of the voice of their flesh, which we know is the voice of satan.

Some had zeal for God and had the ability to hear the voice of the Holy Spirit in their hearts, but they were not taught how to combine the existing virtues into one command.

To simplify the path to understanding our true vocation in Christ Jesus, we need to understand one thing - that our vocation in Christ Jesus is inseparable from the vocation that Jesus had.

Christ's vocation was comprised of demonstrating the light of life that came from the Heavenly Father.

*That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him.*

*But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John 1:9-13).*

Leaving this world, Jesus, addressing His disciples who accepted Him, declared: "You are the light of the world."

*You are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:14,16).*

And therefore, our calling will also be to reveal the light of life that we received in Christ Jesus.

However, in order to reveal the light of life expressed in the word of truth about the Kingdom of Heaven which we received into our hearts and from which we were born, we need to fulfill one main condition, which Christ fulfilled in due time - this is to give up our life, in favor of receiving the resurrection of life.

And this means, to drink the cup which contains God's will for us, so that we can shine His light.

Until we lose our life, we cannot fulfill our vocation of being His light.

Therefore, Evangelism is good and useful only when we lose our lives and our attempts to control those for whom we are responsible before God.

## The Doctrine of Eternal Judgment Acceptable Will: Part 2

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four teachings possesses a triplicity of various functions that determine the unearthly order of the Kingdom of Heaven, and determine in their totality the role of the twelve teachings of Christ Who came in the flesh.

In a certain format, as far as God and the measure of our faith have allowed us, we have already examined the first three teachings.

We turned to studying the mystery of the triplicity that lays at the foundation of the structure of Eternal Judgment, the image of which in Scripture is presented in the eastern army of Israel that is comprised of three tribes, the head of which is the tribe of Judah, as well as the eastern side of Heavenly Jerusalem that is comprised of three gates. And so:

**The doctrine of Eternal Judgment**, just as in the other three teachings – contains three levels of the will of God.

- 1. Good will.**
- 2. Acceptable will.**
- 3. Perfect will.**

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

In their union, the functions of the three levels of the will of God are yielded in Scripture as the creation of righteousness in the works of justice, and the creation of sanctification in the works of holiness.

*He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (Revelation 22:11-12).*

Only upon the union of the creation of righteousness and the creation of sanctification can these two actions present in one another and for one another the legal platform for their legal expression. And only in this union can they represent the doctrine of eternal judgment.

Acknowledging the will of God is a sacred mystery that is found beyond the limits of our rational abilities that are called to occur between God and man and man and God in the dimension of the spirit through the mutual act in which God and man unite as one and become one spirit.

*Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her?*

*For "THE TWO," He says, "SHALL BECOME ONE FLESH." But he who is joined to the Lord is one spirit with Him. (1 Corinthians 6:15-17).*

Fulfilling the will of God in the creation of righteousness and sanctification – is an expression of love toward God.

The doctrine of eternal judgment in the good, acceptable, and perfect will – is the triumphant accord in the reigning teaching of Jesus Christ.

In a certain format, together, in the doctrine of Eternal Judgment which contains three levels of the will of God, have already looked at the first level in the powers of the Good Will.

And we have stopped to study the next level expressed in the powers of the Acceptable Will.

On the wall of Heavenly Jerusalem comprised of twelve precious stones, the doctrine of Eternal Judgment expressed in the level of the acceptable will is made of the precious jacinth stone.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The eleventh foundation – jacinth. (Revelation 21:14,20).*

The image of each of the precious stones on the twelve foundations of the walls of Heavenly Jerusalem – is an image of a certain component that yields the character of a good heart.

From which we can conclude that when God build a relationship with a person through the powers contained in His acceptable will, then He will turn to a person with the voice from the hidden mystery of Jacinth, which in this foundation, will present the name of the Apostle Simon Canaanite.

*Now the names of the twelve apostles are these: the eleventh, Simon the Canaanite. (Matthew 10:2,4).*

We've already noted that it is the name of the Apostle engraved on each of the twelve foundations of the walls of Heavenly Jerusalem that yields and characterizes this foundation. And in this case, the powers that are contained in the name Simon the Canaanite unveil in this foundation the character and purpose of the Acceptable Will of God.

Without acknowledgment and cooperation with which it is impossible to please God. Because the word "acceptable" comes from the root "to please". To please means – to do such works that could please God and turn His favor upon us.

The name "Simon", on the foundation of the Acceptable Will means – to hear. Whereas his nickname "Canaanite" means – Zealot.

Together, the name Simon the Canaanite, yielding the eleventh foundation of the wall of Heavenly Jerusalem, which we, in order to please God, are called to build in our heart out of the precious Jacinth stone and thus, please God, means -

**Vesting with the ability to hear in our heart the voice of the Holy Spirit and clothing in garments of zeal in order to immediately please God.**

Only in such a way do these two marvelous characteristics lead us into the level of the Acceptable Will and make us partakers of his powers.

In a certain format, we have already studied the powers that are tied to the dignity in the name "Simon the Canaanite" engraved on the eleventh foundation of the wall of Heavenly Jerusalem.

And so, let us turn to the characteristics and purposes that are contained in the powers of the Acceptable Will with which we are called to cooperate so that we could please God.

And if, in the Good Will, through its powers expressed in: Who God is for us and what God has done for us – we gained righteousness by faith in Christ Jesus and became holy by factor of our birth from the seed of the word of truth,

Thanks to which we were separated from dependence on the world and the world, in turn, lost its fluence and reign on us,

Then in the powers of the Acceptable Will – we, in an answer to what God has done for us, receive the ability, in the powers of the Acceptable Will, to practice righteousness in works of justice and hallow God in holy deeds.

And thus, be clothed in power in order to daily abolish in our essence the authority of the old man so that we could rule over him.

The word “acceptable” in relation to the will of God, defining the initial goals of God, means:

1. **Acceptable** - pleasing and acceptable to God.
2. Attracting or drawing the attention of God.
3. Meets the requirements of God's established order.
4. Blameless in the sight of God.
5. Coming at the time indicated by God.
6. Reaching a goal or striking a goal set by God.
7. Fulfilling the conditions set by God.
8. Drawing upon oneself the favor of God.

Obviously, building this eleventh foundation in our heart, which gives us the ability to please God – becomes possible only after we are born of the Spirit and make with God a Covenant of Salt in baptism in the Holy Spirit.

Because it is the Covenant of Salt that contains all the conditions and instructions related to the powers of the Acceptable Will.

And as always, let us remember that the functions contained in the powers of the Good, Acceptable, and Perfect Will – can flow only upon the cooperation of man with God in the boundaries of this same Acceptable Will, the character of which is yielded by the name Simon the Canaanite.

Where each of the sides are given their own role, which cannot be nullified or fulfilled by someone else.

And so, to cooperate with God in building in our heart the name Simon the Canaanite, engraved on the eleventh foundation of the wall of Heavenly Jerusalem – it is necessary for us to study the functions contained in this name as well as the roles that God appointed for Himself as well as for us.

Considering the format of this sermon, I will limit myself to several, in my eyes, signification components in which cooperation with the Acceptable Will gives the children of God to fulfill the judgment on God in the boundaries of powers given to this Acceptable Will.

Let us remember that to practice the judgment of God is first and foremost, to correctly appraise the works of god in the boundaries of the powers of His Acceptable Will. And then, secondly – in the boundaries of that Acceptable Will – carry out a decree as retribution for good and evil. And so, the first:

1. **Component of the judgment of God** in cooperation with the powers of the Acceptable Will which I'd like to focus our attention on – is the fact that it's one of the great mysteries of God that is called to be fulfilled through the dignity expressed in the state of babes.

*Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." And He said to them, "I saw Satan fall like lightning from heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.*

*Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven." In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. (Luke 10:17-21).*

Since the favor of God is turned to babes, it follows that these babes had somehow pleased God. But how and with what were these babes able to please God so that He stretched His golden scepter upon them in the dignity of His favor?

First: it is worth paying attention to the fact that under the image of these babes, Jesus views His disciples whose names are written in heaven. And therefore:

In His teaching, Jesus discovered those characteristics that are inherent only to babes.

Specifically: the authority to trample on the serpent and scorpion and all the power of the enemy so that they do not damage.

*Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger. (Psalms 8:2).*

**The enemy**, in this case – are serpents, scorpions, and the whole power of evil. Whereas the **Avenger** – is the Heavenly Father Who is impartial in His judgment. His vengeance falls upon anyone who encroaches on His holy things and violates His commandments.

We need to know that the main enemy of the organized powers of darkness against God's chosen remnant are accusations, lies, and slander. How then, do babes make the enemy silent, or deprive them of the opportunity to accuse them and slander them?

We have talked about this many times will continue to talk about it in order to save the chosen ones from condemnation in hell. The ability of babes to make the enemy silent is in the condition of their heart.

1. Which, first - although they distinguishes the voice of their parents from thousands of other voices, they are not adapted to accept defamatory information against their parents.

2. In their hearts, the genetic spiritual receiver of sin has not yet formed, which would catch and accept resentment and bitterness.

Of course, all babies react to pain by screaming and crying, but, with all this, they do not have resentment. And therefore - they are devoid of envy and hatred that arise from resentment.

If you remember, the Greek word "skandalon", from which the word "resentment" is translated, in Greek means - a temptation, a trap, or a net to catch prey.



Which indicates the fact that resentment is one of the best traps and snares of the devil in which he traps the souls of people.

According to Jesus, in the last days, resentment will take on a threatening and all-encompassing scale that will cause great wars and destruction among a large number of believers.

And then, from among them, it will spread to all the peoples of the earth and will lead them into great destruction, producing distrust and hatred between them. The people, in their troubles and misfortunes, will begin to blame each other, take offense at each other, and begin to betray each other.

*"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. And then many will be offended, will betray one another, and will hate one another.*

*Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved. (Matthew 24:9-13).*

Blaming others for their misfortunes, the bearers of bitterness and resentment in their hearts, in fact, are the bearers of the second death, which soon, along with all its bearers, will be thrown into the lake of fire.

Because resentment produces hatred that sheds blood. Everyone who hates his brother is a murderer.

Therefore, a kind heart, deprived of the capability of accepting and carrying resentment, represented in the image of a babe – makes the enemy silent, depriving him of the opportunity to use his destructive weapon in the subject of lies and slander.

It is precisely because of these same characteristics that the Heavenly Father, as the Supreme Judge and Avenger for blood, when He sees a heart that forgives offenses and refuses to wear its mortal bitterness, forgives our sins and does not arouse His judgment against us.

*"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses." (Mark 11:25-26).*

God is the Avenger for the blood that was shed. When a person repents his sins but does not forgive his offenders, his hands are not cleansed of blood, and his sins remain on him. As a result, he turns God against himself as the Avenger for blood.

However – on its own, the state of a good heart cannot make the enemy and the Avenger silent unless a person begins to build praise to God from this state. Because it is the praise to God that comes from a good heart that makes the enemy and the Avenger silent.

Out of the mouth of babes and nursing infants You have built praise, Because of Your enemies, That You may silence the enemy and the Avenger.

Unless the potential for good that is contained in a good heart is not revealed in praise to God, we will never silence the enemy and the Avenger. To please God, it is necessary to offer God a sacrifice of praise for who God is to us; and what God has done for us.

God brought us freedom and healing from sin and taught us to forgive personal grievances, because of which the sin of the cherubim arose, who turned himself into an enemy of God.

Forgiveness is not an act of hurt emotions. Forgiveness is an act of a conscious and volitional decision of the heart, confessed by the lips when we pray or stand in prayer.

*"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses." (Mark 11:25-26).*

If you are able to forgive offenders in this way, then this indicates that you have pleased God. Therefore, you will cooperate with the Acceptable Will of God and abide in the Acceptable Will of God.

**2. Component of the judgment of God** in cooperation with the powers of the Acceptable Will – is called to protect our life and the lives of our people from being struck by the sword.

*Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request. (Esther 7:3).*

The preservation of our life and the life of our people, of which we are a part, in the powers of the Acceptable Will - was expressed in the condemnation to death of the one who doomed us and our people to death.

Therefore, a person who meets the requirements of the Acceptable Will of God is a person, first of all, who meets the requirements of blamelessness before God or, the requirements of the Good Will.

In this case, we observe how a person, during an alarming trumpet sound announcing the approaching danger in the face of his old man, in order to please God in condemning his old beginning to death, uses for this purpose, the camps standing toward the East, that is, the powers of the Good Will.

And therefore, our blamelessness, in the fulfillment of lawful and just courts, like Esther, in due time - will directly depend on:

1. From what or whom we will listen.
2. From where or at whom we will look.
3. From the level of responsibility that we will be endowed with.
4. From the potential of faith that we will have in our hearts.
5. From the kind of confession that we will confess.

**3. Component of the judgment of God** in cooperation with the powers of the Acceptable Will – is called to, before our relocation to God, give us evidence that we have pleased God.

*By faith Enoch was taken away so that he did not see death, "AND WAS NOT FOUND, BECAUSE GOD HAD TAKEN HIM"; for before he was taken he had this testimony, that he pleased God.*

*But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. (Hebrews 11:5-6).*

Enoch pleased God in that he walked before Him. And this means that Enoch walked by faith, not by sight.

*For we walk by faith, not by sight. (2 Corinthians 5:7).*

The testimony that Enoch received that he pleased God and that we are called to receive, before our relocation to God, is that God will establish us as kings over our calling.

*Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house. So David knew that the LORD had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel. (2 Samuel 5:11-12).*

**4. Component of the judgment of God** in cooperation with the powers of the Acceptable Will – is called to make us good warriors of Jesus Christ who can endure suffering.

*You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.*

*And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. The hardworking farmer must be first to partake of the crops. Consider what I say, and may the Lord give you understanding in all things. (2 Corinthians 2:3-7).*

Everyday matters are everyday worries. To bind oneself with everyday affairs means - to use the principles of faith, coupled with figurative thinking to solve everyday worries.

*"Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. (Matthew 6:31-33).*

The works of the good soldier Jesus Christ is a decision to listen to the preached message about the Kingdom of Heaven.

*Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word.*

*But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."*

*And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." (Luke 10:38-42).*

And therefore, in order to please Christ as the Captain, it is necessary to use the principles of faith, coupled with figurative thinking, in order to achieve the goals that are necessary for introducing the Kingdom of Heaven into our essence.

Summing up his words, Apostle Paul says: The hardworking farmer must be first to partake of the crops. Consider what I say, and may the Lord give you understanding in all things.

It follows from these concluding words that hearing the word about the Kingdom of Heaven is not only a good soldier enduring suffering in order to please the Captain,

But, this is also the work of the farmer, who prepared the soil of his heart for listening to the preached word about the Kingdom of Heaven.

*Walk prudently when you go to the house of God; and draw near to hear rather than to give the sacrifice of fools, for they do not know that they do evil. (Ecclesiastes 5:1).*

When we have prepared the soil of our hearts to listen to the gospel of the Kingdom of Heaven, and listening to the word, we joyfully receive it - we please God.

And when we fulfill this word, then we, as farmers of our field, are the first to partake of the fruits that we have sown.

**5. Component of the judgment of God** in cooperation with the powers of the Acceptable Will – is called to, by the law of the Spirit of life in Christ Jesus, free us from the law of sin and death.

*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*

*For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.*

*For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.*

*So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.*

*But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh.*

*For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. (Romans 8:1-14).*

The definition that the law of the spirit of life in Christ Jesus, freed us from the law of sin and death - is the presence of the Spirit of Christ or the Spirit of God living in us.

If a person cannot confirm and determine the presence of the Spirit of Christ in himself - then such a person does not belong to Christ.

It should be noted right away that we are not talking about baptism in the Holy Spirit or the Person of the Holy Spirit.

In the minds of those people who believe that in this Scripture, we are talking about baptism in the Holy Spirit - all people who have not experienced the baptism of the Holy Spirit are not children of God.

However, how then do we reconcile this point of view with the next Scripture, which should determine those born of God or those who are the property of God, and are called children of God.

*Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.*

*By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. And His commandments are not burdensome.*

*For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God? (1 John 5:1-5).*

As you can see, in this place of Scripture, there is not even a hint of the baptism in the Holy Spirit. Born from God, these people entered into the Covenant of Blood with God in Water baptism. That allowed them to keep the commandments of God, which are in the authority of the Good Will. And thus, conquer the world or become independent from the world.

Baptism in the Holy Spirit is a gift from God, which is given to the children of God or to those who have the Spirit of Christ, so that they can receive and put on the power of God to fulfill their calling in the sphere of the Acceptable Will. But to receive the baptism in the Holy Spirit, a strong thirst or a strong desire is needed. As written:

*On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."*

*But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. (John 7:37-39).*

However, if certain people are convinced that when they are baptized in water, they automatically receive the baptism of the Holy Spirit,

And they do not speak in tongues, only because today there is no longer any need for this, since they have formed theological institutions that can endow them with the knowledge of how to be a witness of Christ - then, of course, such people do not have thirst. After all, they cannot desire what they do not understand, and what they do not know, what is hidden from them.

And therefore, the Spirit of Christ or the Spirit of God is the character and nature of Christ, which we receive upon the fact of being born from God, in our new man, born after God by Jesus Christ.

The Spirit of Christ in a person is determined - by the presence of a kind heart, cleansed of a blemished conscience.

And this happens when a person accepts justification freely, by grace, through redemption in Christ Jesus.

The baptism of the Holy Spirit, with the gift of tongues, although it is a spiritual phenomenon, does not make us spiritual at that time. Having received the baptism in the Holy Spirit, with such an understanding, we will never be able to leave infancy and grow into a perfect man.

Apostle Paul, addressing the saints who are in Corinth, about whom he testified that they have no shortage of any talent, including speaking in tongues, wrote the following words:

*And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. (1 Corinthians 3:1).*

And in the same message, he told them that speaking in other tongues and exercising the gifts of the Holy Spirit, in and of itself, is of no benefit - if they do not have the Spirit of Christ, building correct and trusting relationships with each other.

*Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. (1 Corinthians 13:1).*

The ignorance of the Corinthians, past and present, is that they have been convinced that by speaking in tongues they are becoming spiritual. And this is practically the same nonsense as saying that you receive the Holy Spirit when you are baptized in water.

There is a law according to which the physical body lives. And this law lies in the spirit of man. As long as the spirit of a person is in the body, the body lives. But as soon as the spirit of a person leaves the body, it dies. Because - a body without a spirit is dead.

The law of the Spirit of life is the law by which the Body of Christ lives and functions. And such a law is the seed of the Kingdom of Heaven, which we receive through hearing the preached word.

The seed of the Kingdom of Heaven which we have allowed to fertilize our heart, is precisely the law of the Spirit of life, in our new man, freeing our spirit from the law of sin and death.

However, the law of sin and death, which previously ruled over all our nature, including our spirit, soul and body, loses its power over the reborn spirit of man. In which, upon receiving the word of truth, the law of the Spirit of life comes to power.

We have no condemnation - when we choose a lifestyle of living according to the laws of our spirit, and mortify the deeds of the flesh.

Therefore, being led by the Spirit of God is living according to the laws of the Spirit of life, which is inherent in every person born of God.

Baptism in the Holy Spirit is the force that activates and works with the law of the Spirit of life that we have, acting within the boundaries of the Body of Christ, of which we became partakers by the fact of our birth from God.

Of course, such knowledge becomes available to us only when we are born of the Spirit and enter into the Covenant of Salt in baptism in the Holy Spirit.

It is possible to have baptism in the Holy Spirit but not to enter into the Covenant of Salt until we leave infancy. To leave infancy and be born of the Spirit, you must be a disciple and learn to abide in the commanding teaching of Christ.

Only in this way can we please God and turn His favor upon ourselves to the extent of the Acceptable Will.

**6. Component of the judgment of God** in cooperation with the powers of the Acceptable Will – is called to make us independent of the judgments of people, and be able to appraise what is good and what is bad.

*For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. (Galatians 1:10).*

*But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. (1 Corinthians 4:3-4).*

**7. Component of the judgment of God** in cooperation with the powers of the Acceptable Will – can occur only in Christ.

*For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." (2 Peter 1:17).*

We have already noted that the good will of God in His Son is the result of pleasing the Father in that His Son loved His righteousness and acted in His just and perfect judgments; and, hated every iniquity that challenges His righteousness.

And therefore, proceeding from this Scripture, and it is not the only one, to please God is possible only one way - to allow the Holy Spirit to place us in Christ, who pleased His Father, and in Whom His grace abides.

Hence the conclusion that working with the Holy Spirit to please God is actually working with the Holy Spirit to allow Him to place us in Christ.

But for this purpose, we need to have some criteria by which we could determine whether we are in Christ or, we only think that we are in Him, while we are within the limits and dependence on our old man.

After all, there is only one way to work with the Holy Spirit so that He could place and keep us in Christ - by studying our role, expressed in fulfilling certain conditions that determine the characteristics of a good heart abiding in Christ.

Abiding in Christ, who pleased God, we will be a new creation:

*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. (2 Corinthians 5:17).*

And this means - not only to know that in Christ Jesus we are a new creation, but also that in Christ Jesus, we will gain the ability to constantly renew and improve in our spirit.

*Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. (2 Corinthians 4:16).*

The nature of such renewal, in the powers of the Acceptable Will, will be accompanied in the confrontation in our nature, of two laws, one of which will give us pleasure; and the other - will oppress us, and give us the bitterness of death.

*For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

*O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin. (Romans 7:22-25).*

The enmity of these two laws in the human heart, which became a field of battle and confrontation for these two mutually exclusive laws, God foretold and placed in the Garden of Eden right after the fall of man, as a necessity to restore His lost relationship with man.

*So the LORD God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life.*



*And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." (Genesis 3:14-15).*

In the Seed of the woman, which is Christ in us, the perfect law of freedom was hidden.

While in the seed of the serpent, which is, the sinful inheritance of our fathers - was hidden - the law of sin and death.

Both seeds ended up in the woman's heart. One seed, in the subject of the perfect law of freedom, manifested itself in a new man, who was called - a new creation in Christ Jesus.

Another seed, in the subject of the law of sin and death, manifested itself in the old man with his works, and was called - a man of sin and death.

And, in which law a person begins to delve into and cooperate, that law will become the harvest of man at the end of age.

If you realize and feel in yourself the confrontation of these two laws, then this indicates that you have an opportunity to work with the powers of the Acceptable Will.

And if, in your heart, you challenge the law of sin and death and take the side of the perfect law of freedom, and begin to delve into and cooperate with it, then by this you are pleasing God.

*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (Romans 8:1-2).*

### **Abiding in Christ, who pleased God, we will have peace with God:**

*That is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. (2 Corinthians 5:19).*

Ability to be in the powers of the Acceptable Will; and thus pleasing God is contained in presenting to God the evidence of the righteousness that we have received in the Good Will, through faith in Christ Jesus, freely, by grace, through His teaching of redemption.

Whenever we purposefully and consciously turn to God as our Heavenly Father, through the mediation of Jesus Christ, in order to work with the Holy Spirit in the creation of righteousness and sanctification - we please God.

And therefore, with every appeal to the Heavenly Father in the Name of Jesus Christ, the eastern army rises in our heart, in the face of the Good Will of God, in which we, before turning to God with any need, present to Him evidence of our belonging and partaking in His heritage and His righteousness.

Confessing a heartfelt faith that Jesus is our Lord and Savior and that God raised Him up for our justification gives us the legal right to work with the authority of the Acceptable Will and please God to abolish the old man with his works.

### **Abiding in Christ, who pleased God, we will have a good conscience:**

*Having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. (1 Peter 3:16).*

We have already paid attention to this term, translated from Greek and expressed in the commanding verb "have", that it is taken from military vocabulary and will be used as a military order, failure to comply with which will result in death.

This order puts a person in front of a choice - either you will die, executing this order, or you will die, for not following this order.

In the spiritual dimension, this means - either we will pay with our carnal life, for the right to have and maintain a good conscience, or, keeping our soul, we will lose a good conscience and suffer shipwreck in faith; by virtue of which - we will pay with spiritual death.

To keep a good conscience is to keep the faith and the word of patience of Christ. In practice, this is a feat of faith in which we please God and find His favor.

*A good man obtains favor from the LORD, But a man of wicked intentions He will condemn. A man is not established by wickedness, But the root of the righteous cannot be moved. (Proverbs 12:2-3).*

God promises that by maintaining a good conscience, our enemies who condemn us as evildoers will be ashamed. Because - they will see our good life in Christ Jesus.

*Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you.*

*Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. (Revelation 3:9-11).*

If you are reprimanded for something that you did not do, rejoice. Because by doing this you please God.

### **Abiding in Christ, who pleased God, we will participate in Christ's sufferings:**

*But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. (1 Peter 5:10).*

In the ordinances of the Acceptable Will, in Christ Jesus - we are called to endure short-term suffering that is associated with pain.

*Yes, and all who desire to live godly in Christ Jesus will suffer persecution. (2 Timothy 3:12).*

And, even though suffering is the lot of all people without exception - the suffering itself,

has never led anyone to perfection in God, they have not established anyone in Him, and they have not made anyone unshakable.

Because suffering leads us to perfection only in one case when, on the one hand, we are in Christ; and, on the other hand, when our reaction to suffering is expressed in joy according to God.

*When I heard, my body trembled; My lips quivered at the voice; Rottenness entered my bones; And I trembled in myself, That I might rest in the day of trouble. When he comes up to the people, He will invade them with his troops.*

*Though the fig tree may not blossom, Nor fruit be on the vines; Though the labor of the olive may fail, And the fields yield no food; Though the flock may be cut off from the fold, And there be no herd in the stalls— Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength; He will make my feet like deer's feet, And He will make me walk on my high hills. To the Chief Musician. With my stringed instruments. (Habakkuk 3:16-19).*

**As we abide in Christ, who pleased God, we will be clothed with wisdom, righteousness, sanctification and redemption:**

*But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— (1 Corinthians 1:30).*

**Abiding in Christ, who pleased God, we will be carriers of resurrection:**

*For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (1 Corinthians 15:22-23).*

## The Doctrine of Eternal Judgment Perfect Will: Part 1

*Thus says the LORD:  
“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

On one hand, the reason why God calls His nation to return to the ancient path of goodness is comprised of the fact that at the end of the ancient path, it is not just us who will find rest, but God also.

Because a person’s rest is found, contained, and dwells only in God’s rest. Therefore, the ancient path of goodness is, first – the unique relationship of God with man and man with God that are called to attract favor and bring one another to rest.

*For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp that burns. (Isaiah 62:1).*

And, second – returning to the ancient path of goodness is called to show a person that He Who stood at the beginning of this ancient path of Goodness is the Alpha and Omega. And all in all is God!

*I am the Alpha and the Omega, the Beginning and the End, the First and the Last. (Revelation 22:13).*

As a foundation of our study of the ancient path of goodness at the basis of which will stand the Son of Man as Alpha and Omega -

We turned to the words of Apostle Paul written in Hebrew 6:1-2 which, according to the mercy and inspiration of the Holy Spirit, formulated the ancient path of goodness and the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four reigning teachings contain in themselves a triplicity of functions that yield the unearthly order of the Kingdom of Heaven.

Which, together – define the role and purpose of the twelve teachings of Christ Who came in the flesh, demonstrating his royal authority in the twelve hours of the day for the invisible dimension.

The image of which was contained in the twelve watchmen of the ancient path of goodness in the twelve gates of Heavenly Jerusalem, on which were engraved the names of the twelve tribes of the sons of Israel and the twelve foundations of the walls of Heavenly Jerusalem, on which were engraved the names of the twelve Apostles of the Lamb.

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the first three teachings and their purposes.

And we've stopped to study the mystery of the triplicity that is contained in the foundational structures of Eternal Judgment, which in Scripture is presented in the dimension of the eastern side of Heavenly Jerusalem, comprised of three gates. And so:

**The doctrine of Eternal Judgment**, just as in the other three teachings – contains three levels of the will of God.

1. **Good will.**
2. **Acceptable will.**
3. **Perfect will.**

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

In their union, the functions of the three levels of the will of God are yielded in Scripture as the creation of righteousness in the works of justice, and the creation of sanctification in the works of holiness.

*He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (Revelation 22:11-12).*

Only upon the union of the creation of righteousness and the creation of sanctification can these two actions present in one another and for one another the legal platform for their legal expression. And only in this union can they represent the doctrine of eternal judgment.

Acknowledging the will of God is a sacred mystery that is found beyond the limits of our rational abilities that are called to occur between God and man and man and God in the dimension of the spirit through the mutual act in which God and man unite as one and become one spirit.

*Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her?*

*For "THE TWO," He says, "SHALL BECOME ONE FLESH." But he who is joined to the Lord is one spirit with Him. (1 Corinthians 6:15-17).*

The fulfillment of the will of God in the practice of righteousness and sanctification – is always an expression of love toward God with simultaneous hatred toward lawlessness and the wicked, who are carriers of this lawlessness and evil.

*My heritage is to Me like a lion in the forest; It cries out against Me; Therefore I have hated it. (Jeremiah 12:8).*

Therefore, to love God means to love everyone and everything that God loves; and hate everything and everyone that God hates.

Otherwise, we will believe that we should love everyone without exception, as many foolish people preach. This will no longer be love for God, but a kind of parody of love.

The doctrine of Eternal Judgment with the contents of the good, acceptable, and perfect will – is the triumphant accord in the reigning teaching of Jesus Christ.

In a certain format, together, in the doctrine of Eternal Judgment which contains three levels of the will of God, have already studied the first two levels in the powers of the Good and Acceptable Will.

Therefore, let us turn to studying the third level expressed in the powers of the Perfect Will, which is the Omega and concluding reigning teaching of Jesus Christ.

On the wall of Heavenly Jerusalem comprised of twelve precious stones, the doctrine of Eternal Judgment expressed in the level of the Perfect Will is made of the precious Amethyst stone.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The twelfth foundation – amethyst. (Revelation 21:14,20).*

In Scripture, the image of the wall representing a person – is an image of perfection in which a person represents the image of the Son of God.

And so, the image of every precious stone in the twelve foundations of the walls of Heavenly Jerusalem – is an image of a certain component that yields the character of a good heart.

The precious amethyst stone is the most expensive variety of quartz. It has been valued since ancient times and, according to biblical descriptions, was inserted into the pectoral or in the breastplate of the high priest Aaron among 12 precious stones.

There are only two versions of the appearance of the name of this mineral. Translated from ancient Greek it means - "sober", "virgin".

From which we can conclude that when God builds a relationship with a person through the powers contained in His perfect will, then He will address a person with a voice emanating from the innermost mystery of the unearthly Amethyst.

Which, on this foundation, will represent the name of the Apostle Judas Iscariot.

*Now the names of the twelve apostles are these: the twelfth is Judas Iscariot, who also betrayed Him. (Matthew 10:2-4).*

We have already noted that it is the name of the Apostle, written on each of the twelve foundations of the wall of Heavenly Jerusalem, that yields and characterizes this foundation. And, in this case, the powers contained in the name of Judas Iscariot reveal in this foundation the nature and purpose of the perfect will of God.

Judas Iscariot poses a number of difficult questions before a person who does not understand the wisdom of God. Namely:

How could Jesus choose him as His disciple, entrust him with the treasury and the Gospel, if He knew from the beginning that Judas would betray Him?

To resolve this issue, I will have to make one remark, and we will again return to the authority of the name written on the twelfth foundation of the wall of Heavenly Jerusalem.

*Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve. (John 6:70-71).*

Thus, we learn that the father of Judas, from the Jewish village of Kerioth, was a certain Jew named Simon. By the way:

Exactly the same questions arise when it comes to the fallen cherub: How could God, Who originally knew and foresaw the future, each of the celestials created by Him, could allow a third of His servants to defect? There are two reasons and three answers.

The first answer is that every name associated with God and His Kingdom is a dignity, a calling and a place in the structure of His Kingdom, which can only be taken by those who are worthy of this place.

And if this someone does not correspond and leaves his place, then he loses his dignity and his place in the Kingdom of Heaven. And then this place or this name is inherited by another, the one who is worthy of it.

*Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. (Revelation 3:11).*

When Saul ceased to meet the requirements of his place, which endowed him with the dignity of the throne among the people chosen by God, God rejected him and put another in his place.

And therefore, the fact that the name of Judas Iscariot of Simon remains on the twelfth foundation, defining the place and dignity that he has lost, speaks only of the fact that his place was taken by someone else, a lion from the tribe of Judah, in order to appear as the royal Omega of His teaching.

The second answer: If at creation, God endowed angels and humans only with animal instincts, devoid of sovereignty expressed in a free and independent rational opportunity to choose between good and evil and between death and life, then they would not be individuals, as a result of which, this would not have happened.

God wanted to be surrounded by such servants and children who, like Him, would have equal to Him sovereign rights and could, like Him, choose the dignity of being His servant or not.

In fact, one of the virtues of God is - Servant, Who gladly and voluntarily serves His creation, because He loved them with eternal love.

Love that does not find pleasure in selfless service to a loved one cannot be called love.

To serve is to stand guard over the interests of a loved one, and please, not yourself, but a loved one. As Christ once said about this:

*Now there was also a dispute among them, as to which of them should be considered the greatest. And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'*

*But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. (Luke 22:24-27).*

With all this, it should be noted that by virtue of His nature, God will serve only those who will serve Him.

Wicked sinners, in this case, are not His creation and, therefore, cannot be the object of His eternal love.

In fact, God did not create Satan. He created the cherub, who transformed himself into an enemy of God.

Therefore, as soon as the cherub and the angels who followed him stopped serving God and hated Him - God stopped serving them and hated them.

Likewise, God did not create wicked people - they made themselves that way and it was their choice, behind which Satan stood.

The wicked are those people who were previously saints, but then left their place and went their own ways, despising their dignity in the name they have.



By virtue of which, God also left them, stopped serving them, and rejected them from His face. God loves and serves only those people who love Him and prove their love to Him by serving Him and His children.

Therefore, those people who know that God exists and do not serve Him are regarded by the Scriptures as haters of God - by virtue of which God, in His turn, hates them and will not serve them.

*'I am the LORD your God who brought you out of the land of Egypt, out of the house of bondage. 'You shall have no other gods before Me. 'You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;*

*you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments. (Deuteronomy 5:6-10).*

But for people who do not know God - He will do and did everything so that they can learn about Him, so that they do not have an excuse.

And only after they learn about Him and reject Him - He will stop serving them, and they will be rejected by Him.

*Because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse. (Romans 1:19-20).*

*If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor. (John 12:26).*

In one of His parables about the Kingdom of Heaven, Jesus determined that the essence of our service to God consists in vigilance before His Face, expressed in the girded loins and in burning lamps.

*"Let your waist be girded and your lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.*

*Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. (Luke 12:35-37).*

And Apostle Paul showed that the service to God can be perceived by God only through co-working with His grace, in the subject of His gospel word and the Holy Spirit, which in their totality represent - the grace of Christ.

*Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. (Hebrews 12:28-29).*

The third answer: the unfaithfulness and betrayal of some is a test of loyalty for others. Having been tested by the unfaithfulness of people who previously were one with us - we receive immunity in our nature against any lawlessness and arbitrariness.

And it is this immunity that will be an eternal guarantee, both for God and for us, that when we inherit a new heaven and a new earth, nothing like this will happen, neither with the angels, nor with us.

Now, let's return to examining the name of Judas Iscariot Simon, written on the twelfth foundation of the wall of Heavenly Jerusalem, which was taken up by someone else who was worthy of it.

The name "Judah" means - praise Yahweh. While the name "Simon" means - to hear or listen.

In their totality, these two names, in the twelfth foundation of the wall of Heavenly Jerusalem, will mean:

**Empowered to offer praise to God in the format of God's Perfect Will that God will hear.**

In other words, the praise that God hears will serve as an opportunity for Him to carry out the final judgment, which is not subject to change and appeal, as a just retribution for the good sown and for the evil sown.

With all this, I would like to draw our attention to one regularity contained in the sequence of names.

Specifically, the name in front is always the leader, and the name following it is always the follower.

For example: in the first foundation of the wall of Heavenly Jerusalem, the name "Simon" meaning to hear or listen, is the leader, as it stands in front. While his father's name "Jonah" meaning "dove", is the follower.

When Christ, turning to Simon Peter, said: "You are a stone, and on this stone I will build My Church, and the gates of hell will not prevail against it."

The original text from which this phrase was translated made note that this stone is Christ Himself. In other words, saying: Jesus said: You will represent Me, in the dignity of a cornerstone. As written:

*Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,*

*in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit. (Ephesians 2:19-22).*

On the eleventh foundation of the wall - the name "Simon the Canaanite" also, like in the first name "Simon" standing in front – is the leader, and the name "Canaanite" or Zealot, standing behind it, was a follower.

But in the twelfth foundation of the wall – in the name Judas Simon, leading is the name "Judas" meaning - praise Yahweh. While the name of his father "Simon" standing behind it, is the follower.

The difference is that: if in the first two cases the name Simon pointed to the state of a human heart – to hear the preached word, what the Spirit says to the Churches,

Then in the twelfth foundation, the name Simon which stands behind the name Judas, tells us that in this case – God hears the prayer of a person who is able to communicate with Him in the format of a kind of praise that meets the requirements of His perfect will.

Because only through praise, built on the requirements of the Perfect Will, God will bring the fulfillment the final decree over the fallen angels and wicked people.

This is a degree that cannot be altered since it is the just and eternal retribution for the evil that was sown.

And simultaneously – it is the great reward for the good that was sown.

Only in this union and in this sequence do these two dignities bring us into the level of the Perfect Will and make us partakers of those powers that are contained in the perfect will of the Heavenly Father.

It is specifically the perfect will of the Heavenly Father that contains the eleven previous foundations of the walls of Heavenly Jerusalem and yields the righteousness of God in His perfect judgments; and His holiness, as His absolute separation from sin.

*Since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels. (2 Thessalonians 1:6-7).*

The very arrangement of the twelfth foundation in our heart, which endows us with the ability to be perfect, as our Heavenly Father is perfect, becomes possible when we are born to the Throne, and we make with God the Covenant of Rest in Fire baptism.

Because it is in the Covenant of Rest that we find all the conditions and instructions that relate to the powers of the Perfect Will.

And let us remember that the functions contained in the powers of the Perfect Will – can flow only upon the cooperation of man with God in the boundaries of this same Perfect Will.

And so, the character of the perfect will which is yielded in the name Judas Simon Iscariot, on this twelfth foundation, represents a lion from the tribe of Judah, in the dignity of the

name Omega, as the true Face of the One Who has fulfilled the will of the Heavenly Father.

In Whom we, thanks to cooperation with the power of the Holy Spirit, are called to be clothed in the dignity of the name Judas Simon. And in this cooperation, for each of sides, there is a specific role that cannot be nullified or fulfilled by someone else.

Our role is in the fact that, having clothed our praise in the format of an oath, which contains the perfect will of the Heavenly Father – we, in this manner, proclaim the righteousness of God in His eternal and irrefutable judgment.

Whereas the role of God, Who hears our praise clothed in the format of an oath – receives the opportunity to fulfill this oath or bring this decree, executed by us in His judgments that are noted in Scripture to fulfillment.

And so, to cooperate with God in clothing our heart in the dignity of the name Judas Simon – it is necessary for us to study the functions contained in this name as well as the role which God outlined for Himself as well as for us.

Considering the format of this sermon, I will limit myself to several important components in which the name Judas Simon – gives the children of God the right, through praise to God, to fulfill the judgments of God in the boundaries of the powers of this Perfect Will, for punishment and for salvation.

**1. The power contained in the name Judas Simon** – is called to deliver and save those who are loved by God.

*I will praise You, O LORD, among the peoples, And I will sing praises to You among the nations. For Your mercy is great above the heavens,*

*And Your truth reaches to the clouds. Be exalted, O God, above the heavens, And Your glory above all the earth; That Your beloved may be delivered, Save with Your right hand, and hear me. (Psalms 108:3-6).*

In these words, praise to God, glorifying Him among the nations and praising Him among the nations, is presented in the format of God's mercy which is above heaven and truth, which reached to the clouds.

And therefore, those who are loved by God are those people who, in the practice of praise, are called to exalt the mercy of God above the heavens and His truth to the clouds.

Only those who cooperate their faith with the perfect will of God have the ability to exalt God above the heavens and to make His glory known over the whole earth.

The perfect will of God – is a kind of level of the Faith of God that we can acknowledge only in the level of birth to the Throne, having made with God a Covenant of Rest in Fire baptism.

In the doctrine of eternal judgment, the Perfect Will of God is yielded as the perfect judgments of God that are highlighted in His laws, decrees, commandments, and statutes.

Specifically, the statutes of God equip and explain both the purpose of the multi-level, multi-valued and multifunctional courts of God, and the sequence of their execution, in all His decrees, laws and commandments. And thus, they build a relationship with God at the level of His Perfect Will.

Thus, praise to God, clothed in the format of the Perfect Will of God, which was represented by the name of Judas, was expressed and sung in a mercy that is above heaven; and, in truth, which reached beyond the clouds.

The phrase: "That Your beloved may be delivered, Save with Your right hand, and hear me" points to the powers of the name "Simon".

And the reason why this phrase relates to the powers of the name "Simon" is comprised of the fact that this phrase yields the role of God.

In which God, in response to praise clothed in the format of mercy and truth, receives the opportunity to listen to us. And thus, deliver us from every enemy and show us His salvation.

And therefore, our role, in the perfect will of God, is to exalt Him, in our praise clothed in the format of mercy above heaven and, in the format of truth that reaches the clouds, so that His glory would remain over the whole earth.

And the role of God, in response to fulfilling our role, is to deliver us from all our enemies and to save us with His right hand.

In other words, when we begin to exalt the mercy of God above heaven and His truth above the clouds - then He will hear us to the extent of His perfect will, and will have the opportunity to deliver us from all our enemies and save us with His right hand.

However, the main intrigue is: How and why does the mercy of God extends above the heavens, and the truth only to the clouds?

After all, if we do not have such a revelation, then we will not be able to praise God to the extent of His perfect will, to exalt God's mercy above heaven and His truth to the clouds?

Therefore, we would need to explore in more detail the nature of these great phenomena and virtues that determine the nature of our Heavenly Father. And although such a goal and such a desire, imparted by the Holy Spirit, is present in me,

I hope that God will give us time and the opportunity to explore these virtues at all levels of His Will. But unfortunately, in this format, this is not taken into account. And therefore, I will be extremely brief while I will try to give some definitions and guidelines in order to convey this mystery to you.

**1. Both mercy and truth, in the format of which David praised God, had only one purpose** - that the beloved of God could be delivered from every enemy and inherit the salvation prepared for them from the creation of the world by the right hand of God.

**2. Both mercy and truth, which David turned into praise to God,** are called to spread the glory of God over the whole earth.

In Scripture, mercy and truth are the definition of the unsearchable riches of the grace of Christ, through which God reveals to us the essence of the mystery that was hidden from eternity in God, Who created everything by Jesus Christ.

*To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;*

*to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord,*

*in whom we have boldness and access with confidence through faith in Him. Therefore I ask that you do not lose heart at my tribulations for you, which is your glory. (Ephesians 3:8-13).*

Before we go any further, attention should be paid to the final words: "Therefore I ask that you do not lose heart at my tribulations for you, which is your glory." From these words it follows:

That the glory of God, which is called to spread over the whole earth through mercy and truth, will spread through the sorrows of the messengers of God, the bearers of mercy and truth, which they are called to convey through their preached word.

The very dignity of mercy, in these words - is presented in the wisdom of Christ, which, through the Church, ascends above heaven. And thus, it becomes known to the principalities and authorities in heaven.

In other words, the fame of the Church in heaven becomes possible when the Church becomes an instrument of mercy; an object of grace; and an expression of God's mercy. As written:

*I will worship toward Your holy temple, And praise Your name For Your lovingkindness and Your truth; For You have magnified Your word above all Your name. (Psalms 138:2).*

It follows that only thanks to His holy temple - we can cognize His mercy, in which He clothed us in the garments of righteousness and His truth, through which He made us free from sin.

That is why all the paths of the Lord to those who keep the covenant of God and His revelations, are presented in mercy and truth.

*All the paths of the LORD are mercy and truth, To such as keep His covenant and His testimonies. (Psalms 25:10).*

God justifies man by His mercy. And sanctifies, according to His truth: "Sanctify them by Thy truth," Christ prayed for His disciples, before giving Himself up to death for them.

Therefore, the mercy of God is called to justify a person. While the truth is called to sanctify him. It is these two phenomena, in their totality, that make man the holiness of God and His property.

The fact that truth finds its dwelling in the clouds suggests that it is the clouds of God that are called to represent His truth.

As far as we know, clouds in Scripture are the image of righteous people, justified by God by His grace. As it is written: "we have around us a great cloud of witnesses."

Throughout Scripture - it is the cloud that is the bearer of the abiding glory of God, which is called by God to cover and sanctify the people chosen and beloved by God.

Whenever God wanted to show His glory, He showed it in a cloud. For example: A cloud in the form of a pillar of fire at night and during the day in the form of a cloud accompanied Israel for forty years in the desert.

*Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free." (John 8:31-32).*

To believe in Christ and be justified, it is necessary to turn the mercy of the Lord upon ourselves.

But to enter into the freedom of Christ; and thus, to be free from sin – it is necessary to have knowledge of His truth.

*Surely His salvation is near to those who fear Him, That glory may dwell in our land. Mercy and truth have met together; Righteousness and peace have kissed. Truth shall spring out of the earth, And righteousness shall look down from heaven. Yes, the LORD will give what is good; And our land will yield its increase. Righteousness will go before Him, And shall make His footsteps our pathway. (Psalms 85:9-13).*

In this concept, grace generates truth, or clothes in truth. While truth - produces the peace in the relationship of God with man and man with God. Therefore, when mercy and truth meet each other, they produce righteousness and peace.

It goes on to say how they are called to meet each other. Specifically: Truth - is called to arise, grow, or be reborn from the earth.

And of course, in this case, we are talking not about ordinary land, but about good soil of the human heart, in which the seed of truth is transformed through confession, into the word of truth.

When it is said that in response to such an emergence of truth from the earth, righteousness will come from heaven, it means that God will hear the truth from the earth, and will creep to it or look at it.

Which in practice means that He, on the emergence of truth from the earth, will unite her with righteousness from heaven.

As a result of such a marriage union taking place in our heart, God will give His seed, in the subject of His grace or His goodness. And the good soil of our heart will bear its fruit, expressed in the creation of truth.

In which a person will go before God or will have the opportunity to walk before God in the ways of His righteousness.

*Let not mercy and truth forsake you; Bind them around your neck, Write them on the tablet of your heart, And so find favor and high esteem In the sight of God and man. (Proverbs 3:3-4).*

*Mercy and truth preserve the king, And by lovingkindness he upholds his throne. (Proverbs 20:28).*

*Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face. Blessed are the people who know the joyful sound! They walk, O LORD, in the light of Your countenance. In Your name they rejoice all day long, And in Your righteousness they are exalted. For You are the glory of their strength, And in Your favor our horn is exalted. (Psalms 89:14-17).*

*So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you." Then she let them down by a rope through the window, for her house was on the city wall; she dwelt on the wall. (Joshua 2:14-15).*

**2. The power contained in the name Judas Simon** – is called to, through praise clothed in the format of an oath, give God the opportunity to avenge for us, subdue our peoples under us, and deliver us from our enemies and the violent man.

*The LORD lives! Blessed be my Rock! Let the God of my salvation be exalted. It is God who avenges me, And subdues the peoples under me; He delivers me from my enemies. You also lift me up above those who rise against me; You have delivered me from the violent man. (Psalms 18:46-48).*

The first two phrases: "The LORD lives! Blessed be my Rock! Let the God of my salvation be exalted" speaks of the presence of the powers that are contained in the dignity of the name "Judah".

The nature of the praise contained in these two phrases pronounced in the format of an oath – is designed to exalt God as the Judge Who made salvation and Who captured captivity.

The next phrases: "It is God who avenges me, And subdues the peoples under me; He delivers me from my enemies. You also lift me up above those who rise against me; You have delivered me from the violent man." -

Talks about the presence of powers contained in the dignity of the name "Simon". Which indicates the fact that God heard and drew His attention to the praise clothed in the format of this oath.



When Scripture says that God heard, it means that He responded to the format of this praise by carrying out the sentence of His judgment strictly in accordance with those confessions that were David's hope in the Faith of God that he had.

Basically, God hears only those prayers which legally express His will.

*Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. (1 John 5:14-15).*

**3. The power contained in the name Judas Simon** - is called to reveal the fullness of God's salvation by offering the sacrifice of praise and observing one's own path.

*Whoever offers praise glorifies Me; And to him who orders his conduct aright I will show the salvation of God. (Psalms 50:23).*

In this place of Scripture, in the phrase: "Whoever offers praise glorifies Me; And to him who orders his conduct" are present the powers contained in the dignity of the name "Judah", which means – praise Yahweh.

To observe one's path means – to verify and investigate to what extent our confessions correspond to the faith that we received through hearing the preached word with our hearts.

And therefore, to verify and investigate is to test the source of the origin of the contents of our praise and to verify them with the standard of God's perfect will, to what extent our confessions correspond to the format of an oath that yields this perfect will.

In the next phrase: "To him I will show the salvation of God" are present the powers contained in the dignity of the name "Simon", which in this case, unveils God's role of hearing and answering based on the components of our praise.

The degree of salvation manifested in praise, clothed in the format of the Perfect Will of God – depends on the degree of our dedication.

Whereas the degree of dedication depends on the degree of the will of God with which a person cooperates and in which he dwells.

And our dwelling a certain degree of the will of God depends on the degree of birth which yields the spiritual age of a person. For example: an infant in Christ dwelling in the Good Will of God cannot accept those spiritual things that are found in the Acceptable Will. Because he considers them foolish.

Due to this factor, a person born of Water can only be in the degree of Good Will. A person born of the Spirit can only abide in the degree of the Acceptable Will. While a person who is born to the Throne can be in the perfect Will of God.

And therefore, the degree of the manifestation of salvation is a certain measure of the spirit that is given to us according to the degree of the measure of our faith, yielded by the degree of the will of God in which we abide.

Furthermore, we should pay attention to the fact that sacrificing praise to God and observing our path, or testing ourselves whether we are in faith, really means - to practice truth and be sanctified.

At the same time, one should always take into account one law - that the need to offer God the sacrifice of praise is present in the powers of all three degrees of the will of God.

But in every available degree of the will, praise can only pursue the goal that is yielded by the powers of this will.

Praise is thanksgiving to God for specific and definite deeds that He has done or that He personally revealed to us, that He will do them in our life. For example: if a person believes that if he wants to receive something from God, it is enough just to praise God,

Then he is deluded. After all, the faith of God comes through hearing the word of God with our heart. Therefore, we are called to praise God, only for those promises that He put in our hearts.

And then the power of praise, which will practically express the faith of our heart, will enable God to fulfill the promise that He previously laid in our heart through the preached word.

But if we do not have such a revelation in our hearts or such information that God has already answered this need in the dimension of our spirit, then we should not call our desire faith.

Further, we must know that the sacrifice of praise or, the fruit of the lips glorifying God, is a necessary means of communication with God, which is called prayer.

A prayer that is not clothed in the format of praise cannot be called a prayer. Likewise, praise that is not clothed in the format of a prayer cannot be called praise.

Prayer, clothed in the format of praise, is a dialogue in which God speaks and calls, and a person answers this call.

We can observe such a dialogue - when one sings or speaks the word of God, while the other listens, is edified and accepts.

Prayer can also be expressed when a person speaks in his heart, in accordance with the will of God, and God answers him explicitly.

There are many ways of prayer, however - all of them are called to be performed in spirit and in truth. Because true prayer or true fellowship with God takes place in worship.

For example: prayer can be performed outside the temple, in the outer courtyard of the temple, in the sanctuary; and finally, in the Holy of Holies.

But these will be different degrees of communication, depending on the level of the will of God at which you bring this prayer.

And as we have already said more than once, if a person is in the perfect will of God, but begins to offer his prayer from the position of the outer court of the temple, then his prayer will not be heard.

And, on the contrary, if a person is in the outer courtyard of the temple, and has not yet been initiated to enter the sanctuary, and tries to worship God from the position of the Sanctuary, then his prayer will not be heard.

*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. (Philippians 4:6-7).*

If our desires are not the will of God which He put into our hearts, then no matter how much we ask with thanksgiving for God to fulfill such a desire - the peace of God, in the subject of the mind of Christ and the Holy Spirit, which is above the mind, will not receive legal framework to observe our hearts and minds.

*Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. (1 John 5:14).*

In order to praise God in the joy and gladness of our hearts, it is necessary to receive the light of the revelation of truth, only after that we can approach the altar of God, to the God of our joy and gladness.

*Oh, send out Your light and Your truth! Let them lead me; Let them bring me to Your holy hill And to Your tabernacle. Then I will go to the altar of God, To God my exceeding joy; And on the harp I will praise You, O God, my God. Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; For I shall yet praise Him, The help of my countenance and my God. (Psalms 43:3-5).*

Therefore, we can stay vigilant in prayer with thanksgiving only when there is something to watch over or something to guard.

*Continue earnestly in prayer, being vigilant in it with thanksgiving. (Colossians 4:2).*

In this case, we are talking about the state of our heart, in which the hope in God is laid, expressed in certain promises, which we must constantly look to and which we must hold firmly, regardless of external circumstances.

Therefore, the sacrifice of praise, expressed in thanksgiving for what God has done for us, is a confession of that degree of faith of the heart - which corresponds to the degree of God's will in which we abide.

*As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving. (Colossians 2:16-17).*

On the part of God, to show a person complete salvation means to fulfill the confessions of faith in his heart, expressed in praise, clothed in the format of an oath.

Therefore, God undertakes to show us His salvation, provided that we honor God as a sacrifice of praise and observe our paths.

And in order for a sacrifice of praise to honor God, it is necessary that it meet the requirements of a God-pleasing sacrifice. In which a person could bring evidence to God on the right to offer the sacrifice of praise, and also specify: what he thanks Him for.

Otherwise, as it often happens, the so-called sacrifice of praise, instead of expressing respect to God and thus gaining the salvation of God in His grace, will, as always, express - our ignorance and our disobedience.

**4. The power contained in the name Judas Simon** – is called to be an identified of the Kingdom of Heaven in the heart of a person which dwells in God; and in which God manifests Himself.

*But You are holy, Enthroned in the praises of Israel. Our fathers trusted in You; They trusted, and You delivered them. They cried to You, and were delivered; They trusted in You, and were not ashamed. (Psalms 22:3-5).*

In this prayer communication between David and God, one should pay attention to certain moments. Firstly:

**1.** The phrase: “But You are holy, Enthroned in the praises of Israel” points to the fact that in this praise is present the dignity of the name “Judas”, which means – praise Yahweh, which is tied to the place on which a sacrifice of praise is offered to God.

A sacrifice of praise, which lacks evidence of organized belonging to Israel, does not meet the requirements contained in the name of Judah. Or rather, such a sacrifice is regarded by God as a forgery and as an attempt on the dignity of the name Judas.

**2.** The phrase: “Our fathers trusted in You” points in this praise the organized partaking to the fathers of Israel.

*who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.*

*But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "IN ISAAC YOUR SEED SHALL BE CALLED." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. (Romans 9:4-8).*

If, in our praise, we do not present evidence of our involvement with the fathers of Israel - our praise will be regarded by God as pride and as an illegal act.

The connection with the fathers of Israel indicates that we are the legitimate heirs of the Kingdom of Heaven.

The phrase: "They trusted, and You delivered them. They cried to You, and were delivered; They trusted in You, and were not ashamed" talks about God's role in the dignity of the name "Simon".

In which God listens to a person who confesses in praise the faith of his heart in His perfect will.

And therefore, praise, which is not clothed in the format of partaking to the fathers of Israel - does not have a mandate for the heritage that we are called to profess in praise before God. By virtue of which, such a sacrifice cannot be an indication of the Kingdom of Heaven in a person.

This is why many prayers will never be answered by God, because in these prayers there is no involvement with Israel.

In Scripture, one of the components of the definition of righteousness is the fulfillment of one's calling, which is expressed in the observance and preservation of one's dignity, which is determined by the place in the assembly of saints, to which God has placed us.

This place is our dignity and our vocation. And this place is expressed in belonging - to Israel and the fathers of Israel, from the position of which we are called to praise God in the format of a perfect will; and thus to practice righteousness and be sanctified.

While one of the components of wickedness is the abandonment of one's congregation or refusal to fulfill one's role.

When a person leaves his place in the Body of Christ in the subject of his congregation - the sacrifice of praise that he brings to God - evokes, not God's favor, but His wrath.

Refusing to bear the responsibility God has given us is a loss of righteousness. And consequently, the loss of dignity in the name Judas Simon.

According to the Scripture, only the righteous who are practicing righteousness by retaining their place in the Body of Christ, which is the place of praise, can praise God beautifully.

*Rejoice in the LORD, O you righteous! For praise from the upright is beautiful. (Psalms 33:1).*

In this verse, the word "beautiful" means - legal, appropriate, worthy, beautiful.

And therefore, if our praise is proclaimed without an organized partaking to our place in the Body of Christ and it lacks the specific spheres for which we praise God – then this

serves as evidence of our evil and our praise cannot be called beautiful or worthy. As written:

*Praise the LORD! For it is good to sing praises to our God; For it is pleasant, and praise is beautiful. (Psalms 147:1).*

1. **Beautiful** - meeting the requirements of God's holiness.
2. Separated from evil.
3. Not partaking to disobedience.
4. Having made himself dependent on the revelations of God.
5. Praying in accordance with the requirements of the time.
6. Crying for help to God.
7. Liked by God.

In other words - praise, which brings evidence of its trust in God, in partaking to the fathers of Israel, as a place of praise, in the midst of which God lives - is an indication of the Kingdom of God in the heart of man.

In Scripture, the legitimacy of praise is expressed in the inheritance that belongs to God's heritage.

Because of this, the meaning inherent in the definition of praise is an expression of the fundamental discipline of the Spirit, which is multifaceted, multi-valued and multifunctional.

And when it comes to the fact that praise is called to be brought in the format and dignity of a sacrifice, then it follows that it should be offered by a special person, in a special place and in a special order, or in accordance with a certain statute.

**5. The power contained in the name Judas Simon** – clothes a person into a disciple, which is viewed by the Kingdom of Heaven as the highest rank and calling.

*My lips shall utter praise, For You teach me Your statutes. My tongue shall speak of Your word, For all Your commandments are righteousness. (Psalms 119:171-172).*

The phrase: "my lips shall utter praise, for You teach me Your statutes" has a partaking to the name "Judas". Which speaks of the fact that only praise that is clothed in discipleship can give God the opportunity to fulfill the contents of this praise.

Whereas the following words: "My tongue shall speak of Your word, for all Your commandments are righteousness" – has a partaking to the name "Simon", in which God, through the proclamation of praise clothed in the format of the perfect will, receives the ability to fulfill the righteousness contained in His commandments.

It follows that the key to mastering the strategy of praise, or mastering the name of Judas, lies in the meaning of the verb "teach."

1. **Teach** - you will send a teacher and mentor.
2. Learn to be a disciple in accordance with the ordinances of God.

3. Learn from the statutes of the Lord and pay the price for discipleship.
4. Be accustomed to act within the statutes of the Lord.
5. Be guided in the way of the statutes of the Lord.
6. Be prepared to fulfill the statutes of the Lord.
7. Be trained to praise the statutes of the Lord.

**Praise** – is a kind of format of the word of God that is the instruction for every commandment.

Which prescribes how and in what order a commandment should be fulfilled.

And therefore, if a person, through the preached word about the Kingdom of Heaven, is not taught the statutes that prescribe in what order the sacrifice of praise should be offered - his sacrifice will not correspond to the praise that could enable God to fulfill the content of his praise.

Worship that is not done according to the statute; in which no evidence is presented for what is requested - will remain unanswered.

With all this, it should be borne in mind that it is impossible to comprehend the essence of the statutes with your intellect. Because the statutes are a product of God, not of man.

To comprehend the preached word about the Kingdom of Heaven, you need a heart prepared to listen to the word of God. By heart, I mean - a new person, in Christ Jesus, who is spirit by nature and is identical to the nature of God.

Therefore, our heart is called to comprehend the product of God, expressed in God's statutes, and not our mind.

And if a person does not understand and does not agree with this unearthly order, and does not cooperate with the statutes of God - his praise will never meet the requirements of the truth and therefore will never allow God to fulfill the content of his praise.

Thanks to the cooperate of his heart with the statues of God, David could offer God a sacrifice of praise in the dignity of the name "Judas", in which he magnified the Word of God in the sphere of the Perfect will of God.

Such praise presented an opportunity for God to destroy, not only his sin, but also the very power of sin, in the subject of his old man, supplying the product of this sin.

And therefore, in our troubled days, in an age of unprecedented streams of all kinds of disastrous information, only the one who loves the Word, studies the Word, knows Him, submits himself to the Word, depends on the Word and, abides in the Word - will not be carried away into destruction.

Emotional liberation in serving God, no matter how blessed it may seem to us: First, it is neither a measure of spirituality, nor a fruit of the spirit.

Secondly - if it is not founded and controlled by the truth of the written word - sooner or later it will turn into a curse, expressed in pride, obscenity and licentiousness.

In order to offer a sacrifice of praise in the order of the statutes, it is necessary to constantly observe the connection of praise with the statutes.

According to Strong's Hebrew version, the meaning of the word "praise", in relation to its connection with the statutes of God, includes a whole spectrum of semantic shades that determine the perfect will of God:

**Praise** - is an appraisal of the deeds done by God.

Releasing the glory of God hidden in His statutes.

Releasing the judgments of God recorded in Scripture.

Demonstration of the virtues of the statutes of God.

Honoring the Word of God hidden in His statutes.

Glorification of the wisdom found in the statutes of God.

A hymn of praise to the words of God reflected in His statutes.

The manifestation of the power of God, proceeding from the statutes of God.

Based on such a semantic definition, the purpose of praise is to activate and release all the treasures of victory hidden in the statutes of God, from the invisible sphere into the visible.

And such a transformation is called by God to be carried out through the confession of what is the faith of our heart, which is emphasized by the phrase: "my lips will utter praise when you teach me your statutes."

A more expanded version of the translation of this phrase reads: "My lips will utter praise when, through teaching, Your statutes will abide in my heart and become the property of my heart".

**6. The power contained in the name Judas Simon** – clothes a person with the power to affirm that, which God has done for His people.

*Our God is the God of salvation; And to GOD the Lord belong escapes from death. But God will wound the head of His enemies, The hairy scalp of the one who still goes on in his trespasses.*

*The Lord said, "I will bring back from Bashan, I will bring them back from the depths of the sea, That your foot may crush them in blood, And the tongues of your dogs may have their portion from your enemies." Your God has commanded your strength; Strengthen, O God, what You have done for us. ([Psalms 68:21-29](#)).*

The first phrase: "Our God is the God of salvation; And to GOD the Lord belong escapes from death. But God will wound the head of His enemies, The hairy scalp of the one who still goes on in his trespasses. "

This is a manifestation of affirming praise, clothed in the format of an oath, referring to the perfect will of God. In which the dignity contained in the name of "Judas" is clearly visible.



The phrase: "The Lord said, "I will bring back from Bashan, I will bring them back from the depths of the sea, That your foot may crush them in blood, And the tongues of your dogs may have their portion from your enemies." Your God has commanded your strength."

Indicates the role of God, which is contained in the dignity of the name Simon. The phrase: "The Lord said" is equivalent to the phrase "The Lord heard" or got the opportunity to fulfill the contents of the praise.

And the concluding words: "Strengthen, O God, what You have done for us" tells of the union of the name Judas with the name "Simon".

Because they are a dialogue, in which a person has already received the contents of his praise at his disposal and thanks God for what he has, saying: "Strengthen, O God, what You have done for us!"

Furthermore, the value of praise, consisting in the dignity of these two names, lies in the fact that David prays, not personally for himself, but because of the dignity of his calling, considers himself as an inseparable part of God's chosen people, and offers appropriate praise on behalf of all the people. over which God made him king.

The fact is that God blesses and gives His authority not just to an individual person, but an individual person in the Body of Jesus Christ. And this blessing is given to an individual person for the blessing of the Body of Christ.

And if a person partakes to the Body of Jesus Christ, in the face of a specific assembly, then he receives the power, to release in his praise, the power of retribution in the judgments intended by God to protect the Body of Christ.

If a person separates himself from the unity of faith and does not have the same mind and unanimity with the congregation to which he goes, then in this way he testifies that he is not part of the congregation.

*Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. (Romans 12:16).*

And consequently, a person who does not partake to an assembly in which he is like-minded and unanimous, no matter how professional his praise is in his opinion, and no matter how much he confirms with his lips the promises in Scripture -

His praise will be regarded and incriminated by God as a crime and audacity, for which he will be deprived of the power contained in the dignity of the names of Judas and Simon, which God intended for His chosen people, and will be rejected from salvation.

**7. The power contained in the name Judas Simon** – is called to clothe us in God in fearlessness before the flesh that threatens us.

*Whenever I am afraid, I will trust in You. In God (I will praise His word), In God I have put my trust; I will not fear. What can flesh do to me? All day they twist my words; All their thoughts are against*

*me for evil. They gather together, They hide, they mark my steps, When they lie in wait for my life.*

*Shall they escape by iniquity? In anger cast down the peoples, O God! You number my wanderings; Put my tears into Your bottle; Are they not in Your book? When I cry out to You, Then my enemies will turn back; This I know, because God is for me. (Psalms 59:3-9).*

This prayer passage is a brilliant example that fully matches the handwriting of God's perfect will.

Because the petition, in this prayer, is offered up with thanksgiving. So that God could receive the opportunity to fulfill those promises that he inherited through hearing the word of God.

Whenever I am afraid, I will trust in You. In God (I will praise His word), In God I have put my trust; I will not fear.

This prayer phrase is evidence that David possessed the dignity contained in the name Judas.

Having poured out his praise to God in the format of thanksgiving: Who God is to him and what God did for him, David begins to present his petition to God:

All day they twist my words; All their thoughts are against me for evil. They gather together, They hide, they mark my steps, When they lie in wait for my life. Shall they escape by iniquity? In anger cast down the peoples, O God! You number my wanderings; Put my tears into Your bottle; Are they not in Your book?

It is necessary to state your request as clearly as possible. Because it is precisely on this presentation that the specification of what God is for you will depend; and what God has done for you, or what God has delivered you from in Christ and what you have in Him.

In other words, we must know what inheritance and what values God has put into our account in Christ Jesus. When we open our petition with thanksgiving, we confess our faith that God has already answered our need for Christ Jesus.

The next phrase: "When I cry out to You, Then my enemies will turn back; This I know, because God is for me."

Speaks about the presence of the powers contained in the name "Simon". Because David knows that God has heard him.

*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. (Philippians 4:6-7).*

As a result of working together with the powers contained in the names Judas and Simon, fear emanating from the flesh that constantly guards us and threatens us is expelled from our hearts.

*Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions,*

*dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. (Galatian 5:19-21).*

## The Doctrine of Eternal Judgment Perfect Will: Part 2

*Thus says the LORD:*

*“Stand in the ways and see,  
And ask for the ancient paths, where the good way is,  
And walk in it;  
Then you will find rest for your souls. (Jeremiah 6:16)*

To look at the foundation of our study of the ancient path of goodness, we turned to the words of Apostle Paul who, by the mercy and inspiration of the Holy Spirit, in short and concise definitions, was able to formulate the contents of the order present in the teaching of Christ.

In studying this place of Scripture, we decided to use a more perfect and closer to the truth version of this translation.

*Therefore, sprinkling ourselves with the reigning teachings of Christ and having been clothed in the armor of light contained in the reign of this teaching, let us go on to perfection and build ourselves into the house of God, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2).*

Each of the four reigning teachings contain in themselves a triplicity of functions that yield the unearthly order of the Kingdom of Heaven.

Which, together – define the role and purpose of the twelve teachings of Christ Who came in the flesh, demonstrating his royal authority in the twelve hours of the day for the invisible dimension.

The image of which was contained in the twelve watchmen of the ancient path of goodness in the twelve gates of Heavenly Jerusalem, on which were engraved the names of the twelve tribes of the sons of Israel and the twelve foundations of the walls of Heavenly Jerusalem, on which were engraved the names of the twelve Apostles of the Lamb.

In a certain format, as much as God and the level of our faith have allowed us, we have already studied the first three teachings and their purposes.

And we've stopped to study the mystery of the triplicity that is contained in the foundational structures of Eternal Judgment, which in Scripture is presented in the dimension of the eastern side of Heavenly Jerusalem, comprised of three gates. And so:

**The doctrine of Eternal Judgment, just** as in the other three teachings – contains three levels of the will of God.

- 1. Good will.**
- 2. Acceptable will.**
- 3. Perfect will.**

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

In their union, the functions of the three levels of the will of God are yielded in Scripture as the creation of righteousness in the works of justice, and the creation of sanctification in the works of holiness.

*He who is righteous, let him be righteous still; he who is holy, let him be holy still." And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (Revelation 22:11-12).*

Only upon the union of the creation of righteousness and the creation of sanctification can these two actions present in one another and for one another the legal platform for their legal expression. And only in this union can they represent the doctrine of eternal judgment.

Acknowledging the will of God is a sacred mystery that is found beyond the limits of our rational abilities that are called to occur between God and man and man and God in the dimension of the spirit through the mutual act in which God and man unite as one and become one spirit.

*Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her?*

*For "THE TWO," He says, "SHALL BECOME ONE FLESH." But he who is joined to the Lord is one spirit with Him. (1 Corinthians 6:15-17).*

The fulfillment of the will of God in the practice of righteousness and sanctification – is always an expression of love toward God with simultaneous hatred toward lawlessness and the wicked, who are carriers of this lawlessness and evil.

The doctrine of Eternal Judgment with the contents of the good, acceptable, and perfect will – is the triumphant accord in the reigning teaching of Jesus Christ.

In a certain format, together, in the doctrine of Eternal Judgment which contains three levels of the will of God, have already studied the first two levels in the powers of the Good and Acceptable Will.

And we have stopped to study the third level expressed in the powers of the Perfect Will.

On the wall of Heavenly Jerusalem comprised of twelve precious stones, the doctrine of Eternal Judgment expressed in the level of the Perfect Will is made of the precious Amethyst stone.

*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. The twelfth foundation – amethyst. (Revelation 21:14,20).*

And so, the image of every precious stone in the twelve foundations of the walls of Heavenly Jerusalem – is an image of a certain component that yields the character of a good heart.

The precious amethyst stone is the most expensive variety of quartz. It has been valued since ancient times and, according to biblical descriptions, was inserted into the pectoral or in the breastplate of the high priest Aaron among 12 precious stones.

There are only two versions of the appearance of the name of this mineral. Translated from ancient Greek it means - "sober", "virgin".

From which we can conclude that when God builds a relationship with a person through the powers contained in His perfect will, then He will address a person with a voice emanating from the innermost mystery of the unearthly Amethyst.

Which, on this foundation, will represent the name of the Apostle Judas Iscariot.

*Now the names of the twelve apostles are these: the twelfth is Judas Iscariot, who also betrayed Him. (Matthew 10:2-4).*

We have already noted that it is the name of the Apostle, written on each of the twelve foundations of the wall of Heavenly Jerusalem, that yields and characterizes this foundation. And, in this case, the powers contained in the name of Judas Iscariot reveal in this foundation the nature and purpose of the perfect will of God.

*Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve. (John 6:70-71).*

Thus, we learn that the father of Judas, from the Jewish village of Kerieth, was a certain Jew named Simon.

We've noted that God placed fates, callings, and characteristics of the Kingdom of Heaven in the names of His nation.

Therefore, the acceptance of every name in which God implemented the fate of His nation – is the acceptance of the immovable Kingdom of God in which is placed the calling and place that is contained in the Kingdom of Heaven, which can be taken by someone who is worthy of this place.

And if this someone leaves his place; he loses his dignity and place in the Kingdom of Heaven.

But the name itself, in its dignity and place, found in the structure of the Kingdom of Heaven – remains unshakable and is immediately inherited by another who is worthy of it.

*Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. (Hebrews 12:28-29).*

The name "Judas" means - praise Yahweh. While the name "Simon" means - to hear or listen.

In their totality, these two names, in the twelfth foundation of the wall of Heavenly Jerusalem, will mean:

Empowered to offer praise to God in the format of God's Perfect Will that God will hear.

In other words, the praise that God hears will serve as an opportunity for Him to carry out the final judgment, which is not subject to change and appeal, as a just retribution for the good sown and for the evil sown.

Only in this union and in this sequence do these two dignities bring us into the level of the Perfect Will and make us partakers of those powers that are contained in the perfect will of the Heavenly Father.

The very arrangement of the twelfth foundation in our heart, which endows us with the ability to be perfect, as our Heavenly Father is perfect, becomes possible when we are born to the Throne, and we make with God the Covenant of Rest in Fire baptism.

Because it is in the Covenant of Rest that we find all the conditions and instructions that relate to the powers of the Perfect Will.

And let us remember that the functions contained in the powers of the Perfect Will – can flow only upon the cooperation of man with God in the boundaries of this same Perfect Will, the character of which is yielded in the name Judas Simon.

And in this cooperation, for each of sides, there is a specific role that cannot be nullified or fulfilled by someone else.

And so, to cooperate with God in clothing our heart in the dignity of the name Judas Simon – it is necessary for us to study the functions contained in this name as well as the role which God outlined for Himself as well as for us.

Considering the format of this sermon, I will limit myself to several important components in which God, through cooperation with the powers of the Perfect Will, gives us the right to fulfill the judgments of God in the boundaries of those powers that are contained in the Perfect Will of the Heavenly Father.

Let us not forget that all three levels of the will of God contained in eternal judgment pursue one goal but fulfill different functions in achieving this one goal.

And this one goal – is our calling in Christ Jesus to practice righteousness in works of justice; and practice works of holiness in sanctification.

And so, without knowledge and cooperation with the Perfect Will of God – it is impossible to be perfect as our Heavenly Father is perfect.

The word “perfection” in relation to the will of God, defining the initial goals of God in fulfilling His perfect and true judgements, means:

**Perfect** - complete, full.

One piece, undamaged.

Contains three levels of the will of God.

Able to meet all requirements.

Produces just retribution.

Soothing the heart of God.

Creates peace in God's relationship with man.

The functions of the three levels of the Will of God contained in the doctrine of Eternal Judgment are highlighted in different parables and images. For example:

*Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea. (1 Corinthians 10:1-2).*

In these words: baptism into Moses – is an image of the Good Will of God. Baptism into the cloud – is an image of the Acceptable Will of God. Baptism into the sea – is an image of the Perfect Will of God.

In the Good Will, through its powers expressed in: Who God is for us and what God has done for us – we gained righteousness by faith in Christ Jesus and became holy by factor of our birth from the seed of the word of truth.

Which, on one end – separated us from the world in the face of our nation.

And thus, through faith acting in the powers of the Good Will, we condemned the world. On the other end – we received the seal of righteousness which is called “Holy unto the Lord”.

In the Good Will, contained in the image of baptism into Moses, the Passover Lamb was pierced.

And then through hyssop, the blood of the Passover Lamb was sprinkled on the lintel and doorposts of a home.

After that, the door was closed from the inside. And those in the dwelling had to put on clothes, gird themselves with a belt, put shoes on their feet and take a staff in their hands. Only then, according to the existing statute, they had to eat the Passover Lamb, baked whole on the fire with all the entrails and with bitter herbs.

Thanks to this action, they received justification and became partakers of the covenant that God made with their fathers: Abraham, Isaac, and Jacob.



Those Israelites who did not fulfill the Passover statutes were destroyed from among their people. And those of the peoples who inhabited Egypt and fulfilled the Passover statutes - joined the people chosen by God and became partakers of the covenant of Abraham, Isaac and Jacob.

In cooperation with the powers of the Acceptable Will - when making a Covenant of Salt in baptism in the Holy Spirit, we received the opportunity to practice righteousness and be sanctified within the boundaries of the authority of the Acceptable Will.

Because the word “acceptable” comes from the word “to please”. To please means – to do something that would gain favor in the eyes of God. And so:

In the powers of the Acceptable Will – we, through the things that God has done for us, are called to practice righteousness and be sanctified so that we could please God.

And for this goal, the Acceptable Will was called to separate our carnal beginning from our spirit born of God.

And thus, through faith acting in the powers of the Acceptable Will, on one end – we abolished the leading authority of the old man who ruled over us through the genetic inheritance passed down to us from the sinful life of our fathers.

On the other end – we received the seal of righteousness that is called “The Lord knows those who are His”.

Since the old man and new man live in one body, then this separation caused unusual discomfort and panic reaching the point of complete despair.

*For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

*O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin. (Romans 7:22-25).*

The flesh, in the face of the old man, remained in service to sin, but the new man received the ability to serve God and have victory over sin in the subject of one’s lusts and desires.

In the Acceptable Will which is contained in the image of baptism in the cloud, the nation of Israel was separated from their old man in the face of the army of Egypt who pursued them to destroy them.

But God, in a pillar of clouds, Who at the time walked before them to show them the way, immediately relocated and stood behind them so that the Egyptians couldn’t draw near to the Israelites all night.

This was a terrible night. The Israelites heard behind them the sound of horses, the clatter of chariots, and the voices of the leaders of the elite Egyptian army. They were terrified

and said to Moses: “Why did you bring us out to kill us in the wilderness? We would remain alive if we were still slaves, but now we and our children have to die.”

In cooperation with the perfect will – when making a covenant of Rest in Fire baptism, we receive the seal of righteousness called “The Lord is there”. And we destroy the old man as the manufacturer of this sin.

*He who finds his life will lose it, and he who loses his life for My sake will find it. (Matthew 10:39).*

And we dedicate to God our reborn spirit in the status of a sacrifice, by breaking and humbling ourselves before the perfect will of God.

*Then You shall be pleased with the sacrifices of righteousness, With burnt offering and whole burnt offering; Then they shall offer bulls on Your altar. (Psalms 51:19).*

Through a contrite and humble spirit, we receive the opportunity to fulfill the Perfect Will of God by affirming His judgments written in Scripture.

And this perfect judgment we first fulfill not in relation to sin in the subject of fleshly lusts and desires. But in relation to the supplier of these desires, which is our old man with whom we continually war with.

In the Perfect Will of God, the supplier of fleshly desires is abolished from power over our spirit. This supplier, formerly in the Acceptable Will, was abolished from power over us, and is subject to death.

In other words, if at the level of the acceptable will, we constantly fought with the sin that our old nature, abolished from the power over our spirit, supplied -

Then in the perfect will of God - the supplier of sin is destroyed. And then our inner discomfort is replaced by silence, in which we enter the rest of God. And our relationship with God rises to a completely different level.

In the Perfect Will, contained in the form of baptism in the sea, the people of Israel were finally freed from their persecutors when they saw them dead on the shores of the Red Sea.

And then the pillar of clouds moved again and stood in front of the camp of Israel to show them the way to Horeb.

Thus, the sphere of action of the camp of the Perfect Will is exclusively connected with our spirit. The Perfect Will, in contrast to the Acceptable Will, acts or begins its action among people born of the Spirit, previously separated by the baptism in the Holy Spirit, by the power of a separating tongue.

**1. The powers of the Perfect Will, on the twelfth foundation of the wall of Heavenly Jerusalem** – is called to affirm judgment on the earth through a bruised reed and smoking flax.

*"Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street.*

*A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law." (Isaiah 42:1-4).*

Throughout my Christian life, which became exciting, ebullient and real for me, even from preschool age, I constantly heard that a bruised reed and smoking flax is a person who is broken in his faith,

Which is practically in its complete extinction. This was the most beneficial feature used in the so-called revival and evangelism campaigns.

The altar broadcasters, and with them poets and singers, simply choked, repeating and repeating one after another that the love of God consists in the fact that He loves people who have suffered shipwreck in their faith so much that He will find all the ways and save them.

And that each of us should be very careful to treat such people so as not to break those who are already broken faith, and not quench their almost dying flax.

However, even if we arm ourselves with this idea and go in this direction, then as humans, we risk posing as God and fulfilling His role.

Indeed, this Scripture says that this is His role. And that it is He Who will treat the bruised reed and smoking flax this way.

Our role is for us to plant the seed of the Kingdom and water it, and the role of God is that He will grow this seed in man, with the participation of man himself.

But if tares appear on His field, then they should not be pulled out, since even the Apostles will not always be able to distinguish tares from wheat, they will be so similar to each other. After all, tares are not people who waver in faith. The tares are people who have no faith at all, but who pretend they have it.

This prophetic allegory speaks of what God will perform with the authority of His Perfect Will, which will be represented by Him in Whom His good will is, or in Whom His soul is pleased, Who is called to comfort God so that He will establish His judgment on earth, or will bring victory to His judgment, through cooperating with a bruised reed and smoking flax.

We have already paid attention to one principle that God established before He created man. Specifically, He made Himself and all His actions on planet Earth dependent on a person who will have His image and His likeness.

**A bruised reed and smoking flax** are the image of the Son of God in man, who can comfort God in allowing Him to fulfill His judgment through His likeness in him.

*Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over all the earth." (Genesis 1:26).*

The words of God emanating from the mouth of God are the only authority of God on which God made Himself dependent and which He exalted above all His name.

And therefore, in order to proclaim His truth to the peoples, expressed in His just judgments, and then, to establish these judgments on earth as an indisputable, unconditional and perfect law of freedom, on which the coastlands could hope,

It will be necessary for God to find such a person or such a group of people whom He could anoint and empower to carry out His perfect and impartial judgment, which could comfort His Spirit in order to deliver to His judgment such a victory on which His coastlands could trust.

Coastlands are an image of the chosen remnant of God. A land surrounded by water is an image of sanctification, in which a person is separated both from the wicked, and from all ungodliness and all pseudo-piety.

As the prophet Elijah did on Carmel, where Israel was gathered, deceived by the prophets of Baal and Ashtoreth. During the evening sacrifice, Elijah chose twelve rough stones and built them into the altar of the Lord. After which, he laid the wood and the sacrifice on the altar. Then he made a moat around the altar.

After which he commanded that twelve buckets of water be poured over the burnt sacrifice. And when the water poured around the altar and filled the moat, Elijah cried out to God and said:

*And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word.*

*Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again." Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench. Now when all the people saw it, they fell on their faces; and they said, "The LORD, He is God! The LORD, He is God!" (1 Kings 18:36-39).*

**Bruised reeds and smoking flaxes** – are titans and warriors of faith, at the head of which is Christ, whom the whole world is not worthy of.

And with such a bruised reed and smoking flax, through which God delivered to His judgment a victory that the coastlands could hope in, in the face of His chosen people, at one time the prophet Elijah appeared.

**Reed** – is an image of our tongue, our lips, through which we unleash the faith of our heart.

*My heart is overflowing with a good theme; I recite my composition concerning the King; My tongue is the pen of a ready writer. You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever. (Psalms 45:1-2).*

**Bruising** - is an expression of complete trust in God or complete dedication to God, and refusal to trust in any power and any authority. This is an expression of absolute insecurity, poverty and misery, giving God the opportunity to entrust a person with the power of His judgment. God will not allow His power to mingle with the power of human abilities and capabilities.

The fact that He will not break the bruised reed indicates that He will leave this reed in such a state, until, through this reed, He accomplishes and affirms His judgment.

The property of smoking flax is a state of a good heart, from which, through a bruised reed, good word is poured out, in a song about the One in the dignity of the King.

Smoking flax is an image of heartfelt faith, yielded by the righteousness of faith in the death and resurrection of Jesus Christ.

Flax is an herb that produces fiber from the stems and oil from the seeds.

In Israel, from the fiber of flax were made sacred clothing, which was an image of death and resurrection.

In order for the flax seed, in the form of the preached word about the Kingdom of Heaven, to bear fruit, from which sacred garments for our spirit will be made, it is necessary that the flax seed die and then rise up in another body.

And the fact that this flax was smoking suggests that for the Heavenly Father, the smoking of such flax was an incense.

And the fact that God will not quench such a smoking flax means that He will never reject the righteousness that we received through faith, which is based on the death and resurrection of Christ.

Therefore, we must know that only with virtues contained in a bruised reed and smoking flax, can we fulfill the perfect will of the Father. And, at the same time, have a guarantee that our names will not be blotted out from the Book of Life.

**2. The powers of the Perfect Will, on the twelfth foundation of the wall of Heavenly Jerusalem** – is called to give us the opportunity to look into the perfect law of liberty.

*But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. (James 1:25).*

Let us remember that besides the perfect law of liberty, the power of which is the grace of Christ, there is the law of sin and death, the power of which is the law of Moses. And it is characteristic that both of these laws are located in the nature of man.

The law of sin and death is in the old man. And the perfect law of liberty is in the new man.

And both of these, hostile to each other laws, with their own order; and, with their values, live in a mortal body.

And the battlefield on which the drama is played out between these two mutually exclusive laws for the right to possess a person - is the human heart.

And what kind of law a person will have will depend on the choice of the person himself, to work with this or that law.

And therefore, in order for a person to be able to get the opportunity, to penetrate into the perfect law of liberty, he first needs to free himself from the law of sin and death.

And as far as we know, such liberation is within the competence and authority of the Acceptable Will.

Because it is there that the leading power of the soul, with which confrontation begins, is abolished.

And only in perfect will, the previously abolished soul is destroyed. And then, we receive it in a new quality, and we build new relationships. As it was with the rod of Moses.

And therefore, only in the Perfect Will, and not sooner, does a person have the opportunity to delve into the perfect law of liberty, that is, when he grows into a perfect man and is born to the Throne.

And until that time, even though he will hear the teaching about the Kingdom of Heaven and see the works of God, he will not be able to understand it.

*Now Moses called all Israel and said to them: "You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land— the great trials which your eyes have seen, the signs, and those great wonders.*

*Yet the LORD has not given you a heart to perceive and eyes to see and ears to hear, to this very day. (Deuteronomy 29:2-4).*

The final plague carried out by Moses in Egypt was the Passover. Specifically, it contained the perfect law of liberty, freeing from death, from slavery, poverty and disease.

Therefore, to understand the perfect law of liberty or the law of grace means - to understand the law of Passover.

Otherwise, to partake in the Lord's Passover without delving into the powers contained in it means to partake in the Lord's Passover unworthily.

And therefore, before eating the Lord's Passover, it was necessary to fulfill a number of conditions, which practically contained the powers of the Good and Acceptable Will; and, in this way, they opened up an opportunity for entering the powers of the Perfect Will.

And the first condition expressing the Good Will was the blood of the Passover Lamb, with which it was necessary to anoint the sprinkle the doors of your dwelling, then go inside your dwelling, and lock the doors of your dwelling from the inside, and not open the doors of your dwelling until morning.

The second condition expressing the Acceptable Will was the readiness to move on the path to the Mountain of God, Horeb. And, for this purpose, it was necessary to put on your clothes, put shoes on your feet, gird yourself with a belt, and have a staff with you.

In various places in Scripture, the image of this condition is well reflected in the whole armor of God, which is called the weapon of light.

*Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,*

*and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. (Ephesians 6:13-17).*

And the third condition expressing the Perfect Will was the order which prescribed: with what and how the Passover Lamb should be eaten. In every family, the fulfiller of the Passover Supper was the head of the house, who was responsible for both his home and the Passover.

Until we grow to the full measure of the stature of Christ and become the head of our house, which is our own nature, we will not have the opportunity to delve into the perfect law of liberty contained in the Lord's Passover.

Consequently, we will not be able to receive grace for grace from the fullness of God, as we will not understand this fullness.

*And of His fullness we have all received, and grace for grace. (John 1:16).*

The New Testament in Greek, with an interlinear translation into Russian, gives this phrase in the following interpretation:

"And out of His fullness we have all received grace for grace."

Thus, this phrase contains the following meaning: that we can receive from the fullness of God the grace of God or His favor, on one condition, if we, on our part, show Him our grace or our favor.

One of the primary meanings of the word "grace", means - gratitude, appreciation, courtesy, benevolence.

If we can show a similar attitude to God in the subject of partaking in Passover, then He, on His end, will answer us from His fullness, contained in the inheritance of Passover.

Fullness – is the filling of that which fills the content. In practice, God fills the contents of a vessel that delights in God, is open to God, or meets the norms and requirements of the law of grace. From which we can conclude:

That in order to gain the grace or favor of God, one must show similar favor to Him. That is, to express our gratitude to Him for the love shown to us.

*Pursuing the thought of this phrase, Apostle James wrote: Draw near to God and He will draw near to you. (James 4:8).*

This phrase says that God's goodwill for us is dependent on our goodwill toward Him.

By virtue of this, it is possible to receive grace for grace from His fullness only under one condition – if we accept the grace of God under the conditions outlined in the statute about Passover.

This is clearly seen from the semantic meaning of the phrase "we have received", which in relation to the acceptance of the grace of God, means:

Accept on the terms of sovereignty.

Accept with fear and awe.

Wait with patience.

Take by attack.

Reach in pursuit.

Receive as a reward.

To inherit from the will established by the Testator.

Grab it, using a favorable time.

Concentrate on it as if it's the whole purpose of your life.

Thus, the phrase "grace for grace" emphasizes nothing more than mutual benevolence and mutual favor between God and man.

And this is not all, worthy partaking of Passover, in the subject of girding our minds with truth, presupposes an absolute and complete separation between the law that came through Moses and the law of grace that came to us through Jesus Christ.

*And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ. (John 1:16-17).*

Based on such a semantic meaning, we can conclude that both the law that came through Moses and the grace that came through Jesus represent certain aspects of God's relationship to His chosen people.

According to Scripture, the law given through Moses was called to be - a guide to Christ or a guide to the perfect law of liberty contained in the grace of God given to us in Christ Jesus, in the subject of partaking in Passover.



Thus, the law given through Moses could not be perfect. Because it was called to build a relationship between the Holy, Perfect and Righteous God and the imperfect and dependent on sin, man. As written:

*What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made. For if there had been a law given which could have given life, truly righteousness would have been by the law. (Galatians 3:19-21).*

According to these words, the law, in the form in which it was given through Moses, was called to condemn to death.

While the law of grace, in the subject worthy partaking to Passover, representing Christ - was called to condemn death and return a person to the bosom of eternal life.

According to the definition of Scripture - the perfect law of liberty, in Christ Jesus, called to give life - built a new relationship between the Perfect and Righteous God, and a perfect and righteous person. Therefore, when the Apostle James wrote:

*But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. (James 1:25).*

Then the phrase "this one will be blessed in what he does" meant that – only he who looks into the perfect law of liberty and will dwell in it will be saved in Christ, delivered and taken out from under the force of the just retribution of God.

This means that in order for a person to be blessed in the celebration of Passover, he needs to delve into the essence of the perfect law, which is presented for him in Passover. Therefore, the verb "look into" means:

- Will look inside the law of liberty.
- Will look closely at the law of liberty.
- Will focus on the law of liberty.
- Will peer into the law of liberty.
- Will penetrate the law of liberty and be in it.
- Will make the law of liberty a permanent seat.
- Will thank God for being in the law of liberty.
- Will proclaim the interests of the law of liberty.

To reinforce the thought that in the law of Moses and in the law of liberty, representing the grace of Jesus, is expressed a certain relationship between God and man, I will cite 1 Tim. 1:9-10.

*Knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, that is contrary to sound doctrine. (1 Timothy 1:9-10).*

And now let's summarize the worthy partaking of Passover, or the conditions prescribing how to delve into the perfect law of liberty.

**First:** A person who makes himself dependent on the law that came through Moses loses and tramples on legal rights to the inheritance contained in the blood of the cross of Christ.

*You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. (Galatians 5:4).*

**Second:** A person who is dependent on the law of Moses or the law of works can never gain the dignity of righteousness before God.

*I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain. (Galatians 2:21).*

**Third:** A person who has made himself dependent on the law of works enables sin to take possession of him.

*The sting of death is sin, and the strength of sin is the law. (1 Corinthians 15:56).*

**Fourth:** Sin absolutely loses its power and rights over a person who, through a worthy partaking of Passover, has put himself in dependence on the law of liberty, acting in grace.

*For sin shall not have dominion over you, for you are not under law but under grace. (Romans 6:14).*

**3. The powers of the Perfect Will, on the twelfth foundation of the wall of Heavenly Jerusalem** – is called to give us the authority to bridle our lips according to the requirements of grace.

*For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. (James 3:2).*

To bridle our lips according to the requirements of grace means – to speak that, which serves for peace and mutual edification.

*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who serves Christ in these things is acceptable to God and approved by men. Therefore let us pursue the things which make for peace and the things by which one may edify another. (Romans 14:17-18).*

To bridle our lips according to the requirements of grace means – upon interpreting the words of God, to speak only that which is the revelation of the heart, and not the fruit of our intellect.

*Your lips, O my spouse, Drip as the honeycomb; Honey and milk are under your tongue; And the fragrance of your garments Is like the fragrance of Lebanon. (Songs of Solomon 4:11).*

To bridle our lips according to the requirements of grace means – to speak truth in our heart and not backbite with our tongue, nor accept reproach against our neighbor.

*He who walks uprightly, And works righteousness, And speaks the truth in his heart; He who does not backbite with his tongue, Nor does evil to his neighbor, Nor does he take up a reproach against his friend; He who does these things shall never be moved. (Psalms 15:2-5).*

To bridle our lips according to the requirements of grace means – is to not say that the former days were better than the present.

*Do not say, "Why were the former days better than these?" For you do not inquire wisely concerning this. (Ecclesiastes 7:10).*

To bridle our lips according to the requirements of grace means – in temptation, to not say that God is tempting you.

*Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. (James 1:13-15).*

To bridle our lips according to the requirements of grace means – to depart from foolish and ignorant disputes.

*But avoid foolish and ignorant disputes, knowing that they generate strife. And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition,*

*if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will. (2 Timothy 2:23-26).*

To bridle our lips according to the requirements of grace means – to speak that which is proper for sound doctrine.

*But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—*

*that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Likewise, exhort the young men to be sober-minded,*

*in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. (Titus 2:1-8).*

To bridle our lips according to the requirements of grace means – to be silent when God rises from His holy place of dwelling.

*Be silent, all flesh, before the LORD, for He is aroused from His holy habitation! (Zechariah 2:13).*

*Walk prudently when you go to the house of God; and draw near to hear rather than to give the sacrifice of fools, for they do not know that they do evil. (Ecclesiastes 5:1).*

If a person bridles his lips according to the requirements of the law of grace in these components – then this points to the fact that this person cooperate his faith with the perfect faith of God and dwells in the perfect will of God.

**4. The powers of the Perfect Will, on the twelfth foundation of the wall of Heavenly Jerusalem – is called to equip us for every good work.**

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:16-17).*

In order for a man of God to come to perfection and thus, to be equipped for every good work, on the one hand, it is necessary to consider all the Scriptures inspired by God.

And on the other hand, to have the character of a disciple, in which a person's heart can be equipped by the available Scriptures, for teaching, reproof and correction, for instruction in righteousness.

Thus, the goal of God's perfect will, in this Scripture, is a person equipped for every good work.

The question arises: What should be called a good deed? And: How does one distinguish a good deed from a dead deed?

**1.** From this Scripture - every good deed is defined by the creation of all righteousness, coupled with all sanctification.

When a person, through discipleship, is instructed through all the Scriptures how to abide in righteousness, only then will he be prepared for every good work.

*He who is righteous, let him be righteous still; he who is holy, let him be holy still." And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (Revelation 22:11-12).*

Thus, every good deed is considered every judgment of righteousness associated with every sanctification.

**2.** Every good deed, in the format of every judgment of God, is a work of God, in which the righteous man confirms the judgments of God.

*"Then I commanded your judges at that time, saying, 'Hear the cases between your brethren, and judge righteously between a man and his brother or the stranger who is with him. You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it.' (Deuteronomy 1:16-17).*

**3.** Every good deed, in the format of every judgment of God, is the deed of God, written on the tablets of the heart.

*And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written. Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets. (Exodus 32:15-16).*

**4.** Every good deed, in the format of every judgment of God, is the law of sowing and reaping, produced by one's own tongue.

*For by your words you will be justified, and by your words you will be condemned. (Matthew 12:37).*

*Hear my voice, O God, in my meditation; Preserve my life from fear of the enemy. Hide me from the secret plots of the wicked, From the rebellion of the workers of iniquity, Who sharpen their tongue like a sword, And bend their bows to shoot their arrows—bitter words,*

*That they may shoot in secret at the blameless; Suddenly they shoot at him and do not fear. They encourage themselves in an evil matter; They talk of laying snares secretly; They say, "Who will see them?" They devise iniquities: "We have perfected a shrewd scheme." Both the inward thought and the heart of man are deep.*

*But God shall shoot at them with an arrow; Suddenly they shall be wounded. So He will make them stumble over their own tongue; All who see them shall flee away. All men shall fear, And shall declare the work of God;*

*For they shall wisely consider His doing. The righteous shall be glad in the LORD, and trust in Him. And all the upright in heart shall glory. (Psalms 64:1-10).*

**5.** Every good deed, in the format of every judgment of God, is to believe or obey the one whom God sent and set.

*Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him." Then they said to Him, "What shall we do, that we may work the works of God?"*

*Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent." Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"*

*Our fathers ate the manna in the desert; as it is written, 'HE GAVE THEM BREAD FROM HEAVEN TO EAT.'" Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.*

*For the bread of God is He who comes down from heaven and gives life to the world." Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. (John 6:27-35).*

*Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God:*

*Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.*

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*You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. They are of the world. Therefore they speak as of the world, and the world hears them. We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. (1 John 4:1-6).*

**6.** Every good deed, in the format of every judgment of God, is the price of a fragrance designed to prepare the Son of God for burial.

*And when Jesus was in Bethany at the house of Simon the leper, a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table.*

*But when His disciples saw it, they were indignant, saying, "Why this waste? For this fragrant oil might have been sold for much and given to the poor." But when Jesus was aware of it, He said to them, "Why do you trouble the woman? For she has done a good work for Me.*

*For you have the poor with you always, but Me you do not have always. For in pouring this fragrant oil on My body, she did it for My burial. Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." (Matthew 26:6-13).*

**7.** Every good deed, in the format of every judgment of God, is to reject every untruth that encroaches on the commanding teaching of Christ.

*But shun profane and idle babblings, for they will increase to more ungodliness. And their message will spread like cancer. Hymenaeus and Philetus are of this sort, who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.*

*Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."*

*But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work. (2 Timothy 2:16-21).*

**8.** Every good deed, in the format of every judgment of God, is obedience and submission to every human power, within the boundaries established by Scripture.

*Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men. (Titus 3:1-2).*

**5. The powers of the Perfect Will, on the twelfth foundation of the wall of Heavenly Jerusalem** – is called to clothe us into the perfection that is inherent to the perfection of our Heavenly Father.

*That you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same?*

*And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect. (Matthew 5:45-48).*

The existing command, about the degree and dignity of perfection, comparable to the perfection of the Heavenly Father, although it is beyond the reasonable possibilities of a person, is for every saved person, the perfect will of God and therefore, the motivation of their ultimate goal.

Therefore, the degree of greatness and the nature of the dignity of such perfection is addressed not to the perishing world and not to those who are called to salvation, but to the elect, from the multitude of those called, who, according to the degree of their relationship with God, have the dignity of the Lord's disciples, who are given to know and comprehend the secrets of the Kingdom of Heaven.

In Scripture, the saved or the elect as the Lord's disciples are defined in three figurative categories. These are:

Twenty-four elders and four beasts.

One hundred forty-four thousand firstborns redeemed from the earth.

A great multitude on the glass sea with palm branches.

**The Chosen** - is set apart for God; Saint.

Redeemed by God.

Sanctified by God.

Taken by God as His inheritance.

Recognized as the property of God.

Foreseen by God before the creation of the world.

Predestined to be like the Son of God.

Designed by God to do His works.

Called into the fellowship of the Son of God.

Sealed by God.

Justified by God.

Dedicated to God.

Empowered by the Son of God.

Glorified by God.

The dignity and certification of such an election is determined in a person, not by the exercise of spiritual gifts, but by the bearing of the fruit of the Spirit and by communion with God, which is service to God.

The very status of a disciple, which testifies to the chosenness of a person by God, is an internal state of active humility in cognition and fulfillment of the perfect will of God.

Both the degree of a disciple and the degree of his humility can vary, depending on the degree of knowledge of God, which, in turn, depends on the degree of his dedication to God, or on the size of the price he pays for his discipleship.

In the hierarchical subordination of the ranks and degrees of dignity, which are the order of the Kingdom of Heaven, the dignity of a disciple is associated with the dignity of a son.

Due to this, the dignity and status of a disciple, in the infrastructures of the Kingdom of Heaven, is regarded as the highest rank, comparable to the dignity of a servant of the Lord.

Thanks to the conjugation of three virtues: a son, a disciple and a slave, serving as the identification of each other, the Son of God builds a relationship with His Heavenly Father.

*"The Lord GOD has given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary. He awakens Me morning by morning, He awakens My ear To hear as the learned. The Lord GOD has opened My ear; And I was not rebellious, Nor did I turn away. (Isaiah 50:4-5).*

Proceeding from the fact that God is the true light of life, Who enlightens every person who comes into the world, then the command of the Son of God addressed to His disciples:

"That you may be the sons of your Heavenly Father" is aimed at enabling His disciples to be clothed with the authority of His light to represent the perfections of Heavenly Father Who called them out of darkness into His wonderful light, both the righteous and unrighteous.

When Scripture commands our light to rise above the evil and the unrighteous, then It considers our relationship to those people who are our enemies, but who need light, and are somehow guided by the light.

However, we must know that there is another category of enemies, which do not need light, hate light, and do not go to the light. As a result, God does not have any desire nor need to show them His mercy and send them His light and His rains. God hates such enemies.

And, therefore, they should not be blessed, but hated just as God hates them.

*The boastful shall not stand in Your sight; You hate all workers of iniquity. (Psalms 5:5).*

*He who justifies the wicked, and he who condemns the just, Both of them alike are an abomination to the LORD. (Proverbs 17:15).*

*The curse of the LORD is on the house of the wicked, But He blesses the home of the just. (Proverbs 3:33).*

*Do I not hate them, O LORD, who hate You? And do I not loathe those who rise up against You? I hate them with perfect hatred; I count them my enemies. (Psalms 139:21-22).*

*The wicked shall be turned into hell, And all the nations that forget God. (Psalms 9:17).*

*Do not let me be ashamed, O LORD, for I have called upon You; Let the wicked be ashamed; Let them be silent in the grave. (Psalms 31:17).*



*As smoke is driven away, So drive them away; As wax melts before the fire, So let the wicked perish at the presence of God. (Psalms 68:2).*

*'For among My people are found wicked men; They lie in wait as one who sets snares; They set a trap; They catch men. (Jeremiah 5:26).*

*For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ. (Jude 1:4).*

*Depart from me, you evildoers, For I will keep the commandments of my God! (Psalms 119:115).*

*So you may walk in the way of goodness, And keep to the paths of righteousness. For the upright will dwell in the land, And the blameless will remain in it; But the wicked will be cut off from the earth, And the unfaithful will be uprooted from it. (Proverbs 2:20-22).*

*For the ways of the LORD are right; The righteous walk in them, But transgressors stumble in them. (Hosea 14:9).*

Let me remind you again that Scripture divides enemies into seven categories, four of which are to be loved and blessed, as God loves and blesses them.

And the other three, in order to fulfill the will of God, should be brought to justice, as they reject the light and do not go to the light. We are called to love:

1. Carnal or fleshly Christians.
2. Our household.
3. Followers of the Law of Moses.
4. The people of this world.

But we are called to hate and avoid all communication and contact with such enemies as:

1. Fallen angels.
2. Our old man.
3. The wicked.

To put on a degree of perfection comparable to the perfection of Heavenly Father, you need to know that this degree cannot be a gift of grace.

Because the gift of grace is salvation that is given freely to perishing people.

While the degree of perfection, in the subject of the Kingdom of Heaven, is the reward of grace that is given to people who are saved, for their feat of faith, expressed in the price of abandoning infancy.

Which, by virtue of its properties, is carried away by every wind of teaching, or rather, by every person who pretends to be a teacher. For this reason, it is not able to remain faithful to God. And therefore, to be light and represent the interests of light.

*The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. (Luke 16:16).*

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According to the order established by God, any promises that are in Christ Jesus and enclosed in the format of God's commands, including the perfection of Heavenly Father, are called to be delivered to the heart of a holy person by the Holy Spirit through God's messengers, in the seed of the gospel.

*For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. (2 Corinthians 1:20).*

The seed of every promise, including the command to be perfect, as our Heavenly Father is perfect, is called to grow through the fulfillment of certain conditions.

And one of these ambiguous conditions is the power and ability to endure suffering for the truth.

*though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest "ACCORDING TO THE ORDER OF MELCHIZEDEK," (Hebrews 5:8-10).*

It is well known that none of the commands of God, including the command to come to perfection through suffering for the truth, can be fulfilled without the prayer of faith.

*But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. (Hebrews 11:6).*

When Scripture says, "even the demons believe and tremble", then from this it follows that there is a demonic faith that does not please God, since it trembles due to retribution for its lawlessness.

And there is the faith of the sons, which trembles, because of the trembling and reverent love for God, manifested in discipleship.

Therefore, the prayer of faith pleasing to God refers to the faith of sons, expressed in obedience to the commands of God.

And such faith is based in prayer, perhaps, only on the covenant with God, contained in the teaching expressed in the Blood of Jesus Christ, giving a person the boldness to enter the presence of God, behind the Veil of the Sanctuary.

*Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God,*

*let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. (Hebrews 10:19-23).*

While examining the aforementioned conditions necessary for entering the Veil of the Sanctuary, I would like to draw our attention to the requirement - by sprinkling, to cleanse our hearts of a vicious conscience.

By the action of sprinkling, it is meant - cleansing from sins, which includes forgiveness for the sins committed, followed by justification or, not imputation of sin.

Under the heart of a person - Scripture, in this case, considers the inner person, in the face of his invisible essence. And under the visible essence is the external person.

*Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. (2 Corinthians 4:16).*

In considering the question: What should be considered under the hyssop, which should be sprinkled?

And: Who is called to forgive sins and remove the guilt of sin through sprinkling, in order to cleanse our hearts from a vicious conscience?

We came to the conclusion that: hyssop is the tongue of man. And sprinkling is a confession produced by this tongue.

Considering that to forgive sins, through the action of sprinkling, can only be done by the one whom God has appointed for this ministry, we came to the conclusion that sprinkling is a work of our confessions, with the confessions of the person whom God has put in the Church above us, in the face of the pastor of a local church.

*So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." (John 20:21-23).*

When perceiving any promise, including the promise of cleansing from sins, in the action of sprinkling, it should be borne in mind that every promise is called and can be perceived by a person, only to the extent and degree of his understanding.

Because of this, there is a big difference in how a spiritual person perceives it and how a carnal person perceives it, that is, a baby in Christ.

And it is precisely this difference in perceptions that forms, both one and the other, into the image of the teaching that they profess, in accordance with their understanding.

Considering this factor, in order to comprehend the promise contained in the truth about the sprinkling, we will turn to the garments of the High Priest of the Old Testament, called to enter the Veil of the Sanctuary. The robes of the high priest, with all their mysterious attributes and magnificent decorations, represented the heart of the inner man, with a good conscience.

*"You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram.*

*Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar. (Exodus 29:19-20).*

From the semantic meaning of the existing allegory, it follows that our heart, in the face of the inner man: has its legs, its hands, its ear, its eye, its sense of smell, its feelings, its own mind, and its own voice, which Scripture calls - the voice of conscience, the voice of the blood or the voice of the heart.

And, of course, the voice of the heart of the inner man has nothing to do with the voice of our carnal intellect, does not, and cannot have, and often is at enmity with it.

*For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. (Galatians 5:17).*

And therefore, the structure and purpose of the heart's capabilities, in the face of the inner man, consisting of eight substances, are fundamentally different from the analogous structure and purpose of the same possibilities of the outward man.

By virtue of which, the cleansing of our heart from a vicious conscience, personally includes, the cleansing of each of the eight substances of the inner person, separately.

But, in this case, I want to draw our attention to the most extraordinary substance of our heart - the staining of the Blood of Jesus on our heart's ear.

The ear of the inner man, is a unique organ of the heart, which is likened to an ovum, capable of receiving and fertilizing through the gospel of the Seed of the Word of the Kingdom.

According to the principles of Scripture, the birth of every promise that is contained in the seed of faith occurs through hearing the Word of God, not with the physical ear, but with the heart's ear.

*So then faith comes by hearing, and hearing by the word of God. (Romans 10:17).*

Considering that the ear picks up sounds, a rigid connection has been established between the frequency of sound vibrations and specific organs of the human body or physiological processes.

Thousands of experiments have been carried out on plants, animals and humans, proving the effect of sound on a living organism.

Flowers from melodies in major keys grow much faster and bloom two weeks ahead of schedule. Under the influence of classical music, cows give more milk.

In Japan, an experiment was conducted in which 120 nursing mothers participated. One half of them listened to classical music, the other to popular music. In the first group, the amount of milk in women increased by 20%, in the second group, on the contrary, it decreased by half.

The same process takes place with the inner person, in his relationship with the Holy Spirit: the music that we listen to and under which we perform our songs in the service of God, depending on its genre, can both negatively and positively influence, not only on our outer man, but also on our inner man, in his relationship with God.

*And Elisha said, "As the LORD of hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look at you, nor see you. But now bring me a musician." Then it happened, when the musician played, that the hand of the LORD came upon him. (2 Kings 3:14-15).*

We are responsible before God for the music we make, and we listen to. For the songs that we listen to and that we sing. And, for who we listen to and what we listen to. Not everything that is called truth and gospel is such.

*Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him. (Luke 8:18).*

So, observe who you listen to and what you listen to: for whoever listens to the one whom God has sent will be given, and whoever does not listen to the one whom God has sent will be taken away from him and what he thinks to have.

It is also known that the physical ear has the ability not only to perceive and parse the sounds that make up words, but thanks to the vestibular apparatus located in the ear, it keeps the human body in balance when walking.

The ear of the heart, in turn, also has the ability to keep the inner person in balance, between religious asceticism and religious permissiveness.

*Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. (Galatians 5:1,13).*

And therefore, only the very ability of the ear of the heart to perceive the Seed of the Word emanating from God, as well as the ability to maintain a balance between the polarities of asceticism and permissiveness, indicates the extraordinary features assigned to the ear of the heart, designed to regulate the relationship of man with God, and God with man.

Therefore, when listening to the Word of God, it is necessary to constantly observe which ear should be given preference.

Because during the time when we pray, we must release only those words that are the faith of our heart, gained through hearing the Word of God with our heart's ear. They, first of all:

1. Are an expression of our humility before God.
2. Can find favor in the face of God.
3. Become words that, in their power and in their meaning, become equivalent to the Words of God.

**4. Bring peace to both the heart of God and the heart of the one who is praying.**

For example: Aaron did not have the authority to sprinkle his own ear with sacrificial blood, but he had to show humility and allow Moses so that he could sprinkle his ear. This:

1. Clothed Aaron in boldness and made him worthy to enter the Veil of the Sanctuary.
2. Made Aaron's ear able to hear the Word of God, and thanks to the knowledge gained, to keep himself in balance before God, between the polarities of asceticism and permissiveness.
3. Endowed Aaron with the ability to pronounce words in his intercession before God in accordance with the will of God.
4. Allowed Aaron to enter on the Lord's Sabbath and represent the Lord's Sabbath.

Having determined the properties and purpose of the ear of the heart, in the relationship of man with God and God with man, let us turn to the following question: Why did the ear of the heart of man become unable to hear the word about the Kingdom of Heaven? One of the reasons:

The reasons for the inability to hear the gospel word about the Kingdom of Heaven lie in the lack of trust in God:

*Cause me to hear Your lovingkindness [mercy] in the morning, For in You do I trust. (Psalms 143:8).*

From the construction of this phrase, it follows that trust in God serves as proof of the right to hear God's mercy in the morning.

To hope for something, it is necessary that this something be a sufficient basis for us, which we trust.

By virtue of which, we can only trust in what we believe in and what we hope for. Because to trust in something means:

**To trust** - is to rely on something.  
To lean on something.  
Look at something.  
Build your structure on something.  
Be confident about something.

And this something can and should be a certain foundation consisting of certain components that make up the treasures of hope. For example: the phrase "trust in God" means:

**Trust in God** - Rely on God.  
Look to God.  
Build a structure on God.

Make God your support and strength.  
Make God your refuge, fortress, and protection.

While the word "hope" means – the expectation of what God has promised.

And therefore, when our faith needs to produce something from what God has promised, then it does it from what is expected, that is, it takes it from the existing treasure of hope. As written:

*Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1).*

When we have a foundation of hope, on which we can erect any structure, only then we will have the opportunity to hope for something.

Considering the root from which trust in God grows, it follows that:

1. Trust in God, which makes our heart's ear able to listen to God, grows from the depths of the Divine Himself. And, therefore, it comes from God and is in God.
2. Trust in God, which makes our heart's ear able to listen to and understand God, comes or grows from the existing hope in God.
3. Trust in God, making our heart's ear able to listen to and understand God, happens and is based on the resurrection of Christ, and on His glory, which God gave Him.
4. Trust in God, which makes our heart's ear able to listen to and understand God, comes or grows from Divine justice expressed in the judgments of God:

*And take not the word of truth utterly out of my mouth, For I have hoped in Your ordinances. (Psalms 119:43).*

Whenever it comes to the judgments of God, it refers to the justice of God, contained in the words of truth, which are reflected in the teaching of blessing and damnation.

A person who resists the doctrine of justice is a person who renounces his mission to practice truth.

Such a person will never be able to accept God, nor, of course, true trust in God. Therefore, his heart's ear will never be able to hear and understand God.

*FOR THE HEARTS OF THIS PEOPLE HAVE GROWN DULL. THEIR EARS ARE HARD OF HEARING, AND THEIR EYES THEY HAVE CLOSED, LEST THEY SHOULD SEE WITH THEIR EYES AND HEAR WITH THEIR EARS, LEST THEY SHOULD UNDERSTAND WITH THEIR HEARTS AND TURN, SO THAT I SHOULD HEAL THEM." ' (Acts 28:27).*

**6. The powers of the Perfect Will, on the twelfth foundation of the wall of Heavenly Jerusalem** – are called to give us the right to receive from God every good and perfect gift.

*Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.*

*So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God. (James 1:17-20).*

This place of Scripture speaks of the nature of the descent of the perfect gift and the possible response to the acceptance of this gift.

Because the descent of the perfect gift in time will not meet our expectations and may cause us anger.

*Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean." But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely come out to me, and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.'*

*Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. And his servants came near and spoke to him, and said, "My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, 'Wash, and be clean'?"*

*So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean. And he returned to the man of God, he and all his aides, and came and stood before him; and he said,*

*"Indeed, now I know that there is no God in all the earth, except in Israel; now therefore, please take a gift from your servant." But he said, "As the LORD lives, before whom I stand, I will receive nothing." And he urged him to take it, but he refused. (2 Kings 5:9-16).*

**7. The powers of the Perfect Will, on the twelfth foundation of the wall of Heavenly Jerusalem** – is the goal expressed in our highest calling in Christ Jesus.

*Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;*

*that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead.*

*Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,*

*I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. (Philippians 3:8-15).*