

EXPLANATORY NOTES WILL FOLLOW AFTER THIS CHAPTER, BELOW...

Chapter 3
Give Us a King!

1st Samuel, Chapter 8

And it came to pass, when Samuel was old, that he made his sons judges over Israel....

Here, we see that Samuel's sons were continuing their father's work . . . But, before we get into the details of this very important story, let's see how God had ordained, at first, for there to be judges over Israel instead of kings. Let's do this by talking about Moses, the man of God, who was made a judge over the children of Israel in the wilderness...

Exodus 18:13; 15-16

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening... [15] And Moses said unto his father in law, Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

And, this (as, again, in opposition to there being a king in Israel) is what God had wanted, for it is what he had ordained; that is, even after Moses had left the scene, God continued to only appoint Judges (**Judges 2:16**^{*10}). But, even as early as Moses, the people started looking toward mere man as their mediator between them and God; for, the people were scared to face God themselves because of the lightnings, and the noise of the trumpet, and the mountain smoking (**Exodus 20:18-19** "...And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."). They even, at one point, made Moses cover his face with a veil, because they could not behold God's glory (**Exodus 34:29-30**). And, all this shows us the beginning of people wanting a fleshly man to be their go-between for them and God . . . a fleshly king.

Continuing in Samuel...

Now the name of his firstborn [of Samuel] was Joel; and the name of his second, Abiah: *they were* judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre [money], and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now **make us a king** to judge us like all the [ungodly] nations^{*11} [Or, as I will again point out in a moment, '*so that we can be like all the other churches!*']. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

As I've pointed out in *Explanatory Note #10*, there's a huge difference in having a judge to watch over us and having an actual king to be our headship. As was said, for many years God had judges over the people, the thing which pleased Him the most; but, God knew that those days were over, and it was time to give the people what they really wanted – *a head over them instead of Himself*. Someone of flesh and blood that they could see, to hear his words of encouragement, and to do as he bade, so as to appear as if they were doing the very will of God by doing what a man had said out of his own mouth for them to obey. *But, the price was to come high; for God, surely, was angered.*

Continuing in Samuel... (God continuing)

According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots [appointed ministers under his ministry]. And he will appoint him captains over thousands [ordain elders], and captains over fifties [laborers and ministers in the church]; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots [Speeches, sermons, and projects, that do keep the people in the church]. And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers [laborers in the church]. And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants [You labor – both physically and financially – and, yet, someone else gets the benefit]. **And he will take the TENTH of your seed, and of your vineyards**, and give to his officers, and to his servants [This almost goes without saying – *a tenth*? Is that not your tithes? And, not only financially, but of your own labor with your own hands. And these go to the pastor and to his ministers who sit with him. Do you not pay salaries in some cases?]. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work. He will take the **tenth** of your sheep: AND YE SHALL BE HIS SERVANTS.

Now, before tossing this book down, or before one takes offense in what I've just said (*that is, in my own, modern interpretations of what those last quoted verses were conveying toward us today in "types and shadows"*), please allow me to elaborate my true intentional thoughts; for, by me just tossing these things upon the table without much explanations, it could truly seem that I am insulting folks for attending church services, or that I am tearing-up *any* church that's in the world. As I've already been contending, such is certainly not the case – even if it may appear so at the first reading of my own inserted words. No; what's to actually be destroyed isn't the modern church or the modern church system (unless God Himself does it), but it's to be, instead, anything that stops *God* from becoming our King – on an individual, personal basis, that is – which is one of the ultimate goals for our lives; whether what's stopping us be an actual dictating king/minister, or even our own stinking fleshly minds – which can also become (that is,

this said fleshly mind of ours) a dictating king over our lives. And, how to do so, is to actually be reared under a ministry that allows such to happen; that is, which allows us to grow-up to be an adult. But, if they don't allow it to happen (as to finding ourselves under an evil regime), then when our training is finished within that "bad" church, God will move us out-away from them when He's ready for us to move, but not before. For, if we are a true child of God, then why keep us locked away inside of it forever, or until we physically die? Unless (*and, there is such a possibility*) we have become a minister that's helping others within that same church "system," who truly needs our help for their own advancement. This is all one big elaborate world of wonderment – *who can truly know the ends and depths of such an institute?* Therefore, we aren't to destroy what God Himself has set-up, but to try and understand His purpose for such things to begin with, and of how we play a role in it. The exercise for our understanding about 1st Samuel's words isn't in being terrified that God created such a system out of His '*wrathful*' anger, but to understand why He did such a thing to begin with. And, the simple answer is that it was because of the infirmity of people's flesh (*their evil, wicked minds* – **Jeremiah 17:9**). But, then, one may ask that if He knew that men could not function without a fleshly man being their king during their child and teenaged years (that is, in God's years for us, not our own natural years), then why did He first set-up judges instead of a king at the beginning of Israel's conception as a nation? Easy enough, He needed to show THEM (as well as *us* today); because, He already knew that mankind can't function during their youthful, Godly years without a fleshly man being their head. *Do you see?* It was God's intention that there needed to be a church system – even all the way back in the Old Testament. Folks, this is the reason for the modern church today – *it's because of the infirmity of people's flesh*. And, that before we can actually function as a grown adult (again, in Godly years, not earthly years), we *have* to have a fleshly man over us. That cannot be escaped from – even if we dispute the fact with all of our might . . . Hey, I know all the excuses for wanting to destroy a modern church:

"It's ran by man's desires, man's religion; we need to step away from it because it's all nothing but mere flesh; we also need to cry out to those poor saps stuck within it: 'come out of her my people, and be not partakers of her sins!'"

However, we cannot call something evil that God Himself has ordained (**Acts 10:15**) – we just need to understand it in all of its varied forms. Do you really think that the church (*every church*) is completely man's invention? Then I ask you, where else do we gather together to help God's people? . . . Well, I know that one, too:

"The Early Church had only 'home meetings;' and that's the only thing that God blesses."

Are we saying, then, with such a thought, that all the people who find themselves within the walls of a church building are doomed? That would be a pretty bold statement, and made by those who have either been hurt by one of these terrible dictators (*that I've been speaking on particularly herein*), or has been hurt by other church members and/or ministers within its walls; for, let's face it, *church attendees can either be angels or demons!* Or, they simply haven't been in it long enough to truly understand God's true purpose for such institutions; and, *etc, etc, etc*. But, I myself have witnessed miracles

within church walls. Who, therefore, did those miracles therein if God hates the modern church? Even *if* an evil man is in charge, God can still perform miracles (see **Matthew 7:22-23**), because it doesn't have anything to do with those evil leaders, but it all has everything to do with the people who want and need God in their lives – much the same as when Jesus went into the Temple to teach: they weren't messages for that evil ministry who held the reins of the Temple, it was for the people who attended. So, let's be careful of what we consider evil – *even IF God ordains for there to be evil ministers involved in some churches* (as I'm fixing to speak on). Let's be more like John the Revelator, therefore, who, when beholding the Mother of Harlots, that he didn't start cursing her, but had instead beheld her in *wonderment* (**Revelation 17:5-6**). And, not only, but in consideration of bad ministers being ordained by God to run some of these said churches (as, again, I'll speak a bit on in just a moment), then why is it, one may curiously ask, did Jesus get upset with them during His own day if they were actually doing God's will? That is, at various times, He and his disciples, and even John the Baptist, rebuked them. My own take on this is that when a person has grown-up (as I've been contending), and when God has ordained such rebukings and corrections (for reasons that are relevant for that moment), He will then prompt a mature minister to do so at the right times for the benefit of the people themselves. Let's keep in mind, folks, that during such circumstances, and of what the writer of Ecclesiastes had to say when he had shown us through his words, *that to everything there is a season, and a time to every purpose under the heaven . . . a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up . . . a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace* (**Ecclesiastes 3:1-8**). And only a true, called minister will understand how and when to do such things in God's Kingdom, whilst applying Godly wisdom and Godly discernment to the enterprise; for, even though many evil men are called by God to do such and such in His churches, there are times, and there will be times – *again, for the benefit and education of the learning student* – to expose such men for what they truly are. But, novices are *never* allowed to rebuke elders – even if those elders are evil (as, once again, I'll get into more detail about in the upcoming pages.) Also, see: **Acts 23:1-5**; and **1st Timothy 5:1-2**.

Once more, it was God Himself that has ordained the modern church system in all of its varied forms, and not man – even if man can come into it and bend it toward his own directions by God's allowance and ordination. And, yes, as I've been saying, I do believe that God allows such to happen by the hands of corrupted men; or – and, *more to the truth of the matter* – it was God Himself that actually placed that corrupted man into a leadership position therein on purpose: as I spoke-on in detail in my already published book: *“Blaming God! Is it really His fault?”*; and, too, as I will also, as promised, get into more within the upcoming pages of this present book. Instead of being for evil reasons, though, God had actually done such things for our further education (*through trials and tribulations*), because when afflictions come from God, it is always for our benefit and training – not for our hurt or downfall . . . *Please read and mediate on Psalms 119:71; Psalms 119:65-68; 73-75; Hebrews 5:8; Isaiah 53:4; Romans 8:32a; Philippians 3:10; Psalms 88:7; 15; 90:15; Amos 3:6b; and Genesis 50:20*. All of

which passages I go over, with a fine-toothed comb (along with further explanations), in my book: *“Blaming God!”*

Folks, we’ll never be able to get-rid of the church until God Himself does so. For, we can say all the day-long (*that is, if one is saying this*) that it was only man who had pitched the modern church, or that it’s merely man’s religion only working within; but (*and, once more*), as I get into during my aforementioned book (*and, as I will say more herein later-on, too*), man had, or *has*, no power to do anything in God’s church world without God’s express permission or His ordination being given. So, think about the following, while also considering my inserted words:

Romans 13:1-5

Let every soul be subject unto the higher powers [i.e. God’s power, not anybody else’s – or even a devil’s . . . Why?]. **For there is no power but of God** [He is the only power source in existence]: **the powers that be are ordained of God** [whether good or evil agents, that is!]. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation [we must obey God in whatever state we find ourselves in by the hand of the true Master]. For rulers [whether good or bad rulers] are not a terror to good works, but to the evil [trials and tribulations to work-out evil from within us]. Wilt thou then not be afraid of the power? [of God’s power] do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; **for he beareth not the sword in vain** [again, in trials and tribulations]: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

Do you really think that evil man has the power to do whatever they please in God’s ordained churches without God’s hand being involved? That’s like saying that God had absolutely no control over the Jerusalem Temple being overthrown to its very foundations by the armies of Rome in AD 70 – the *ultimate* church building! Also, as I had pointed out in my book *“Blaming God!”*, these ordained powers (these ministers) don’t always have to be actual people or actual ministers in churches; they can also be any of life’s situations that turns our course into directions that we have no control over – taking us to places that we would not have gone to on our own – being led by the hand of God (**1st Corinthians 6:20; 7:23** and **Proverbs 20:24**). However, and despite that, sometimes it *can* be ministerial man that’s the force which has power over us; and, a lot of times those men can be evil. And, if you don’t think that God isn’t guiding their hands (*again, not for evil against us, but for our education through trials and tribulations*), then please see and mediate on: **Proverbs 20:24; 1st Corinthians 6:20; Romans 9:20-21; Psalms 75:7; Daniel 4:35; 1st Samuel 16:14; Exodus 9:12a; 1st Kings 22:23; and Proverbs 21:1**. And, I’m not meaning to be terribly repetitious here, but please see my book *“Blaming God!”* for full explanations of all such curious verses.

Those scriptures in Samuel, which we just covered a moment ago (and, to which I gave some modern *“types and shadows”* for) can certainly reflect a modern church system – whether such a thing is being conducted by an evil man (a dictator, who bends such things

to his own will and furtherance of self-gain), or whether such a thing is being conducted by a good, Godly man (using all such financial and staff resources to actually help the needy and the poor). But, the main problem with our quoted verses is that it looked upon all such things as “negative” toward the people who either wanted such things for themselves, or who had demanded such things for themselves. Or, even, who had simply walked into that situation. As I’ve said, the modern church is a device created by God Himself; so, if that’s the case, *then what’s the actual problem?* And, if there is a problem, what’s the solution? Well, even though I’m saying that there’s nothing wrong with attending or participating in the modern church (whether under the bad-guys, or under the good-guys), I must say, however, that God would prefer for us to reach *beyond* the scope of the church system to get even closer to Him. Even – *get this!* – if we *remain* in a church.

What really stops us from achieving a higher goal in Him is, obviously, the infirmity of our flesh being involved in the whole process (*fleshly minds, not our natural skin*); and, of how easy it is for us to become “religious” (in Adam’s name – fleshly religion; for, there is a *Godly* religion, too – as I’ll show in a moment when I quote James); also, of how easy it is to concentrate on fleshly worship therein instead of worshipping God in Spirit and in Truth. Therefore, it is *us*, ourselves, that’s the real problem and not the church which God Himself had pitched – by us either being that dictator ourselves; or, by us being holy on Sunday and being a devil on Monday; or, that we concentrate on rituals, and outward forms of worship formalities rather than on Godly Love toward our neighbors. Friends, if we change *ourselves*, then nothing on the outside can be truly wrong; for, we’ll begin to see this whole thing, called life – *in all of its varied forms* – as to being Godly ordained for good purposes – *even evil is good which befalls us for educational purposes*. So, what we really need to concentrate on, therefore (*instead of destroying all the churches and evil men out in this world*), is our own-selves, and of us finding *true, pure* religion:

James 1:27

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction [i.e. Loving one another with true Godly, Agape Love], *and* to keep himself unspotted from the world [that is, from both the ungodly world, and also of man’s religious world].

Can we not see God’s own hand doing what He will in this entire world? . . . As I hope to point out during the course of this present book (and, even in *Part II* of this present *Series* – that is, in “*Carnal Ordinances Part II: the naturalistic world that had come to an end*”), that even though church services can be a glorious event when God comes in and blesses a meeting with His Spirit, or heals the sick, or of other wonderful things that I myself have witnessed on multiple occasions, what’s actually *necessary for salvation* is really more important than all of that (*this “reaching beyond” the church and church system that I’ve mentioned already*); of actually worshipping God in Spirit and in Truth (**John 4:24**). *And, just what is that, of what’s more important than actual church services?* Well, that’s exactly what I hope to show during this present *Carnal Ordinances Series* (in this book; and, especially in *Part II*), when I will expose the church’s *Carnal Ordinances* for what they truly are – which still grip the modern church today (of which I’ll begin speaking on in the last chapter in here before going head-long into them in *Part II*). As we should

understand (and, looking *beyond* the adolescent level of the churches' true purpose (that is, in training youngsters of how to become minister's themselves – or simply of they becoming grown Christ-minded individuals), is just because God has ordained for there to be churches, it doesn't mean, in the least, that all of them are doing God's ultimate, pure will . . . *that's an understatement!* . . . But, the bottom line of it all, and of what His *perfect* will actually is (*and, here, once again, I am looking beyond the scope of just church services!*), consists of basking in, and of adapting pure, Godly Love toward one another – which is actually more precious to Jesus than of how loudly or goodly we can sing within a church service; or, of how “religious” we can look during praise-time; of how holy we can “act” during the year; of how well we can preach; how smart we might appear; or, *etc, etc, etc* . . . *Cruel of me to say?* Well, this entire thought is actually engulfed within what Paul had said, here:

1 Corinthians 13:1-3

Though I speak with the tongues of men and of angels, and have not **charity** [i.e. pure Godly Love], I am become *as* sounding brass, or a tinkling 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, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity, Agape (ag-ah'-pay), G26, from Strong's Greek Dictionary:
From G25; love, that is, affection or benevolence; specifically (plural) a love feast: - (feast of) charity ([ably]), dear, love. [i.e. Godly Love]

Notice these “activities” that folks can do inside, or even outside, of church services without true, Godly Love being involved: *speaking with the tongues of angels; having the gift of prophecy; understanding all mysteries; having all knowledge; having all faith to remove mountains; bestowing all goods to feed the poor; and, even, giving our bodies to be burned as a martyr.* What's to be said of all this? That we need to stop having church services? *No!* We must simply need to learn how to employ the only ingredient that'll make any of it count – *true, Godly Love for our neighbors!* For, as Paul also said, without true Love being involved, I could become “*as* sounding brass, or a tinkling cymbal;” or, I could actually become “nothing;” and, it'll end up “profiting me nothing.” In fact, Godly Love (this *maturity* that I've already spoken-on for us to reach) is so important that it's the only thing that can *pass us from death unto life* – a true, inner Resurrection:

1 John 3:14-15

We know that we have passed from death unto life [an inner Resurrection!], **because we love the brethren.** He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Again, without this very important ingredient (Godly Love – *but, not fake, put-on love, as many actually think!*), then what good does all the church activity in the world do for me? Godly Love not only identifies a true Christian...

John 13:35 (*Jesus teaching*)

By THIS shall all *men* know that ye are my disciples, IF ye have **love one to another**.

...but, it has become the only thing that can bring us true salvation; because (and, as I've pointed out in my first published book on Christian Theology: "*Brotherly Love: the Gospel of Jesus Christ*"), it has become the actual Gospel of Jesus...

Romans 1:16

For I am not ashamed of the gospel of Christ: for **IT** [and, no other church activity] **is the power of God unto salvation** to every one that believeth; to the Jew first, and also to the Greek.

...it's the only thing that can fulfill the Law of Moses...

Romans 13:8b-10

...he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

...it's the doorway to allow us to embrace the NEW law after the inward man (**Romans 7:22**), which is also called the Law of Christ:

Galatians 6:2

Bear ye one another's burdens [Love one another], and so fulfil the law of Christ.

But, even though that's all well and good, what does all that have to do with actual church services? Again, it's because of the flesh that we bring with us into the assembly – *fleshly minds; fleshly understandings; fleshly worship* (and, hating one another) – which makes it actually dangerous for us; because, any of us can be susceptible to flesh without God's help; for, once again, the church was originally designed by God to help educate us on *how* to be Godly and pure – because, none of us start-off being mature. And, within the confines of church walls (or, even in home meetings) we can work things-out from within us (evilness, that is) so that we *can* grow-up and become mature. Mature enough, that is, so that we can, in turn, help others to grow-up, too. So, God knowing the fleshliness of ourselves, He had to adopt a "church system" to keep our carnal flesh under control – *else things would become very chaotic, indeed!* Therefore, the church stays in place today, and will only be removed when and if God deems it appropriate; but, for now, it'll remain just as long as we are housed within flesh. Not only, but if the church building actually ceases to exist, then where else do we meet-up in order to fulfill Jesus' words, here:

Matthew 18:20

For where two or three are gathered together in my name, there am I in the midst of them.

And, of Paul's words:

Hebrews 10:25

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and so much the more, as ye see the day approaching.

But, did they only mean within a church “*building*?” No; it can mean a home meeting, too. It actually doesn't matter where people meet-up at, because people will always be people wherever they may be; and, as it says in the book of Job (and, as I explained *why* in my book: “*Satan, the Devil, and Hell*”), wherever the children of God are gathered, satan is always in their midst (**Job 1:6; 2:1**). So, the flesh of man cannot be escaped from no matter if you are within a church system, or in a simpler home meeting. And, because of this reasoning, the church system will never be “perfect” – whether you have an evil man behind the helm, or whether you have a good man behind the helm; for, as I've said, whenever you have people gathered together, satan is always there . . . But, as far as where people can meet-up to praise God, and to learn more about Him, we can meet up in a house meeting just as well as a church building. This all depends on where God Himself leads us; and, He will lead us to exactly where we need to be for Him, of where we can work for Him, and of whom we need to help. Therefore, have mercy on those who find themselves within the walls of a church building (*assuming, that is, that you are against church buildings*); for, they would not be there unless God had placed them there – no more than those who find themselves in a house meeting. God places people where He pleases. Therefore, we should not judge against such people for being where they are for such reasons . . . Let's again remember what was spoken on in this verse:

Romans 14:4

Who art thou that judgest another man's servant? [in this case, God is the master] to his own master [God] he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand [and, that's whether the person is in a church building or a home meeting. *Honestly, what difference does it make?* The main thing is that we serve God wherever He places us].

But, still, and despite all this, God Himself wants to be our King, *individually*; and, He wants to make “us” the true Temple of God (as I'm also explaining herein). But, at the end of the day, having a man as our head can eventually become a hindrance for God working “directly” with us, though – again, whether that man is a tyrant (suppressing us down under his thumb), or whether that man is a sweet natured father-figure who loves us dearly – we still need, if at all possible, to grow-up; to become adults ourselves; and, to allow God to be our head instead of mere man. And, just because God ordains a leadership ministry to be over a group of people, God did not mean for us to *continue* to have flesh as our head instead of Jesus; for, once again, we need to grow up if it's at all possible for us to do so – though there will always be some who cannot.

But, anyways, let's continue our observations in Samuel (where we had left off), in that the people screamed for God to give them a “fleshly” king over them instead of God

Himself being their King. For, when the realization of God's displeasure of people wanting a fleshly head over them instead of Him finally hits them, then...

1 Samuel 8:18

And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.*¹²

And, now, what is next is so true to a lot of people's natures...

1 Samuel 8:19-20

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations [we are going to be like all the other churches out here, and have our own king]; and that our king may judge us, and go out before us, and fight our battles. [Our pastor will be our spokesman; fight our battles; so we can sit back and let him work out our salvation for us. **Philippians 2:12c**, though, contradicts this: "...work out **your own** salvation with fear and trembling."]

Remember, God had said: "And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day." That was a promise, folks – He will *not* hear us in that day. But, praise be to God, there is *another* day yet to dawn; but, not actually another day, so to speak, but **daylight!**^{*13} A nighttime and a daytime are both in the same day; and (as is seen in our scriptural quote from **John 11:9-10**, in *Explanatory Note #13* for 'daylight'), both have 12 hours apiece; and each, in that sense (again, as we will see), are considered a day unto themselves . . . Even though God will not hear us during the night (only because, of course, we had wallowed in our own carnality, and in our own ideas of how to be religious), He will remember us in the *daylight*; which, again, is not only a new day, but is really the second, best half of that 24-hour period which we call our lives! That is, if we can but look upon all of these things *metaphorically*.

Hosea 13:9–11

O Israel...

Here (*and, if you'll forgive my interruption of this new passage!*), God is speaking to those who had been in misery for such a long time. Not only is this expressed to the actual recipients of this initial message in the Old Testament, but (and, just as the Apostle Paul tells his own students in the New Testament church – **1st Corinthians 10:11**) we, too, can use OT (Old Testament) situations as examples for our own benefit and learning . . . Not only so, but we can see these scriptures in Hosea reflect onto our lives in an even more solid and personal way than what we may actually think, because *all* the true children of God can be considered Israel – even if they weren't born a natural Jew . . . *Can some Gentiles by nature really be Jews?* . . . Yes; if we can but understand these things on the spiritual level. With that thought, I'd like to, *once again*, quote two passages in Romans that I had already expressed in an earlier *Explanatory Note*. But, like so many wonderful things in God's Kingdom, it doesn't hurt repeating important things for the benefit of a deeper study:

Romans 2:28–29

For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Thus, being a *spiritual* Jew – as all are who partake of the new Law of life (**Romans 7:22**) – we certainly do live in a *spiritual* Israel. Therefore, let's continue our quote whilst imagining ourselves in similar circumstances...

Hosea 13:9–11

O Israel, thou hast destroyed thyself [by being religious in their fleshly minds]; but in me *is* thine help. **I WILL BE THY KING:** where *is any other* that may save thee in all thy cities [churches]? and thy judges [your pastor or teacher or apostle of whom you set over you in your assembly] of whom thou saidst, Give me a king and princes [I want a lordship and his ministry]? **I gave thee a king in mine anger,** and [PRAISE GOD FOR THE DAYLIGHT] **took *him* away in my wrath.**

God took him, this natural king, away in His wrath? With that thought, let's briefly look at the office and function Melchizedek...

Psalms 110:4–5

The LORD [the Father] hath sworn, and will not repent, Thou [Jesus] *art* a priest for ever after the order of Melchizedek.*¹⁴ The Lord at thy right hand [i.e. Jesus] SHALL STRIKE THROUGH KINGS IN THE DAY OF HIS WRATH.

Is the function, then, of the office of Melchizedek to strike through kings in the day of His wrath? Truly, it cannot be underestimated of how much God really wants to be the king of our lives (i.e. our headship) rather than man...

Psalms 10:16a

The LORD *is* King for ever and ever...

In our short investigation into the office of Melchizedek, let's also consider the following:

Psalms 27:10

When my **father** and my **mother** forsake me, then the LORD will take me up.

Just who are our mother and father in this “*metaphorical*” case? Are they really our natural parents?

1 Timothy 5:1–2

Rebuke not an elder, but intreat *him* as a **father**; *and* the younger men as brethren; The elder women as **mothers**; the younger as sisters, with all purity.

That is, *spiritual parents*, as I've already suggested for pastoral roles; rather than, of course, dictatorship roles. Let's connect this with...

Ephesians 5:25–32

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. [28] So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his **father** and **mother**, and shall be joined unto his wife, and they two shall be one flesh. [And, here's the ironic part...] **THIS IS A GREAT MYSTERY**: but I speak concerning Christ and the church.

A great mystery? Regular marriage between a man and a woman? Nay; but, this saying is *metaphoric*, as in us having to spiritually discern what Paul is really suggesting here (**1st Corinthians 2:14**). And, then, as an afterthought (and, in pulling us back to earthen understandings), Paul shifts gear to show us how he had been speaking in *figures* all along; for, he adds:

Ephesians 5:33

Nevertheless [i.e. despite what I've been saying in metaphors] let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Showing us that, with certainty, he was *not* meaning a literal, natural marriage between a man and a woman in his dialog. Therefore, if we can say that Paul was speaking in *figures* here, as I've been suggesting, then we don't have to imagine the *mother* and *father* in these passages as to being natural parents, at all, but spiritual parents rather . . . As I cover this mysterious marriage in my book: "*New Jerusalem: the Mother of us all*" – i.e. as was spoken of in **Ephesians 5:25–32** – I won't say too much on it here. Besides, such would be a very long rabbit trail off from the current topic at hand. I had only mentioned this presently to show the reader that there are passages in our Bibles which speak of spiritual parents rather than just what we would find in a natural setting; and, especially, to connect such a thought with the office of Melchizedek . . . *But, how?* . . . In showing how the high office itself, as **Hebrews 7:3** illustrates, is "without father, without mother." *But, what does that even mean?* We know that Jesus had a Father, so the office cannot be the proper name of the holder who wields it;^{*15} so, therefore, we have to understand that not only did the office itself not have a beginning – *nor will it have an ending* – but, too, that it has no mother or father attached; illustrating, in my estimation, that one cannot find such an office for themselves until they are separated from both their *spiritual* mother and father. That is, until they can grow-up and become adults themselves without further training or tutoring from them as a headship.

Of course, what I am suggesting here (and, I'll say this again), is when a person finally grows-up, they'll leave their spiritual parents (*i.e. the ministry from which they were reared* – **even though not always away from that same church building, but away from having them as a headship**), and will be able to finally meet and embrace Melchizedek – a priesthood that's only available for adults to be a part of . . . It's also an entrance unto the second heaven – of which heaven I spoke of, and in some detail, in my books: "*In the Beginning*," and "*New Jerusalem*."

Now, let's approach this from another angle, whilst going back to the subject of God taking away the kings in His wrath. How will that be done exactly? Considering that our mother and father are the ministry, who minister unto us during our Christian childhood, how does Melchisedec get rid of the kings in our lives?

Psalm 110:4–5 (*once again...*)

The LORD [the Father] hath sworn, and will not repent, Thou [Jesus] *art* a priest for ever after the order of Melchizedek. The Lord [Jesus] at thy [the Father's] right hand SHALL STRIKE THROUGH KINGS IN THE DAY [daytime – daylight] OF HIS WRATH.

Will Jesus literally kill all the ministers? Or, even kill some of them if they are bad enough? Of course not; but, he will destroy any rule and authority that's over our lives, over our head, so that He can give us on-over to the Father. A “personal” destroying in our own lives – which has literally nothing to do with the actual ministers on the outside of us; *this is all an inside job* (**Luke 17:20-21**) . . . And, even Jesus Himself will eventually lay down His rule and authority, also, to hand everything on-over to the Father (as I've briefly mentioned herein already; and, as I'll demonstrate with a bit more detail in an upcoming *Explanatory Note* in just a moment). So, if even *He* is willing to give up His authority over men's heads, *then why do mere men strain to keep theirs?* And, all this happens when the last enemy (which is death) is destroyed; that is, when we have life eternal abiding inside of us. Then, at that time (as I've said), Jesus will no longer be an authority over us; but, shall become, simply, our elder brother,*¹⁶ so that the Father may be all in all:

1 Corinthians 15:24–28

Then *cometh* the end, when he [Jesus] shall have delivered up the kingdom to God, even [who is] the Father; when he [that is, Jesus] shall have put down all rule and all authority and power. For he [Jesus] must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death [at the accomplishment of life eternal – our reward]. For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him [the Father], then shall the Son [Jesus] also himself be subject unto him [the Father] that put all things under him, that God [the Father] may be all in all.

And, let us consider Abraham, who did not even meet Melchisedec until he had slaughtered all the kings out of the land (Genesis Chapter 14). So, in conclusion about the kings, know, assuredly, that you yourself cannot find Melchisedec (who is the doorway to the Father) until you let Jesus (acting as Melchisedec) slaughter all the rule and authority out of your life that is not God; and, this includes any man over your head; and even (*and, more especially*) your own fleshly, carnal wisdom – who is the Old/Outward-Man – who can be the **worse** king over your life.

But, again, I do not say, *not even in the least*, that ALL these men out here in leadership positions are the enemies of God. But, yes, I have seen an evil in the land, such as not

letting the children grow, and having them starve to death by denying them their meat in due season, and of feeding them milk only – trying to keep the babies to stay babies.

Hebrews 5:12-14

For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

Remember, folks, that we are subject to whom we yield our members to. If we yield our members to a fleshly king, we are then subject unto him.

Romans 6:16

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But, if Christ is our head, then we become subject unto Him, and we can give Christ the due tribute, custom, fear and honor. *God wants to be our King*; Melchizedec wants to slaughter any other authority that is over our lives that is not God himself . . . However, and even so, if we aren't ready for such a responsibility (as I also contend in here), then God will keep us under a man's headship until we *are* able to grow-up. For, such a thing as I'm describing is for adults in their understanding's and, especially, in their Love toward one another – which, and without this Godly Love, we'll never advance toward that ultimate goal of God's own headship and Kingship over us. We need to actually have our old heads removed in order to have this advancement:

Revelation 20:4b

...and *I saw* the souls of them that were BEHEADED for the witness of Jesus [Melchizedec], and for the word of God.

These people had lost their old head (which was man), and then put on the *Mind of Christ* to think with instead; and, as the mind covers the entire head (is its crown), it, therefore, has become their new head. That is, Christ became their head.*¹⁷

So, again, am I against teachers and pastors? I cannot be, for this has certainly been ordained by God Himself. But, we must remember that there is a time and a purpose to everything under the sun (**Ecclesiastes 3:1-8**); there's even a time to have a teacher and a spiritual father and mother (a man and woman of God) to help guide us unto the right directions. But, when that child grows up (*though, admittedly, not all will!*), we have to know when to let them go, to work for God on their own; and, to work-out their own salvation with fear and trembling. Jesus comes to set captives free, and to lead captivity (captive to man) captive unto Himself – **Ephesians 4:8**). We must, *eventually*, become a prisoner *only* of Christ Jesus, but not to man.

Again, I truly believe that there are some really good, Godly people in leadership positions. Many people, however, do get pulled into a wrong idea, or into a wrong direction. But, because of this, it doesn't mean that they are bad people, it just means that they are, or were, in to the wrong thing themselves. Mostly, they do only what they were taught to do; without, perhaps, ever seeing in the scriptures that the "system" that they may find themselves in, and participating in, is not even a pattern that is found in the New Testament scriptures . . . Churches out here are claiming that they pattern their services after that found in the New Testament – but many have failed at this. The early church was simpler than what many modern churches are today (that is, in becoming a complicated business in its base structure). However, and this may be a saying that most will not like, *we shouldn't even be trying to rebuild the early, New Testament church anyway!* What do I mean? Well, first of all, God is an advancing God; He's not a stagnate God, nor a regressive God. What good would it do to rebuild that which has already come and gone? And, how far back should we go with the rebuilding? To the tabernacle in the wilderness? Should we rebuild that tent? Or, how about Solomon's or Herod's temple? What ever happened to God saying that He no longer dwells in temples made with man's hands? (**Acts 7:48-50; Acts 17:24; 1st Kings 8:27; Isaiah 66:1**) *And, what does that even mean?* These, friends, are things that I shall get into more detail about in the upcoming chapters of this book . . . In the meantime, though, let's speak of how the Holy Word of God is an equalizer for God's people...

Explanatory Notes for Chapter 3 *Give Us a King!*

***10. God continued to appoint Judges only...**

Judges 2:16

Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

It only takes a little reasoning to see that the office of a *judge*, as compared to a *king*, are two totally different things to God – as we will certainly see within this present chapter. Not only so, as we will also see, one office indicates *leadership*, whilst the other defines *headship*. We'll also watch how God gave one to the people in His *pure* will, whilst the other was given in His anger; the latter being because the hearts of the people were not right.

***11. Make us a king to judge us like all the nations...** Obviously, this was the wrong solution to an already bad problem. In fact, their suggestion (or, rather, *their demand!*) would only make the problem much, much worse for them. Certainly, it would have been best to ask for better judges than Samuel's sons; or, to ask God to convict the brothers into better obedience to His will and for the peace and safety of the people; *but..!*

***12. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day...** Surely, no person in their right mind either wants to be duped by another person, or that they really want to become subject to a dictator. Even though, in many situations in life, some folks

would find themselves under an evil regime (whether under a church government, or even a country's government), there really could be no pleasure in the participation of such a venture – *unless they are evil in nature themselves, of course!* – or, they are a bit slow in their thinking and understanding; or, they just simply haven't grow-up just yet. On the other hand, if a person does happen to find themselves in a bad way, they may not know how to get out of it without either harming themselves or a loved one; or, they may simply not know how to bow-out for fear of displeasing God, since they would view that church's headship (even if evil) as Godly ordained; which, as I have briefly explained, I feel that it *was* Godly ordained – but, that the situation needs to be understood for what it really is (as I'll *continue* to explain), and that God may either move a person out of it when He's ready for them to leave, or that they need to remain in it to help other innocent people who are stuck in there, too ... Of course, and on the opposite side of that thought, there *are* many *good* churches out here who actually have a loving and caring ministry behind their helm. But, and at the same time, it needs to be pointed out that just because there are good churches abroad, that we still need to see the church for what it truly is (*both good and bad churches*); that is, for what God had intended for it to be for His people; of how He wishes for us to see it ourselves ... In my dictation of 1st Samuel chapter 8, I may have opened a can of worms to some folks with my comparison of an earthen king with a modern day fleshly-minded pastor; a dictator, that is – for, goodly pastors are not comparable with such kings, even though goodly pastors *can* become a king to other people if those folks refuse to grow-up and remain children in their understandings because of laziness, and in their refusal of “changing” into a mature child of God. We all, as Christians, have a place in the church world (whether in an actual building, or in a home meeting, etc); and, everybody is on different levels of understanding and positions. Not only so, but unlike these “baby” and “teen-aged” Christians (that is, those who are still novices, and who still need “milk” [**1st Corinthians 3:2; Hebrews 5:12-13**], and who still need leadership and guidance), mature Christians (of whom God has ordained as ministers) can actually branch-out to minister in other churches; start a new church themselves; or, to simply witness to folks on the streets, etc. But, with such a statement, I need to clarify that I am only speaking of the *leadership positions* when I say such things; that is, of whom Paul mentions in his letters, and of whom we call in our modern way, *the five-fold ministry*: “apostles; prophets; evangelists; pastors and teachers.” **Ephesians 4:11**. On the other hand, and in a different perspective, there can also be mature Christians within a single church who do not leave an assembly as much as these others, but are workers within a single church, and who are under its ministry therein. We must understand their role, too. Thus far, I've only hit upon the “leadership” ministry, and the babies and teen-agers that they help and teach; but (and, as I will also get into better detail later on herein), and as I've just suggested, this five-fold ministry is not the *only* ministry for God. These others are the “*helps and governments*.” They don't specifically leave the church, as do the five leadership positions at various times to go out and start new churches, or to travel around from church to church, or from house meeting to house meeting (that is, assuming that they are even led away from their current church to do such things by the hand of God). However, in my opinion, these “helps and governments” are just as important as the five main offices – being just as mature. But, God has granted the five-fold ministry the right to make deeper and final decisions of what goes-on in His Kingdom, and in the church. Therefore, I see the role of these *helps and governments* as to being God's ministry who do stay within a single church building helping the five-fold

ministers to train and teach these babies and teenagers who come-in off the street, who are just beginning their journey; for, this should be the function of the modern church world – we all have jobs to do within it in one way or the other. Nobody can escape being a part of the church world if they are a true child of God – *which thought, by the way, deserves more explanations*; and, I'll do just that slowly herein. Therefore, and unlike the five offices of church leadership, the helps and governments *are* under their ministry and not equal to them *as to being able to make the final decisions on matters*; but (and, as I will also explain herein) they *are* equal to them in being a child of God, and are still leaders, too, because God is not a respecter of persons. Even though there are offices of hierarchy within the church, we'll have to understand what all that means, also – of which views, as one will see, may not be the same herein as most Christians view it; for, many believe that such ministerial offices, as the main five are, gives such men the right to become people's lords and masters. *A thought that I will attempt to destroy herein!* Certainly, as I keep promising, we'll get into all such things as we plod along ... The question may eventually arise, though, that if God really wants to be our King, then what need is there for *any* man to be over us, at all? As I've heard spoken-on before, no man should ever, in our life-time (whether we're an adult or a child in Godly years) have a man over us at anytime – in consideration, perhaps especially, to this scripture:

1 John 2:27

But the anointing which ye have received of him abideth in you, **and ye need not that any man teach you**: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

But, allow me to also point out another set of scriptures:

Romans 10:13-15

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? **and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**

And, also:

1 Corinthians 1:21

For after that in the wisdom of God the world by wisdom knew not God, **it pleased God by the foolishness of preaching to save them that believe.**

So, do we need a preacher to enlighten us, or not? I will say that the folks, of whom read **1st John 2:27**, and have understood John to mean that we have no need of preachers to teach us truths concerning the Bible (and especially *hidden* truths in the Bible), are, in my estimation, misunderstanding what's being said by John. The funny thing is, a lot of people who say that we don't need a called Biblical teacher to teach us truths about God's Words are claiming to be preachers themselves. Seriously, if we are having ministers teaching such ideas, then I'd have to ask what possessed them to contradict the job of a preacher in the first place? Wouldn't preaching such a thing be refuting their own words, since they are preaching and teaching against preaching and teaching? But, I will certainly agree that we don't need preachers like the historical Pharisees. And, believe you me, there are many preachers out there with that kind of a spirit! Those are the ministers (*dictating kings*) who are actually contradicting God's Word, and of whom God has blinded the eyes of, and of whom God hides His hidden truths from on purpose ... As to

what John had meant, in **1st John 2:27**, is that we have no need for a man to teach us who is NOT anointed with the *Spirit of Truth*. This gives us our perfect balance between **1st John 2:27**, **Romans 10:13-15**, and **1st Corinthians 1:21**, in that one passage says that we don't need a man to teach us, and the others paint a picture that we do. When we first come to the Lord, we aren't at the point of being teachers ourselves, but are in need of being taught (**Hebrews 5:12**). And, as John points out, it is very true that the *Spirit of Truth* (i.e. the Holy Spirit, when it is in teaching form) is the *true* teacher, in that it will line-up with an anointed teacher of God (even though they are human), and ring true in our hearts (having a spiritual ear to hear what's being said). However, if we are of the *spirit of a historical Pharisee*, then no matter what's being said, we will be blind to truths, seeing as we have no Spirit of Truth (the anointing) abiding within us, and we will not be able to receive anything – no matter what kind of preacher is speaking! Therefore, we have no need that a man *of his own flesh and speaking* teach us; for, when a person preaches from the very throne of God, it's not him speaking anymore, but God is speaking through him...

John 7:38

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Let's not take this *naturally*, but rather *metaphorically*, that when an anointed preacher of God speaks, rivers of living water will proceed out of him. *Could a historical Pharisee do this?* And, notice, too, what is said in the very next verse:

John 7:39a

But this spake he of the Spirit...

Again, this is the *anointing*, the Spirit of Truth, which proceeds out of a true teacher of God, and not a 1st century Pharisee. This is where truth springs from when we are anointed by God. But, without this anointing, we have no need for a man (*that is, just man alone, and without God's assistance*) to teach us anything. So, in other words, if a person is not anointed to teach or preach, then listening to them would be a complete waste of our time. This is the theme of what John was meaning – it's the anointing of Christ that compels truth to be conveyed. And, without it, we have no need for a natural, carnal man to teach us anything ... Let's also consider “spiritual *fathers*” in all of this. We should realize that even the Apostle Paul had admitted that he himself had children in the faith. That is, he planted and watered in the church world (became a spiritual father), and had actually called those folks his own children ... For instance:

1 Timothy 1:2a

Unto Timothy, *my* own son in the faith...

And, also:

Titus 1:4a

To Titus, *mine* own son after the common faith...

And:

1st Thessalonians 2:11

As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children.

And, too:

1 Corinthians 4:15b

...for in Christ Jesus I have begotten you through the gospel.

Finally:

1 Timothy 5:1a

Rebuke not an elder, but intreat *him* as a father...

But, the question then comes to mind (and, I've heard it asked many times before), does this not contradict what Jesus said, here?

Matthew 23:9

And call no *man* your father upon the earth: for one is your Father, which is in heaven.

We must realize that we are working with two totally different meanings here, because Paul was meaning an ordained, spiritual father, whereas Jesus was speaking about those dictators that we've already been discussing. Not only so, but to do such a task with *absolute rigidity* – as Jesus seemed to ask of us – would be an impossible thing anyway. *Why?* Well, for one, do we not call our natural parent father? And, by doing so, are we in the wrong? Though that may seem a silly thought to some, it really should be worth considering – especially when we are trying to decipher exactly what Jesus had meant. But, also, Paul lays fatherhood onto Abraham himself:

Romans 4:16c

...Abraham; who is the father of us all.

He also, in some of Romans' other verses, places this fatherhood onto Abraham the old patriarch:

Romans 4:1b

...Abraham our father...

Romans 4:12b

...our father Abraham...

And, yet, if we read in another place in the Bible, it seems to once again contradict the apostle:

Matthew 3:9a

And think not to say within yourselves, We have Abraham to *our* father...

Of course, none of these are contradictions. Abraham, of course, is the father of faith, an example that we are to follow in our own daily, spiritual walk. *That doesn't make him our actual daddy, though!* But, he was the father (or, the *first*) of all the faithful; and we, again, take his example to follow. And, the only thing that John the Baptist meant, by his statement in **Matthew 3:9a**, was that his listening audience, *who were lacking in actual faith*, had no right to call Abraham their father – even despite the notion that he was the father of many nations, for they were only thinking naturally (*because, of course, he really was their natural father – or, rather, their great-grandfather – of the twelve tribes of Israel*); but, John the Baptist was speaking more deeply, and metaphorically, as in Abraham being the father of the faithful; because, at the end of the day, natural genealogy doesn't make you a true child of God (**Romans 9:7-8** "...They which are the children of the flesh, these *are* not the children of God.") ... That's a lot lighter of a saying, though, than Paul calling himself a father to those of whom he helped beget in the Word of God. That takes on a whole new slant, indeed! The position, of which, that I have already been trying to explain – a fatherhood or motherhood of rearing, teaching, training in the Word of God; and, of helping a student to actually grow-up instead of keeping them down and suppressed under a dictator's own fleshly desires ... John Wesley catches onto this idea wonderfully well as he explains what Jesus had meant in **Matthew 23:9**.

John Wesley's Explanatory Notes (Published in 1755-1766; public domain):

The Jewish rabbis were also called father and master, by their several disciples,

whom they required, to believe implicitly what they affirmed, without asking any farther reason; To obey implicitly what they enjoined, without seeking farther authority. Our Lord, therefore, by forbidding us either to give or receive the title of rabbi, master, or father, forbids us either to receive any such reverence, or to pay any such to any but God.

I really like the direction that John Wesley was heading, for he describes a true dictator, and a usurper of unmerited power and authority. A *real* man or woman of God, as I've already expressed, would not stoop to become such a lordly titan ... Now that I've said all that, I will add (and, as I've actually hinted at already) that both a pastor and a church system are '*mainly*' intermediate stages for God's children. And, whether a pastor has been a dictator to us, or even if he had been a very good spiritual father, there's a time when a child needs to eventually grow-up and to become an adult themselves ... Some would say, though, that we need to become children in order to get into the Kingdom. And, not only so, *but to remain children*. Be not deceived by those who misunderstand certain biblical passages; for, just like a natural parent will always consider their own kids their 'children' even unto adulthood, we will always be God's children, too. But, we should never be children *in our understanding*; for, in our understanding, we have to be adults, lest we be so easily taken in by evil:

1 Corinthians 14:20

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

In fact, the scriptures are full of ideas of us *growing-up*:

1 Corinthians 13:11

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

Let's take this even further; and, within these next quoted scriptures, I will display some helpful notes. Even if you decide to read these passages in your own Bible, please read my quotes also, so that you can see where I am heading:

Ephesians 4:11-24

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers [as we've been saying – which, again, aren't the only gifts and callings of the ministry; but, these represent the top leadership positions]; For the perfecting [maturing] of the saints [these callings are to help children grow up!], for the work of the ministry [to help these children to grow-up to be ministers themselves], for the edifying of the body of Christ: Till [until! – showing a limitation to being under a man's headship] we all come in the unity of the faith [of which Abraham is the father of], and of the knowledge of the Son of God, unto a perfect man [i.e. unto a grown, mature adult], unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children [You see? We now should be adults], tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive [again, by these dictators; these deceivers]; But speaking the truth in love, may GROW UP into him in all things, which is the head, *even* Christ [Christ only is the head; man is never the headship; for, again, headship and leadership are two totally different things]: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself

in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk [i.e. in the 'spirit of a Gentile,' of which we have already spoken; that is, in not usurping unmerited authority], in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ [be a true man or woman of God, instead!]; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness [again, growing up to an acceptable adult; that is, acceptable by God].

Now that I have said all this, I will ask the question again: *If Christ is our head, what further need do we have for the headship of man?* As I've pointed out already, several times before, there's a huge difference between *headship* and *leadership*. A true leader (of which we even have learned in the business and working world) is a person who leads by example, and not by finger pointing.

Matthew 23:1-4 (*In fact, read this whole chapter in Matthew for a good example of a spiritual Pharisee*)

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat [modern day terms: a leadership, pastoral seat]: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

Friends, if Jesus' description describes your own pastor, then I'd say that you've got a big problem on your hands! But, the point that I'm trying to get at in this present *Explanatory Note* is, again, in saying that a leader (or, a spiritual father) should only be a temporal thing for a Christian; but, it isn't the final stage for the student (*even though, on occasion, there will be some of whom – and, no matter how hard we try and work with them – they will never grow-up enough to gain such a freedom for their own-selves*). There's a time in everybody's life to where we actually do need a leader/father to guide us into the right directions (*and, I fully encourage such an enterprise!*); but, then, as I've also been saying, that same leader/father should know when it's time to let go of the student if they see them growing into adulthood in God ... I know that I've already said this a few times before, but where I'm going this time is in saying that even if the leader/father were a very good influence and help, that there's a time in a lot of people's lives to where they simply must grow-up and 'move out on their own.' Again, even if they remain in a single church building as a help or government, they will be their own man or woman as far as allowing God to be their King – even if they don't make final decisions for that present church that they are working in, God is finally their head instead of any man ... An allowance from a leader (who allows a child to be an adult) will show us a true separation in being just a leader and being a head. For, again, a leader/father will not only help a person to grow-up, but will know when it's time to let that person out on their own; but, a head will keep them suppressed and under themselves, and will not let them go. We can certainly become a leader, a spiritual parent; but, we are never allowed to become the head over

another person – for that right alone belongs to God ... On the other side of that coin, a grown student will have to *learn* how to disengage themselves from being under a man, too; not to become too dependent upon their continued leadership and control. For, just as it's unnatural for children (in a home environment, not a church environment in this scenario) to stay under their parent's leadership, and to head-out and live a life of their own, God expects us to grow-up, also, in like-manner, to become our own adult in the church world – not as in stopping our love and respect for our former church leadership (no more than in stopping our love for our natural parents), but not relying on and obeying every single word from these natural men and women. We've got to learn how to obey God instead ... But, and like I've already said, this won't happen for everybody; as some, or even *many* folks can't handle the world at-large, to be on their own, and need constant guidance and leadership for the rest of their natural lives. But, that's actually okay; for, God will still help those folks to become whom God wishes for them to be in His church-world. *It will just happen!* And, there's nothing that we can do about it; except, of course, to pray that they remain under a kind-hearted, loving parent ... We will continue to explore all these sorts of ideas throughout this book.

***13. Not another day, so to speak, but daylight...** What I'm touching on here, with this statement (and, indeed, in the continuance of the paragraph in the main part of the book), is nothing to take with slight regard. As I will be dedicating a book toward this thought (because of the importance of its presence in God's Word), I will only be brief about it here. In my upcoming book *"The Sun, the Moon, and the Stars: Glories in the Heavens – The Spiritual Side of Creation, Part III,"* I will be pointing-out the significant difference (metaphorically speaking, of course) between nighttime and daytime – even though they are both encased within the same day. Yet, and despite this difference, they both are two sides to the same equation (two sides to the same coin); but, too, they are as different as north is to south, as hot is to cold, as good is to evil. In fact, one is the world in which the old, carnal-man lives, and the other is the world that the new, spirit-man resides. In my upcoming book, we'll view biblical examples of these differences, and of their purpose for us, and for our present understanding of both the scriptures and of the world in which we live in today. But, the bottom line of the thought is that during the night we sleep, and during the day we awake. *It's as simple as that!* Yet, it truly takes much more explaining to show the plain truth of it all. However, with one scripture, I will describe what I mean...

Ephesians 5:14

Wherefore he saith, Awake thou that sleepest [in the night], and arise from the dead, and Christ shall give thee light [in the daylight].

Not enough? Well, then, try these on for size...

Romans 13:12

The night is far spent, the day[light] is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

1 Thessalonians 5:5-8

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. *(continued next page...)*

John 11:9-10

Jesus answered, Are there not **twelve hours in the day**? [You see? He's separating a day into two halves – meaning here 'daylight;' and, also, the night, in this sense, could also be considered a 12-hour day] If any man walk in the day[light], he stumbleth not, because he seeth the light of this world. But if a man walk in the night [the first, dark half of that 24-hour period – according to a Jewish day*], he stumbleth, because there is no light in him.

***According to a Jewish day...**

From: simple.wikipedia.org/wiki/Hebrew_calendar

"In the Hebrew calendar, the meaning of day is taken from the Hebrew Bible: "And there was evening and there was morning, one day". Because "evening" comes before "morning", a day in the Hebrew calendar starts in the evening. For many purposes, the day in the Hebrew calendar begins at sunset."

This is very important for us to understand when deciphering biblical passages – especially when we see Jesus being taken into the tomb at evening time, around 6pm (the beginning of a Jewish day – *the nighttime*); and, then, He had risen from the tomb at around 6am in the morning, on the third day (the beginning of the better, second half of a Jewish day – *the daylight*) ... Do you see where this can go? ... Now, as to these last statements (i.e. 6pm and 6am) I go over such ideas in my already published book: *"New Jerusalem: the Mother of us all."* There really is sound reasoning to all such statements. Please see that book for a full explanation.

***14. Thou [Jesus] art a priest for ever after the order of Melchizedek...**

Hebrews 6:20b

Jesus, made an high priest for ever after the order of Melchisedec...

There are many things to say about this office of Melchisedec (or, *Melchizedek*); which I certainly will do, in detail, in an upcoming book by that title. But, here (in the main part of this book – *and, not to spoil the fun of this said upcoming book*), I will try and be as brief as possible with my words; and, yet, will also try to make my point known with what I do say concerning this mysterious order.

***15. The office cannot be the proper name of the holder who wields it... Wow!**

I sure like sneaking-up and throwing in those curve balls, don't I? Cannot Melchizedek be a proper name of an actual person? That is, a person who had shown-up in the book of Genesis to speak with Abraham? (**Genesis 14:18**) I declare, with boldness, that this is *not*, nor was it ever, the proper name of any person; but, is, as the Bible suggests, an *office title*; an *order*; a *priesthood* (see **Psalms 110:4**; and **Hebrews 5:6; 5:10; 6:20; 7:11; 7:17**; and **7:21**). And, if that is the case, then just who was it that had shown-up to meet Abraham? As I will illustrate in my upcoming book *'Melchisedec: The Priesthood of an Everlasting Order'* – and, of which (for just mentioning it here), I'm going to get blasted by some folks, because (I admit – *whilst snickering away as I type*) I'm not going to give any sufficient proof of my theory herein; for, I'm going to have fun doing this in my upcoming book) – this 'man,' who met Abraham in the book of Genesis, was none other than Jesus Himself. I do believe this to be the case. Besides, what natural man could a Being (who is no less than a God – whom even the Father had declared a God in **Hebrews 1:8**) take an office from? Aaron? Levi? Those were mere, natural men. (continued...)

Hebrews 7:11-12

IF therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and NOT be called after the order of Aaron? For the priesthood being changed [from Aaron and Levi], there is [now also] made of necessity a change also of the law [from that of Moses to that of Christ – **Galatians 6:2**].

No, Jesus did not adopt their priesthood. Honestly, why should Jesus obtain a priesthood that was designed for fleshly man anyway?

Hebrews 7:4

Now consider how great this **man*** *was* [i.e. Melchizedek], unto whom even the patriarch Abraham gave the tenth of the spoils.

During those days (that is, during Abraham's days), there was no greater man than Abraham on the Earth. That is, he was the greatest of all earthen inhabitants, for he had received God's blessings:

Genesis 12:1-3

Now the LORD had said unto Abram [i.e. Abraham – see **Genesis 17:5**], Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

And, yet, out of seemingly nowhere comes another man greater than he? From a pre-**Jerusalem** city – i.e. **Salem**? (**Genesis 14:18**) An area that was promised to Abraham to be the patriarch of? Nay, my friends, this was no mere man.

***Man...** Let's not let this KJV term '*man*' distract us. It may seem silly for me to point this out, but there are many who will snag onto this word. Since it said '*man*,' must we therefore conclude that this was a *natural* man? Nay. This was no more a natural man than God is an actual person (**Job 13:7-8** "Will ye accept his person?") – that is, He's not a *natural* person – even though He's a real Being ... Or, no more than the two Beings were *natural* men who spoke with the Apostles at Jesus' ascension (**Acts 1:10** "...two men stood by them in white apparel.") ... No more than the fourth 'man' in the fiery furnace was an actual man (**Daniel 3:25** "I see four men loose ... the form of the fourth is like the Son of God.") ... And, no more than the risen Christ is a natural man (**Romans 5:15b** "...which is by one man, Jesus Christ."; and **1st Timothy 2:5** "...one mediator between God and men, the man Christ Jesus.") – even though Paul *seems* to contradict himself in other passages (i.e. **Galatians 1:1** "...not of men, neither by man, but by Jesus Christ."; and, **1:12** "For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.") by declaring, with boldness, that Jesus is *not* a man, we shouldn't see any of these as contradictions of terms; they're just showing us that sometimes other-worldly Beings can also be referred to as *men* in scripture without being the equivalent to the natural (and, being in the *form* and *appearance* of natural man). Melchizedek is no different in this case ... Let's not get distracted or hung up on trifles such as these.

***16. Jesus will no longer be an authority over us; but, shall become, simply, our elder brother...** This may be a hard pill for a lot of folks to swallow. But, I assure you, that, with my statement, I am not belittling Jesus' role in these matters, at all. If

anything, my words actually comply with biblical analysis – even if it doesn't appear so at first. I'm actually going to be covering this very topic (which I am very briefly hitting-on herein) in my upcoming book *“The Godhead: How many God's are there?”*, and really would like to save my massive descriptive dialog for that upcoming book. But, I will say somewhat on this here, for I know for certain that I can't get by with too many hit and runs! I will come at this with the angle that one of Jesus' purposes, whilst He was here on this Earth, was to only be a *doorway* for folks to get to the Father (**John 10:7-9**). Now, I know (and, as I've just suggested) that such a topic could lead to an intense Godhead discussion, for sure; so, I'll try and tip-toe as much as I can without having to travel that long road herein; and, I will say that not only will I be covering that topic in the future (in my aforementioned book on the Godhead), but that I have already hit upon it somewhat in my previous, published books, too. But, know this, for the sake of argument, that I personally see the Father and Son as two separate Beings; and, I also see the Father as a greater God than Jesus was, or ever will be. Hence, if that were not so, they would not be *Father* and *Son* – whose very titles illustrate their roles quite well and frank. Of course, the main scripture to illustrate Jesus' willingness to relinquish His power and authority on-over to the Father will be quoted in the main part of this book (from where you took a break to read this *Explanatory Note*). But, let's rehash some of it nonetheless before moving on to the next thought along this line:

1 Corinthians 15:24

Then *cometh* the end, when he [Jesus] shall have delivered up the kingdom to God, even the Father; when he [Jesus] shall have **put down** [relinquish] **ALL** rule and **ALL** authority and power.

Of course, with such a situation as this, the question would arise of *“When will this happen?”*, or *“When is the end?”* This book will not answer those questions. Such questions, again, will be dealt with in my upcoming book on the *Godhead*; and, also, in my *“End Time Prophecy”* book *Series*. What is most important herein, is the fact that He is going to give up His rule and authority, and will give it on-over to the Father, showing us that the Father is, indeed, a greater God than He; else, He would not become subject unto Him.

1 Corinthians 15:28

And when all things shall be subdued unto him [i.e. to the Father], then shall the Son [Jesus] also himself be subject unto him [the Father] that put all things under him, that God [the Father] may be all in all.

Therefore, if the Son will give up His rule and authority (as verse 25 shows a time period of ruling for the Son), then what authority will He be to us afterward? Of course, these verses imply that He won't be our authority anymore – since the full weight of that responsibility will fall onto the Father. So, if He won't, at that appointed time, be our authority anymore (at whatever time this *end* is implying), then the only logical conclusion would be that He'll become our elder brother; of whom, though, we will *never* be greater than, nor as great as. That, folks, is a level of accomplishment which none of us will ever achieve. Even when the scriptures tell us that we'll be *‘joint heirs with Christ’* (**Romans 8:17**), it's not meaning that we'll be on the same level as Jesus as far as authority is concerned; nor, even that we'll have the same honor that He has gained for what He had done and accomplished. But, we'll be joint-heirs (with Christ *the anointing*, and not Jesus Himself) simply for the fact that we'll gain eternal life unto ourselves, just like Jesus has eternal life. *For, isn't eternal life the reward? Is that not the final goal of*

accomplishment? I know, however, that some folks are expecting other kinds of rewards, such as the ability to rule and reign over other people's heads; but, I myself cannot see the scriptures bend that way. In fact, Jesus Himself implied that we get, at the end of the day, the very same reward as all the others will get. And, once that realization is discovered by some, there will be bitter complaints:

Matthew 20:10-16

But when the first [laborers] came, they SUPPOSED [assumed] that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the goodman of the house, Saying, These last [folks, who came in late] have wrought [labored] *but* one hour, and **thou hast made them equal unto us**, which [we] have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Folks, that penny, in this instance, is life eternal – the only real promise of a final reward that God has given to any of the saints – which shall be lived-out with eternal bliss ... *Do we really need anything more than that?*

John 4:36-37

And he that reapeth [i.e. the minister] receiveth wages [actual monetary wealth? Or, perhaps the promise to be a ruler and king?], **and gathereth fruit unto life eternal** [i.e. the wages are actually eternal life! That is, the minister receives wages and gathers fruit for the reward of eternal life]: that both he that soweth and he that reapeth may rejoice together [But, they still only get that one penny].

Romans 6:23

For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Titus 1:2

In hope of eternal life, which God, that cannot lie, promised before the world began.

Titus 3:7

That being justified by his grace, we should be made heirs [joint-heir with Christ] **according to the hope of eternal life** [i.e. this is how we become joint-heirs with Christ, by adapting eternal life unto our person].

1 John 2:25

And **THIS** is the promise that he hath promised us, *even* [which is] eternal life.

However, I am more than aware of such scriptures as these:

Romans 5:17

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall **reign** in life by one, Jesus Christ.

2 Timothy 2:12a

If we suffer, we shall also **reign** with *him*...

Revelation 5:10

And hast made us unto our God kings and priests: and we shall **reign** on the earth.

(continued on next page...)

Revelation 20:6

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall **reign** with him a thousand years.

Revelation 22:5

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall **reign** for ever and ever.

But, even though these are solid scriptures, and one's that I will not dispute as to being God's own Words, can we really say for certain that everybody can *interpret* them correctly? Or, that everybody *has* interpreted them correctly? As if, by reading these, we're only inclined to believe that we'll actually rule over other people's heads? *To be their king?* ... This is a subject, folks, that I had struggled bitterly with during my youth – especially, when I had seen men already taking on such a role before they believed Jesus was even coming back. What's to be said, then, of their dictatorship actions? That they were only acting according to how God wrote the scriptures? Or, were they acting out a course that they had misread and misunderstood? Perhaps, they were so excited about kingly possibilities, that they just couldn't wait to begin with what they already felt was theirs to take, as if God had owed it to them; as if it was their right to possess; as if by their own merits they deserved the respect, the honor, the obedience, and the tribute of others. And, all the while, not even considering that acting in such a way was really contradicting the very Words that they were trying to preach ... *Could not the passages, which speak of reigning, mean something else entirely?* After all, none that I see, written within, actually say that a minister will rule over another person's head ... *Or, do they?*...

Revelation 2:26-29

And he that overcometh, and keepeth my works unto the end, **to him will I give power over the nations: And he shall rule them with a rod of iron;** as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

However, somebody can certainly *assume* that that's what such passages as this all means ... For, what else could they mean? ... Is there any possibility, though (and, as I've also suggested in my book *'In the Beginning'*), that this ruling and reigning could be over our own fleshly, carnal natures? That is, for the 'new man' inside of us to have dominion over and to suppress the 'old man' (who's also inside us), whilst putting him under heel? *Is that an impossibility?* Does not Paul spend much more time in his letters speaking of such an *internal* warfare rather than of a ruling and reigning over other people's heads? Do we not have much more examples of this bitter, inner fight than we have of scriptures that speak of having such ruling authority?

Galatians 5:16-17

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the [carnal] flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

In fact, I'm inclined to believe that, and with Paul's letters alone, I could build a greater understanding of this inner fight between the fleshly, carnal nature of man against the goodness of Christ than I could ever hope to build a case that we'll rule over other people's

heads ... In fact, Paul's language, in the consideration of ruling and reigning, shows a change unto 'spiritual' matters as opposed to anything so literal:

Romans 5:20b-21

...But where sin abounded, grace did much more abound: That as SIN HATH **REIGNED** unto death, even so might GRACE **REIGN** through righteousness unto eternal life by Jesus Christ our Lord.

And...

Romans 6:11-12

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not SIN therefore **REIGN** in your mortal body, that ye should obey it in the lusts thereof.

And so, wouldn't such a thought (as having dominion over other people) belong to the nature of the 'old man', and be far removed from the thinking of the 'new man?' ... With that last thought, let's examine some of the old man's traits and see if he wants to usurp authority over other people's heads...

Romans 7:18a

For I know that in me (that is, in my [carnal] flesh,) dwelleth no good thing ... [19] For the good that I would I do not: but the evil which I would not, that I do [that is, because of the fleshly, carnal nature which lies inside of us; and, not because of that which influences us from without; see the Gospel of Mark verses next for more on this stance:].

Mark 7:18-23

And he [Jesus] saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.

Jeremiah 17:9

The heart is deceitful ABOVE ALL *THINGS*, and desperately wicked: who can know it?

Again, do these qualities befit one who wishes to be a king? *Certainly!*

Matthew 20:25-27

But Jesus called them [His disciples] *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. **But it shall not be so among you:** but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant.

On the other side of that coin, let's define the nature of Christ, and see if it's one that wants to rule over other people:

Galatians 5:22-24

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

Or, how about...

Romans 12:10

Be kindly affectioned one to another with brotherly love; in honour preferring one another.

And, also, **Ephesians 4:32; Philippians 2:3; 1st Peter 4:8-9; and Romans 12:16** ... But, for some unknown reason, many ministers and leaders feel that they are above such degrading things; and, feel that it is the saint (who are underneath them) who should abide by such words. Or that, perhaps, ruling and reigning is only over the ungodly and not any of the Christians.

Romans 12:8b

...he that ruleth, [do so] with diligence...

1 Peter 5:5a

Likewise, ye younger, submit yourselves unto the elder...

Making such verses as these seem that we are back to the old drawing board once again, and have to start all over with having some man to become our headship ... And, yet, Peter finishes his thought on this note:

1 Peter 5:5b

...Yea, ALL OF YOU BE SUBJECT ONE TO ANOTHER, and be clothed with HUMILITY: for God resisteth the proud, and giveth grace to the humble.

So, what does that mean, for everybody to submit to one another? Is everybody a head and not a follower? Or, does it simply mean that everybody is to help everybody else? And the ruling, which Paul meant (or, should I say, rather, how the KJV editors phrased it), is just another way of saying '*leader, 'teacher, 'father-figure, 'servant?*' Why does it have to mean '*king?*' *Just because the 'old man' (our carnal lusts) prefers that term and action?*

Romans 6:6

Knowing this, that our OLD MAN is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Ephesians 4:22-24

That ye put off concerning the former conversation the OLD MAN, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the NEW MAN, which after God is created in righteousness and true holiness.

Colossians 3:9-10

Lie not one to another, seeing that ye have put off the OLD MAN with his deeds; And have put on the NEW MAN, which is renewed in knowledge after the image of him that created him.

Of course, one could argue that once we 'overcome' the carnal flesh, then we'll be good enough to rule over other people. But, even if you believe that, we still have the problem of having practically no scripture to back this claim (of which subject, by the way – i.e. on perfection *this* side of the grave – I'll actually be covering a bit more herein, in an *Explanatory Note* for chapter 9, called: "*We all are subject to succumbing to fleshly desires at any time...*"). We only have the scriptures which speak of ruling and reigning to go by, but which do not clarify *what* or of *whom* we'll be ruling over. We, therefore, have to speculate that it'll be over other people's heads, since no scripture can vividly paint that picture for us. On the contrary, Peter paints *this* picture for us, instead:

(continued on next page...)

1 Peter 5:1-3

The elders which are among you I exhort [beseech; implore], who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed [teach; help; clothe; feed] the flock of God which is among you, taking the oversight *thereof* [leadership; not headship], not by constraint [not by force], but willingly; not for filthy lucre [not for base gain], but of a ready mind; NEITHER AS [here we go!] BEING LORDS OVER GOD'S HERITAGE, but [instead] being ensamples to the flock [examples to follow; not having men to follow you].

Seriously, if we aren't to be lords over other people's heads during a New Testament ministry, then how can we justify being kings and priests (in a literal sense, that is) over people's heads during a futuristic 1,000-year reign? (of which reign, and as to how I see it, I speak-on at length in my book: "*New Jerusalem*") ... So, again, it would make a lot more sense to say that it'll be us ruling over our own foul natures – since there are *plenty* of scriptures which back that notion. That is, of the fight between the old man and the new man ... However, and to get back to the original topic (that is, of Jesus eventually giving up His authority over the saints, and that He Himself will become subject unto the Father, like we will become, so that He will simply become our elder brother), I'd like to share a few more passages to that effect...

John 10:7

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. [9] I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. [14:6] Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

If Jesus describes Himself as a '*door*,' then we should know that He's an *intermediate* (albeit, very necessary) step unto something greater; but, He's not the final destination ... *What was that?* ... Again, I'm not doing away with Jesus' deity, nor of His biblical position; I'm merely trying to point out here that His job (in at least one aspect, anyway), is to deliver us on-over to the Father; and, that He's the *doorway* that leads there, but isn't the final goal for the saint. That final goal is not only life eternal, but is for us to become completely subject unto the Father, of whom Jesus came to Earth to introduce us to.

Matthew 11:27

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, **and he to whomsoever the Son will reveal him.**

Matthew 5:45a

...That ye may be the children **of your Father** which is in heaven...

Matthew 6:6c

...pray to thy Father...

Matthew 6:9-10

After this manner therefore pray ye: Our **Father** which art in heaven, Hallowed be thy name. **Thy** kingdom come. Thy will be done in earth, as *it is* in heaven.

Matthew 7:21

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth **the will of my Father** which is in heaven.

(continued on next page...)

Matthew 19:17

And he said unto him, Why callest thou me good? *there is none good but one, that is, God [i.e. the Father]: but if thou wilt enter into life, keep the commandments.*

John 4:23

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

John 5:19

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

John 5:30

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 5:36

But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

John 5:43a

I am come in my Father's name...

John 12:49

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Ephesians 3:14

For this cause I bow my knees unto the Father of our Lord Jesus Christ.

So, what does all this mean? *That Jesus isn't worthy of anything, at all? That He isn't a deity Himself? That we should ignore Him since He will eventually put down His rule and authority?* Of course, I'm not saying any of these things, nor implying them with my scriptural quotes. In fact, it's not even possible to overestimate His value to us and to the Father. My main point to all of this is to *a)* show that the Father is a greater God than Jesus; *b)* to show how Jesus will give up His rule and authority to become subject to the greater God Himself in the future; and, *c)* that Jesus will therefore, after giving up His authority, will become our elder brother – a part of the large family that will be subject unto the Father, who will become all in all ... *Consider:*

Matthew 12:50 (also in **Mark 3:35**)

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Which actually shows us that He is a part of the royal family, and not its ultimate head ... I know that this can go into many more directions, for the Bible is explicit on whom the headship of the church is:

1 Corinthians 11:3

But I would have you know, that the **head** of every man is Christ [Jesus]; and the head of the woman is the man; and the head of Christ is God [the Father].

Ephesians 1:22

And [the Father] hath put all *things* under his [Jesus'] feet, and [the Father] gave him [Jesus] *to be the head over all things to the church.*

Also, seen in **Ephesians 4:15; 5:23; and Colossians 1:18** ... As we will continue to see in this *Bible Teaching Series*, I believe that Christ is the head of all things *until* He gives

up His rule and authority and power on-over to the Father (as I've been saying); and, yet, once we reach a certain position in our walk with God, we'll be able to claim the right to be Jesus' friend and family member as He becomes our elderly brother; as, again, I'll cover with more detail, and of when and how this will happen, in my book on the *Godhead*. Not only so, but since Jesus is the head of the church, and since we should try and reach *beyond* the binding and chains of the church system (to become adults), then once we succeed, that's when we can finally be handed on-over to the Father to be our King – but, not before reaching actual adulthood. Such adulthood, it must be understood, is a rare thing in this world, for most folks are so burdened down by their own carnal flesh that Jesus (who is presently King of kings and Lord of lords) will have to remain their King until such a time that they can actually grow-up, and to where they can actually say (as Jesus had demonstrated in His prayer – **Matthew 6:9-10**) that the Father is now the King of their lives. But, that's a long process, and not everybody can even attain to that goal this side of the grave. Again, it's because of our fleshly minds that we have a hard time overcoming – *though, some actually do overcome it: 1st John 2:13-14*. Certainly, I will cover all such issues with details in some of my other books in this *Teaching Series*, and even in my book on the *Godhead*. But, allow me to repeat that, for most folks out there (and, indeed, I should think *all* folks), the journey through the door (Jesus) is a very long walk. This will take years for many saints to do; and some, perhaps, may never grow-up enough to get past Jesus and on-over to the Father. But, that doesn't mean that they won't eventually make it to be with God into His invisible realm (**1st Thessalonians 4:13-14** "...even so them also which sleep in Jesus will God bring with him."); it's just that while here, on Earth, they won't make it unto adulthood where certain areas of the ministry can be accomplished for themselves. However, and despite my seemingly mysterious words in this *Note*, we should know that *during* Jesus' ruling and reigning, He is certainly King and Lord over us, for it has pleased the Father, during His Son's ruling, that in the Son should all fullness dwell.

Colossians 1:17-19

And he [Jesus] is before all things, and by him [Jesus] all things consist. And he [Jesus] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he [Jesus] might have the preeminence. For it pleased *the Father* that in him [Jesus] should all fulness dwell.

1 Corinthians 3:11

For other foundation can no man lay than that is laid, which is Jesus Christ.

Galatians 6:17

From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Philippians 2:9-11

Wherefore God [the Father] also hath highly exalted him [Jesus], and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Colossians 2:6

As ye have therefore received Christ Jesus the Lord, so walk ye in him.

Colossians 3:17

And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him. *(continued on next page...)*

1 Timothy 2:5

For *there is* one God [the Father], and one mediator between God and men, the man Christ Jesus.

2 Timothy 1:10

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Hebrews 1:2-12

[The Father] Hath in these last days spoken unto us by *his* Son [Jesus], whom he hath appointed heir of all things, by whom [i.e. through whom] also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son [Jesus] *he* [the Father] *saith*, Thy throne, O God [Yes, the Father called His Son a God!], *is* for ever and ever [until, that is, the Son gives up His authority and rule]: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God [the Father], *even* thy God [He's even the God of Jesus], hath anointed thee with the oil of gladness above thy fellows [fellows = Old Testament Prophets]. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Hebrews 6:20

Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

Hebrews 12:2

Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Can there be any downplaying to Jesus' role in all of this? Please believe me that when I say that He will eventually become our elder brother, that I'm not belittling Him in the least. But, even though He will eventually step-aside, and give-up the throne to the Father, we will never be greater than, nor be on equal status with the Son. We will, however (*and we are, by the way!*) on equal status with each other – even though there are leaders amongst us. And, as far as respect is concerned, everybody should have mutual respect for each other, and accept each other's roles in the ministry and in the church. *Students, you must respect your teachers/pastors as you would respect your own parents; teachers and pastors, you must respect your students with the same love and respect as you would your own, natural children.* That is, as God would have us to Love one another. And, that's the bottom line to all of what I've been saying.

***17. The mind covers the entire head (is its crown), it, therefore, has become their new head. That is, Christ became their head...** This, at first, may seem a contradiction of terms. Is Jesus the head? Or, is the *Mind of Christ* the head? Before this really gets confusing, let me simplify this by saying that Jesus is, indeed, the head of the church – plain and simple! – but, we adopt that belief unto ourselves, and subject ourselves to His headship role, by obtaining the *Mind of Christ* (which contains, strictly, Godly thoughts); and, that mind becomes the head of our own, personal body: *the Inward-Man*. * Because, with such 'Godly thoughts,' we will end up doing God's will, and submit ourselves to Jesus; who is, again, the head of the 'full' body of Christ; that is, the body of Christ *universally*, as a *brotherhood*; or, in modern terms: the church of Jesus ... However, without the *Mind of Christ* (the head of the Inward-Man), we will never believe that Jesus is the head of the church – or, at least, *act* accordingly to that thought; and simply do, instead of anything good, our own will and bidding; for, there will be some folks to say that they, indeed, believe that Jesus is the head of the church, but their actions will show differently, acting in a manner which says that they never really believed that at all, for they will support a dictating tyrant, and treat him as if *he* were the head of the church (though, as I've already stated, that that's not always the case; for, many stay-in to help those less fortunate in their understandings). Obtaining the *Mind of Christ*, as, obviously, not every church occupant has, will release us from the control and dictatorship of man (even if they stay therein to help others). Therefore, with that, we can only conclude that a person who allows themselves to have any other head than Jesus, that they (*in most cases, that is*) do not (*yet!*) have the *Mind of Christ*; but have, instead, the *Mind of Man* – which is opposed to Godly thoughts; or, they can begin to develop the Mind of Christ within them whilst they are in a dictating church, and grow slowly until they reach the point to where they will see that they no longer need a dictator as their head ... And, I don't mean to sound complicated with all this, but we must realize that different people are on different levels than others, and we cannot "blanket" this and say that everything is the same everywhere and for everybody ... We can also get very technical and deeper with all of this, too (*as I've just touched on; and, as I will certainly continue to do during this Teaching Series*) and say that the 'church' can either be collectively a group of people (i.e. the 'full' body of Christ), or it can be centered into a single body ... *But, what does that latter statement even mean?* Well, I see the 'body of Christ' as *two-fold*, within both a New Testament church setting, and within the confines of metaphoric interpretations of scripture. Again, the body of Christ can be all the children collectively, or it can be looked upon as the Inward-Man himself ... *How can the Inward-Man be the body of Christ?* ... In my upcoming book '*Behold I show you a mystery: The Inward-Man, The Inner Resurrection*,' I will demonstrate how this can be possible in that the Inner-Man was raised unto life by the Spirit of *Christ*; showing us that it's a *production* of that Anointing. That is, of that *Christ*, the Spirit of God – since every seed produces after its own kind. And, being this production of the Spirit of Christ, it then becomes a body of Christ; yet, *individually*. Then, by placing a *head* onto its shoulders (that is, by placing the *Mind of Christ* onto the shoulders of our Inward-Man), it will actually obtain a great mind to think with – as opposed to the *Mind of Man* (a mind that we all were born with, which is itself placed onto the Outward-Man); the Mind of Christ only thinks Godly thoughts, for it is the *mind-set* of both the Father and the Son. It thinks only of heavenly matters. It therefore, becomes a conduit for God to work directly with our personal thoughts (or, I should say, it's a device that God uses to *give* us Godly thoughts – for, the

Mind of Man has none!); and, is also a means of receiving Godly instructions for our lives – as opposed, of course, to man giving instructions to others from the *Mind of Man*, to where a blind man will lead another blind man into a deep ditch ... Allow me to restate a very important thought, that a person can have the *Mind of Christ* (having both that Mind and Jesus to be their head) and can *still* be *under* (subject to) a ministry at the same time. As the Mind of Christ not only stays with us while we continue under a ministry, it will certainly carry us on unto the furtherance of our adulthood *if* God decides to move us on (but, only after it itself grows – as nobody who has the Mind of Christ begins with ultimate knowledge or insight); and will be our guide during these adult years in His service. Being free from a ministry, once we grow-up (again, even if we stay to work with them now, instead of actually being under or subject to their fleshly whims), then we will have no more need of another man being any kind of a leader to us (for, we are all come up to an equality in leadership, even if there's a pastor who is in charge of final decision makings on a church's behalf [as I will certainly explain more later herein] – because, we all will remain in respect toward our spiritual mothers and fathers, *actual elders*, who have many years of wisdom behind their belts – **1st Timothy 5:1-2**). Yet, and not to get too far off base here, the ministry we came out from under can still serve as council when needed (but, *only* if they have and follow the leading of the *Mind of Christ*, also), to help us when we are struggling with some tough situations in our own ministry; but, they can help us without them still being our leaders, for God will now lead that person to wherever He chooses for them to go, so that they can now minister in their full capacity, not being subject to another man – where that ministry would have to know what they are doing at all times ... But, at the same time (and, as I've been saying elsewhere), only God can choose when He's ready for us to leave from under a ministry. We don't have the power to choose this ourselves; for, if we try and move out prematurely (when we aren't as grown-up as we had thought), then God can certainly make things uneasy for us until we decide to either go back to where we came out from; or, if that last ministry from which we came were a dictatorship, God can lead us to a better ministry in which to reside. But, as I've also been saying, we can't even come out from under a *dictatorship* until God is ready for us to leave ... Again, I explain why and how God has such power over our lives and decisions in my previous, published book '*Blaming God: Is it Really His Fault?*' ... However, *and praise be to God!* (and, as I had hinted at just a moment ago), there's always the possibility that we can actually obtain the *Mind of Christ* whilst still under a dictatorship; for, having one will be our only means of escape ... And, as I've just suggested, that once gone – but, still not grown-up as of yet – we can certainly settle into a ministry that *is* being Spirit led until we do get the go-ahead from God to start being a minister on our own steam; or, rather, on *God's* steam. Depending on the leadership of our church, our move into our own ministry can either be accepted or rejected by those men; but, if it's really God (*and, we need to really be sure that it is God calling us!*), then we just simply must move-on, whether our ministry gives their blessing or not. For, at that time (that is, when God *really* does call us – and, this is certainly *not* a message for novices!), when a ministry won't let us leave, we will see that our mother and father have truly betrayed us; and, at that time, the Lord will take us up (**Psalms 27:10**). Up, that is, unto a higher place with God.

****That mind becomes the head of our own, personal body: the Inward-Man...***

Again, this is certainly not insinuating that Jesus can't also be our head at the very same time. Then, as we've spoken of, when He finally delivers us on over to the Father, the headship of the Father will then completely take over on every level; and, yet, even at that

time, we will still have the *Mind of Christ*, showing us that the *mind* (the crown and head of our spiritual selves) is really the Father's thoughts and His will (*not* Jesus' thoughts and will – **John 5:19**; **John 5:30**; and **John 12:49**), making Him (the Father) our ultimate head *through* both Jesus and the *Mind of Christ*, since (again) the *Mind of Christ* houses the Father's will and thoughts. And, yet, when they are the Son's words and thoughts, they are really the Father's instead, who has given (and, still gives) the Son what to do and say – as those verses in the Gospel of John, that I just referenced, suggests ... In fact, even *after* His rising from the tomb, Jesus still refers to things being in the Father's hands, and not His:

Acts 1:7

And he [Jesus] said unto them [the disciples], It is not for you to know the times or the seasons, **which the Father hath put in his own power.**

END OF CHAPTER 3 ... FOR MORE INFORMATION ON THIS AND MY OTHER BOOKS, PLEASE VISIT OUR OFFICIAL MINISTRY WEBSITE:

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