

The



Gardener's



Heir

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Genesis 2:8

And the Lord God planted a garden eastward in Eden; and there He put the man that He had formed.

I Kings 21:1-3

And it came to pass after these things, that Na'-both the Jez'-re-el-ite had a vineyard, which was in Jez'-re-el, hard by the palace of Ahab king of Samaria. And Ahab spake unto Na'-both, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or if it seems good to thee, I will give thee the worth of it in money."

And Na'-both said to Ahab, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

Matthew 13:27-30

So the servants of the householder came and said to him, "Sir, didst not thou sow good seed in thy field? From whence then hath it tares?"

He said unto them, "An enemy hath done this."

The servants said unto him, "Wilt thou then that we go and gather them up?"

But he said, "Nay; lest while ye gather up the tares, you root up also the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Isaiah 27:1-6

In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea. In that day sing ye unto her, "A vineyard of red wine."

I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day. Fury is not in Me: who would set the briars and thorns against Me in battle? I would go through them, I would burn them together. Or let him take hold of My strength, that he may make peace with Me.

He shall cause them that come to Jacob to take root;

Israel shall blossom and bud, and fill the face of the earth with fruit.

Preface

I wonder how many times I have read Genesis. It always seems a good place to start. This is somewhat of a joke since the word Genesis by definition means beginning. But the truth is, for us, it is the beginning as we know it. I say it this way because God existed before we did so therefore there is more to the meaning of beginning than we know. Okay, I am laughing too. So, with that said, I will go forward from the beginning.

Genesis 2:8 states that **the Lord God planted a garden eastward in Eden; and there He put the man that He had formed.** I can't tell you how long I have looked at these words. A long time though. It is an amazing fact and it is amazing in that it is amazing in its simplicity! The Lord God planted a garden. It was the next logical step. I mean, He created light. He created the firmament. He divided the waters above from the waters beneath and then He made the sun for warmth and light and the moon and stars for night. He divided light from dark, night from day, and earth from sky. He created everything needful for a perfect garden.

I see that the Lord God likes to make things. He created everything purposefully and perfectly. He does not do anything randomly or haphazardly. Everything is perfectly created, perfectly timed, and intended for perfection. At this point I would say to you, go back and read Genesis Chapter One. Pay special attention to the way the Lord God divided everything He made. Even the divisions are divided perfectly and with perfect intent. It is perfectly important to understand the dividing or the separating of two opposing forces. You will see this more clearly as we go forward if you will look at it first from the beginning.

You see, this is where it all started. This unceasing desire that we possess to be undivided, to be one and united, and to be made perfect as He is perfect has its birth in Genesis. It is also our Father's kind intent to finish that which He has started in us. He will do it by His word. **For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joint and marrow, and is a discerner of the thoughts and intents of the heart (Hebrews 4:12).**

My brothers and sisters in the Lord...fear not! God saw that it was good.

Chapter One

There's Something in the Heir

We can't deny the profound magnificence of the creation. I believe the actual account as God inspired it to be written is placed before us in such a way that it instills in us a feeling of awe and wonder. The world around us is filled with every creature imaginable. There are flying creatures and swimming creatures, and the ever loving things that creep along the ground. We look up into a place of darkness and see shining lights with varying degrees of brilliance. We have always known the presence of the sun and wonder just how big God must really be to be able to place this object of immense heat in just the perfect spot. Indeed, if we could make a list of all that God has created it would stretch around the earth many times over.

Here, in this place, is where we begin. Isn't that really why we read Genesis? It is perfectly natural for us to desire to know where we come from. More to the point, we want to know where we are going and as we go where we will end up. Here also, in Genesis, we find the truth and why we desire to know these things. This created place is where God chose to make us. He thoughtfully supplied everything we would need to grow and thrive and if per chance there should be something we need, He would always be there ready to give.

Let's back up a minute. Oh, I know what you are thinking. Back up to where? You thought we were already at the beginning? The Apostle John knew something about the beginning before the beginning.

John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him, and without Him was not any thing made that was made.

In Him was life; and the life was the light of men.

And the light shineth in darkness, and the darkness comprehended it not.

Now, this is a really good place to start. I think John was on to something. Speaking of the Word, John tells us that all things were made by Him and that nothing was made without Him. In Him was life and this life was the light of men. So God formed Adam from the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul (**Genesis 2:7**).

It is important to understand about the “light” and the “life” because

John 1:5 tells us that **the darkness comprehended it not**. What was it that the darkness did not comprehend? It did not comprehend the light and the life “*in*” men. He continues on to say that the light (of men) shines in darkness. And, that He is the light and life shining within the man. The Greek definitions of light, life, darkness, and comprehend are very enlightening so let’s look.

Light -Strong’s #5457- Greek-to shine, make manifest especially by rays, luminousness, light.

Light -Strong’s #216, 219- Hebrew- illumination, happiness, prosperity.

Life - Strong’s #2222- Greek-life, vitality.

Darkness -Strong’s #4653, 4655, 4639-Greek-dimness, obscurity, shadiness, the darkness of error.

Darkness -Strong’s #2822 - Hebrew-darkness, misery, destruction, death, ignorance, sorrow, wickedness.

Comprehended - Strong’s # 2638, #2596 -Greek-to take eagerly, seize, possess, apprehend, attain, perceive, figuratively denotes opposition, resists distribution or intensity, dims, shading.

John is explaining to us what happened when God created man. The very life and light of God made the man a living soul and the brilliant light of God within the man burst into the darkness. Wow!

Again John says, **in Him was life and the life was the light of men and the light shines in the darkness but the darkness does not comprehend it.**

The darkness could not accept it. It could not apprehend or attain or perceive the *light emanating from the man*. The darkness set itself in opposition to the light and remained committed to the wickedness of error.

Although the word study was from John 1:1-5, I listed the Hebrew definitions of light and darkness found in Genesis 1:2-4. I wanted you to see from John 1:1-5 why God separated the light from the darkness. Here is what it says:

Genesis 1:2-4

And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light that it was “good,” and God divided the light from the darkness (emphasis mine.)

When God saw that the light was good, He was saying that He was seeing goodness, happiness, and prosperity (Strong’s Hebrew #216,219). When He separated it from the darkness, He was separating it away from misery, destruction, wickedness, death and sorrow (Strong’s Hebrew #2822).

The Lord God made man to be full of light and life. The plan was one of happiness and prosperity. Then, the Lord God planted a garden and after He planted the garden, He placed the man in it. It was a beautiful, perfect garden. Have you ever noticed that the Lord likes hanging out in gardens? Well He does. And this garden was a perfect place where He could visit with the man and woman that He had created. The Lord God had created the first generation of His family. His family was set securely inside the garden. Have you ever looked up the Hebrew word for the Garden of Eden?

From *Genesis 2:8 – And the Lord God planted a garden eastward in Eden.*

Garden – Strong’s # 1588 and #1598 – Hebrew – a garden as fenced, from 1598 – to hedge about, to protect and to defend.

This was His chosen place to start a family. It was like a cradle. It was a place fenced and protected by a hedge. It was a place for growing in the grace and knowledge of the Lord. He loved being with them in the cool of the day. He loved talking with them and teaching them. They were and are to this day a joy to Him.

But, there was a problem. This problem was “subtil” (as spelled in KJV). It presented itself in the form of a serpent. The first time the word “serpent” is used in scripture is *Genesis 3:1*. First mention of a word in scripture is extremely important and usually means a necessary lesson or warning. So, in this case I would say that it is both. Let’s look at our problem.

Genesis 3:1

Now the serpent was more subtil than any beast of the field which the Lord God had made. And He said to the woman, Yea, hath God said, ye shall not eat of every tree of the garden?

We remember what happened but the Lord wants me to show you something. The Hebrew word for “serpent” used in *Genesis 3:1* is also the same word used in *Isaiah 27:1*. This is important for two reasons. The first reason is found in the definition discovered in the Hebrew text.

Serpent – Strong’s #5175 from #5172 in **Genesis 3:1 and Isaiah 27:1**, snake, to hiss, i.e. to whisper a magic spell, to prognosticate (to foretell future events), divine, enchanter, use enchantment.

Subtil (spelling KJV) – Strong’s #6175 – cunning, crafty – the only time this form of this Hebrew word is used is found in **Genesis 3:1**.

Now, let me write **Isaiah 27:1** for you because it is an incredible statement from the Lord our God.

Isaiah 27:1

In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea.

This is referring to the demise of the serpent that crept into the garden of the Lord and dared to disrupt God’s family. The Lord describes this serpent as the piercing and crooked leviathan. Leviathan in Strong’s #3882 describes him as “a wreathed creature.” In other words, the Lord says leviathan is twisted! He will get his just reward. Let me show you the second important point to this part of our history.

Everything in God’s Word is perfect and precise. Did you know, for example, that when the Hebrew scribes copied the scriptures every dot and tittle had to be absolutely perfect? Not even one character was or is allowed to touch the next. If there is any flaw or question, the whole script is thrown out and buried in a special burial site. Nothing in God’s word is accidental. Here is something that I believe is also not accidental or coincidental. It concerns the number nine. Nine is scripturally noted as the number of judgment. Nine is the final number in the line of the digits (1, 2, 3, 4, 5, 6, 7, 8, 9) before we start over with the next set. All scripture that reveals judgment, especially in its finality can be calculated with the number nine. As a simple example, Jerusalem was besieged 27 times (9x3). The scriptures that we are talking about right now are about the serpent’s introduction and his finale. The scriptures are **Genesis 3:1 (introduction) and Isaiah 27:1 (finale.)**

Isaiah 27 divided by Genesis 3 = 9 (Judgment.)

It’s interesting but not coincidental. The “serpent’s” judgment is final.

Let’s recap a little about what we are seeing. The Lord God created everything needful for life and godliness. He saw everything He had created and it was filled with goodness, happiness, and prosperity. Then God separated the darkness that was full of misery and wickedness and death from His light. He planted a garden that was fenced and hedged round about and there He placed the man and woman that He had created. They glowed with His life and His light. But, the darkness did not understand. It could not comprehend

the light and life of God emanating from within mankind. The darkness opposed this and resisted these Children of Light and wanted to destroy them (**John 10:10**).

Here we are able to see the division of light from darkness a little more clearly. From this vantage point we are able to understand that our Father's intent toward us was only good. Even before we were formed He anticipated our needs and how He would provide. In all this we see our Father's love. We see that darkness with all its attributes existed before we did and stands in opposition to us. Here in this knowledge we realize that our Father has an enemy. His enemy is our enemy. We have come to know that the enemy is twisted and desires to harm us and to stop the heirs of God. The serpent thought he could do this through the trickery of twisting the truth into a deceptive lie. He is the father of lies. Here are the words of our brother Jesus concerning the serpent as He explained it to the evil Pharisees.

John 8:44 – Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because, there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

God created us and filled us with something wonderful. This “something” was the light and life of His self existence. After the piercing hole made by sin (death) entered the light and life of mankind, the future of man became dark and as twisted as the enemy. But our Father, the Lord God, put into place a Savior to rescue and redeem us. God called Him the Seed. Our Father will not abandon or forsake us! Father God has a perfect Heir. He will save us.

And we who seek the face of God know “***there is something in the Heir***”!

If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin (I John 1:6-7).

I will praise Thee for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well (Psalm 139:14).

Chapter Two

The Splitting of Heirs

I believe it was a sad day when Adam and Eve had to leave the garden. They suddenly found themselves facing the unknown. It is no different for us I suppose. And, it is no different than what our parents tried to tell us and as we try to tell our children or those we mentor. It is this; to have the consequence of a potential action described is not the same as the understanding of the knowledge of the experience of it. Understanding the knowledge of something makes your knowledge complete in that area. Yet, knowledge and understanding are two different things. It is also a fact that it takes faith to believe what we are told without actually experiencing it. This is where many go wrong. It is a serious problem for those individuals who will not believe unless they see or experience for themselves. For them, it often comes with unpleasant results. Thus we have another dividing line between those who will believe and those who won't.

So into the earth the man and woman went to face the consequences of their choice. They had chosen to go a different way than the Father wanted for them. Unfortunately, the decision they made changed the course of their children and their children's children for generations to come. Adam and Eve must have been devastated when they had to face the hard reality of their sin manifest in their children. What a hard lesson.

Cain and Abel were twins. Cain was born first and then Abel. The order of birth is significant throughout the scriptures from start to finish. Take notice of the way the Lord God states *Genesis 4:1-2*.

And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

The scripture puts Cain before Abel in the correct order of birth. But, please notice that the next part of these scriptures speaks of Abel first and then of Cain. In this text they are separated by the word "but."

Abel was a keeper of sheep, "but" Cain was a tiller of the ground.

The word "but" means "on the other hand" or "in contrast." So, the Lord is showing us a contrast. The contrast is not between two individuals. Always remember that God is not a respecter (Strong's Greek # 4381 – does not show partiality) of persons (Acts 10:34.)

The contrast the Lord is showing us is the distinct difference between a heart of good and a heart of evil. These are fruits of what we eat spiritually from the fruit on *the tree of the knowledge of good and evil (Genesis 2:9)*.

Genesis 4:2

...Abel was a keeper of sheep, but Cain was a tiller of the ground.

So here we see Abel first. He was a “keeper” of sheep. This is the first mention of the word “keeper” in scripture. It is used in other places but here it is specific and significant. It describes the heart of Abel.

Keeper – Strong’s #7462 – Hebrew – to tend a flock, to pasture it, to graze, to rule, to associate with as with a friend, companion, keep company with, keep sheep, pastor, shepherd.

In contrast, Cain was a “tiller” of the ground. This word is used only one time in the entire Word of God and this is it. It is a warning to us to pay special attention.

Tiller – Strong’s #5647 – Hebrew – to work, to enslave, keep in bondage, be bondman, compel, execute, cause to serve, till, transgress.

The heart of Cain was bent on transgressing and enslaving others. He had taken on the character of the object of his admiration...the enemy.

We know the rest of this story as well. Cain brings an offering to God from the fruit of the ground. Abel brings the offering of the first of his flock.

Genesis 4:3-5

And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Cain and Abel lived in the shadow of opposing forces. One sought to serve God and the other to serve himself. As their parents did before them, they each made a choice. The heart of Abel cried for the promise given to his parents of a redeemer and so he brought to the Lord the representation of the atonement. The Lord looked at his offering with “respect.” Strong’s # 8159 describes the respect with which the Lord looked at Abel’s offering.

Respect – Strong’s #8159 – Hebrew - to gaze, consider, inspect, to look with amazement, and bewilderment.

Then we see that the Lord had “not respect” unto Cain’s offering. So what did Cain’s offering represent? It was the fruit of the cursed ground. We know this but what else did it represent? The fruit of the ground can never be the atonement for sin! Cain was without excuse. He knew the same thing that Abel knew. Cain presented himself before the Lord

with the attitude of “my will” be done instead of “Thy will” be done. He wanted to receive the Lord’s approval based on his own merits and not by the righteousness of faith. He tried to come before the Lord with an empty heart.

What is the lesson in this? The Lord God could not look or gaze upon Cain or Abel without the atoning sacrifice. Abel’s acceptance of this by faith amazed the Lord and He had respect toward Abel and his offering because of it.

Hebrews 11:4

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaks.

We know that Cain chose to follow our Father’s enemy which is also our enemy. Cain became filled in his heart with the anger of jealousy and hatred and when he acted upon it, he murdered his own brother. Thus Abel’s blood was the first blood of mankind to be spilled upon the earth. And, the first blood of mankind to be spilled upon the earth was spilled by the hand of another man. They were born equal. They were both heirs to the promise given to their parents. Yet they became as divided as the light is divided from the darkness. This is a law as firm as the law of gravity. Even if God does away with gravity, the law of light’s separation from darkness will continue without end.

Genesis 4:9

And the Lord said to Cain, Where is Abel thy brother? And he said, I know not: am I my brother’s keeper (Strong’s#8104 – protector and guard)?

I can only imagine what this must have done to the heart of Adam and Eve. The tears they must surely have shed. And what could any of us say about the heart of our Heavenly Father as He watched this happen? But He knew that we would one day be learning from these things and He speaks to us even now from His Word.

I John 3:7-16

Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Whosoever is born of God does not commit sin; for His seed remains in Him: and he cannot sin because he is born of God. In this is the children of God manifest, and the children of the devil: whosoever does not righteousness is not of God, neither he that loves not his brother. For this is the message that we heard from the beginning, that we should love one another.

Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hates you. We know that we have passed from death unto life, because we love the brethren.

He that loves not his brother abides in death. Whosoever hates his brother is a murderer: and ye know that no murderer has eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

Here in the history of Cain we discover how certainly mankind was driven out from the face of God by doing the will of the enemy. And for the first time we have a new word introduced. It is found in **Genesis 4:13** and that word is "punishment." In spite of the darkness that had entered there was still a ray of light to be found by faith. And it was within the promise made in the presence of Adam and Eve.

Genesis 3:15

And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This promise was the hope of Adam and Eve and the hope of their generations to follow. Had they learned the lesson of faith? There is nothing that I can see written that speaks to that question directly. But, I do see something wonderful in the life and death of our brother Abel. He was a man of faith. He believed in the integrity of the Word of God. He knew he had to hold fast to what he believed. And he believed that the Seed would come.

I wonder if the Lord told Abel that one day his story would be written in a great book and that he would have as many brothers and sisters as the stars of the heavens? I wonder if the Lord revealed to him the words that would be written in **Hebrews 12:24** about The Seed?

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel.

And maybe one day it will come to be that I will ask Abel if he understood why there had to be "*the splitting of heirs?*"

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If a man says, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God loves his brother also.

(I John 4:20-21.)

Chapter Three

Corruption Heir-ruption

(Mixing the Seed)

By the end of Genesis Chapter 4, an interesting event has taken place. The first conceived human beings were both dead. Cain and Abel were both out of the way. I would suppose that the enemy was about to throw a great celebration. After all, the promise concerning the Seed was made directly to him. In his own pride he was probably congratulating himself on such an easy defeat. The devil had successfully tempted Cain in his ungodly acquiescence to slay that righteous Abel and after that it was just a matter of time before Cain was killed by his own great-great-great-grandson. Oh how self-adulating the serpent must have been. But then something unexpected happened...

Genesis 4:25

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, has appointed me another seed instead of Abel, whom Cain slew.

Eve has revealed a lot in this one statement. It begins this way:

- 1) God appointed
- 2) Another seed
- 3) Instead of Abel
- 4) Not instead of Cain
- 5) She called his name Seth

In the name Seth we are given a wonderful revelation.

Seth – Strong’s # 8352 and #7896 – Hebrew – substitute, to place, appoint

But there was more to this than the name of Seth the Substitute. This is the first mention of the seed since the fall of mankind and in Eve’s statement she is showing that she understands for the first time that the seed represents a concept of truth. It is the concept of “continuance.”

And the Lord confirms this concept when He says: ***And to Seth, to him “also” there was born a son; and he called his name Enos (Genesis 4:26).***

Enos – Strong’s - #583 and #582 – Hebrew – grandson of Adam, son of Seth, Enos
“mortal man”

Now we see and so did Adam and Eve that the Lord God was not going to abandon His promise. In the birth of Seth and the continuing line of Enos there was a confirmation of the promised seed. There would most certainly be “a substitute for mortal man.”

This must have been a great disappointment and vexation to the enemy. To his chagrin any attempt he had made to disrupt the “continuation” of the seed had been thwarted by the Lord God. So that twisted devil came up with a more devious plan. But he could not do it alone. He would have to convince some of the other angels to join him in this rebellion. It was an insidious idea and as a result, we see a new word introduced in scripture and it is in reference to mankind and the continuance of the seed. That word is “**corruption.**”

The first mention of the word “corrupt” and the word “corruption” is found in **Genesis 6:11-12**. We will discuss all that this entails but first we need to understand what led to the enemy’s ability to cause corruption.

We know that Seth was the son of Adam and Eve. From Seth came Enos and then the line continues to Cainan, to Mahalaleel, to Jared, to Enoch, to Methuselah, to Lamech, and finally to Noah. As I was reading the word I came to the scripture in **Genesis 4:26** that states:

And to Seth was born a son; and he called his name Enos: ***then began men to call on the name of the Lord.***

I thought to myself, ‘Wow, that’s a good thing.’ But I found it confusing because it is obvious to me that Adam and Eve had been calling on the Lord from the beginning. So why does this scripture stand out as if it is something new?

Over a great period of time, men were multiplying on the face of the earth. Even the line of Cain multiplied greatly. Cain had many descendants before he was killed. Adam and Eve also had many more children and descendants. Scholars of bible history say that there were millions of inhabitants on the earth by the time of Noah. When we look at the length of time that each man lived, we can see how that is possible. I wonder what the enemy thought about this. I am reminded of scriptures that speak of the time of the children of Israel in Egypt. When Pharaoh (a type of Satan) saw that the Hebrews had multiplied greatly he became worried.

Exodus 1:9-10

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them out of the land.

I consider that it is possible that the enemy said the same thing as he watched the children of Adam and Eve multiply over the earth and begin to overtake it. I consider also that the enemy may say the same thing of us who are redeemed by the Son of God. But for the purpose of this writing, we need to see why the enemy was worried by the multiplication of mankind. So, as I continued to wonder why it is pointed out in scripture that *“men began to call on the name of the Lord,”* I decided to go on a little research project. What I found surprised me.

The original Hebrew manuscript from which the King James Version is translated indicates that after the times of Enos, men began to call their idols by the same name as the name of the Lord. *Genesis 4:26* again states:

“Then began men to call on the name of the Lord”. When I searched out the word “began,” I found out that it is the first mention of the word began and the Hebrew interpretation astounded me.

Began – Strong’s - #2490 – Hebrew – to bore, to wound, to dissolve, to profane, to break one’s word, to pollute, to prostitute, to begin as if by an opening wedge.

Dake’s Annotated Reference Bible, page 5, states that Genesis 4:26 means man began to call his idol by the name Jehovah and reminds us that all men had become ungodly through the entrance of sin.

The Torah manuscript writes *Genesis 4:26* this way:

Then it “became common” to call on the name of the Lord.

The Chabad (Hebrew scriptural explanations) interpretation is this:

The phrase *“became common”* is an expression of profaneness; to name people and idols with the name of the Holy One. To make them idols and to call them deities...

Consequently, the opening wedge was formed (Strong’s #2490 above). The devil had found a means of deception wherewith to infiltrate the whole of mankind. That’s what he needed. With mankind worshipping false gods it would be so much easier to trick the foolish humans.

Genesis 6:1-6

And it came to pass, when men began to multiply on the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose... There were giants in the earth in those days; and also after that, when the sons of God came unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown... And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

In this we have to discuss for a moment the fact that the sons of God in this scripture passage refers to *the “angels which kept not their first estate but left their own habitation” and are “reserved in everlasting chains under darkness unto the judgment of the great day (Jude Verse 6).”*

The phrase mentioned in Genesis 6, “sons of God” is mentioned five times in scripture and each time it refers to the angels (Strong’s #430). This was the enemy’s attempt to corrupt the very make-up of the human gene. Today we would call this genetic manipulation. It was a grievous thing for our God and Father (*and it grieved Him at His heart-Genesis 6:6*). It was the plan to corrupt. The Lord has shown us in the scripture that:

Genesis 6:12

The earth also was “corrupt” before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was “corrupt”; for all flesh had “corrupted” his way upon earth.

The word “corrupt” in **Genesis 6:11** is the first mention of this word and calls our attention to the fact that it is very important and should be heeded as a warning. The second time this word is mentioned is in the very next verse and it is coupled with the word “corruption” found in the next line. This adds an additional warning of immense significance. It is paramount to a huge sign that screams “BEWARE”.

Corrupt – Strong’s - #7843 – Hebrew – to decay, ruin, destroy, lose, mar, perish, destruction, corruption.

Corruption – Strong’s – same as corrupt - #7843

Let’s try to pull this together. The enemy of God thought he had victoriously stopped the emergence of the promised Seed by the death of Abel and Cain. But, the birth of Seth was a sign of the *continuing* plan of the Lord God to fulfill the promise that He made in the garden that He had planted. Unfortunately, in the process of time, mankind engaged in idol worship and began to call their idols by the name “God.” This falsity gave the enemy the inroad he needed into the lives of men. How easy was it for mankind to accept the manifestation of fallen angels as their so called Gods?

And what an honor was it for them who were completely deceived that these gods wanted to make wives of the daughter’s of men? Then, there were giants as a result of the union of these angels that were on a mission to corrupt all mankind. Indeed, in their wickedness they corrupted all flesh on the earth. The Lord God was grieved to His very heart and He had no choice but to destroy all living things from the face of the earth. For *“all” flesh had become corrupt.*

In spite of the devil’s wicked intentions there was one who had not allowed this evil *“heir-ruption of corruption”* to enter into his family. His name was Noah.

Genesis 6:8-9

But Noah found “grace” in the eyes of the Lord... These are the generations of Noah: Noah was a “just” man and “perfect” in his generations, and Noah walked with God.

You will not be surprised when I tell you that this is the first mention of the word “grace.” It is also the first mention of the words “just” and “perfect.” It is an incredible thing our Lord has done. Our Father God is showing us that by the grace of His Son who is our Substitute, He sees us made just and perfect. Noah’s generations were kept perfectly protected from any genetic corruption and he found grace in the sight of the Lord. Of course we must look at the meaning of these words since they are so very important.

Grace – Strong’s - #2580 – Hebrew - kindness, favor, pleasant, precious, mercy

Just – Strong’s - #6662 – Hebrew – lawful, righteous, right in moral sense

Perfect – Strong’s - #8549 – entire, complete, full, perfect, without spot, undefiled, upright, whole

When the scripture in **Genesis 6:9** says, ***these are the generations of Noah:*** Noah was a just man and perfect ***in his generations***, and Noah walked with God, it is telling you and me that the genetic generations of Noah were not corrupted. He is also showing us that He is able to preserve us who trust in His salvation. ***Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever, Amen (Jude 24-25).***

An interesting side note: The first mention of “***walked with God***” is in reference to Noah’s Great-grandfather Enoch whom by faith God translated because he had the testimony that he pleased God (Hebrews 11:5.) How blessed was this family especially in light of the chaotic corruption and violence that swirled around them?

Hebrews 11:7

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

~

Beloved, seeing that you look for such things, be diligent that you may be found of Him in peace, without spot, and blameless (2 Peter 3:14).

Chapter Four

Making an Heir Plain

By now you may be wondering what happened to the garden? Remember it was planted by the Lord God. In the midst of the garden we have the Tree of Life and the Tree of the Knowledge of Good and Evil. This is probably a good place to mention that God was very clear in His word when He explained about the “fruit of the trees yielding seed” and about all that “bring forth after their kind.” In these statements we have the principles of the garden of the Lord. In these statements we have the principles of life.

Haven't you ever heard that “you are what you eat?” Oh, how absolutely true this cliché is! What tree does each of us eat from?

What fruit are we munching on? We must be careful because the fruit is yielding seed of its own kind. Are we indulging in something evil or are we making sure that our spiritual diets are full of the goodness of the Lord? In the midst of the Garden is the Tree of Life. The fruit of this Tree is Eternal Life. The way to this tree is protected and its fruit is reserved. Who is it reserved for? Actually, I could fast forward to the end of the book. Have you ever done that? I mean, have you ever read the beginning and the end first? Oh, I have, too many times to count. But let's take a peek anyway.

Revelation 22:1-3

And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on the other side of the river, was there the Tree of Life, which bare twelve manners of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curses: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him...

This sounds like a pretty good ending to me. It sounds like a “garden.” But I still ask the same question as before. Who is it reserved for? I wanted to know the answer to my question. Indeed many of my questions needed answers. I thought about the beginning and I thought about the enemy's multiple endeavors to destroy the very seed of mankind. The Lord is faithful when we ask for understanding. It is a delight to Him that we desire to learn of Him. So, in my pursuit He sent me to Abraham. The very first mention of the word “heir” and the word “inherit” is found in a conversation between Abraham and God. It is an amazing conversation. I say this because it didn't happen out of the blue. The conversation took place because of Abraham's righteous actions and because of what he revealed from his heart when he spoke with the enemy. I believe the Lord God was rewarding Abraham's faith in Him. This is a very, very interesting part of history. You will see what I mean. But, let's start at the beginning of this story.

After the great flood, Noah and his family multiplied and men once again filled the earth. Noah had three sons; Shem, Ham, and Japheth. Ham followed an evil path but Shem and Japheth followed the path of righteousness. Shem's children also multiplied and eventually became the ancestors of Abraham. The scriptures in **Genesis 10:21** says it this way: ***Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.*** The reason I mention this is to share a piece of trivia. The name Eber is where the name *Hebrew* comes from. Shem's great-grandson was named Eber. From Eber's lineage came a man named Terah. Terah the Hebrew.

Terah had three sons. The oldest was Abram, then Nahor, and last Haran. It is recorded that Haran had children. One of them was named Lot. It came to pass that Haran died. So Terah gathered his family and they went to live in a place called Ur of the Chaldees. They were on their way to the land of Canaan but they stopped in the town named after his son. It was called Haran. This is where Terah died. Now Abram (the Hebrew) became the head of the family. But then, the Lord spoke to Abram.

Genesis 12:1-3

Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make 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 them that curse thee: and in thee shall all the families of the earth be blessed.

So, Abram departed as the Lord told him and Lot went with him. Some bible commentators say Abram was disobedient to take Lot since he was told to leave his kindred. I don't see it that way. Lot was under Abram's care once his father, Haran, and his grand-father, Terah, had both died. I also see that Lot has played an important part in history both then and now. But let's go on.

Abram went onward toward the land of Canaan with great substance and several things happened along the way. He prospered a great deal and many went with him. Lot also continued on with Abram and Lot prospered as well until they had so much that ***"the land was not able to bear them."***

They both had herds, and flocks, and tents. And, because ***"their substance was great, they could not dwell together"*** (**Genesis 13:6**). Strife erupted between Lot's herdsmen and Abram's herdsmen so that something had to be done about the situation. In what happens next, we see a new dividing take place. Abram suggests they separate and go their own ways. This is an interesting event because we will see in what way they are spiritually different. Listen to the words of Abram.

Genesis 13:8-9

And Abram said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, I will go right; or if thou depart to the right hand, then I will go left.

The most important thing to Abram was maintaining the peace between them. It was the reason for the necessary separation. It is impossible for peace and strife to dwell together. It is impossible for light and darkness to dwell together. This is because of the truth found in **Romans 8:5-8**.

For they that are of the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be. So then, they that are in the flesh cannot please God.

Abram was on a journey that was directed by the Lord. Lot was not directed by the Lord or following after God. Therefore, Abram gave Lot the privilege of choosing his own path. How so much like the Lord Abram was. The next verse and subsequent verses reveal something that we also struggle with on a daily basis in our walk with the Lord.

Genesis 13:10-11

And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered every where...even as the garden of the Lord. And Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves one from the other.

I hate to say it but, this is a repeat of the Garden of Eden and a repeat of the discourse between Eve and the serpent. Let's just look at it again because it happened to Lot and it is once again...subtle.

Genesis 3:4-7

And the serpent said unto the woman, ye shall not surely die: For God does know that in the day ye eat thereof, then your "eyes" shall be opened and you shall be as gods knowing good and evil. And when the woman "saw" that the tree was good for food, and that it was "pleasant to the eyes", and a tree "to be desired" to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat. And "the eyes" of them both were opened (emphasis mine).

I hope you can see the correlation between the lust of Lot's eyes and the lust of the eyes of Adam and Eve in the garden. In Lot's case it even says that what he beheld was to him as the "garden of the Lord." He wanted what he saw with his natural eyes. He chose. And of all things it goes on to say that he "*pitched his tent toward Sodom.*"

So what does that mean? The Jewish Chabad (Torah Teachings) explains that Lot put a great distance between his uncle (Abram) and himself because he did not care about the Ancient of Days nor did he care about Abram. It also tells us that Lot was well aware of the sinfulness of Sodom but he was driven by the lust of his eyes.

Genesis 13:13

But the men of Sodom were wicked and sinners before the Lord exceedingly

Please take notice that two 13's represent two words in this scripture: wicked and sinners. (Number in Scripture by E.W. Bullinger)

Sodom already had a reputation in the land. Lot made a conscious choice to "pitch his tent toward Sodom." But what do we see happening to Abram? Well, just look at the very next line of scripture...

Genesis 13:14

And the Lord said unto Abram, after that Lot had separated from him, Lift up now thine eyes and look from the place where thou art...

Have you noticed it? The Lord spoke to Abram when? After that Lot had separated from Him! Then it happened that the Lord said to Abram...*now lift up thine eyes!* So we see that once a hindering force is removed from the scene we are then in a position to hear from the Lord and to see as He directs.

You may be wondering what this has to do with the heir. What is the connection? Here is a key. Where ever you see the mention of the heir you will see the dividing of light from darkness first.

Continuing on, the Lord promises Abram all the land as far as he can see. And then the Lord adds "*and to thy seed forever*" (*Genesis 13:15*).

But, as I know you remember, Abram does not have any children of his own. The closest to that description was Lot who is now separated from Abram's household. Surely this was on Abram's mind when the Lord mentioned for the first time "**and thy seed forever.**" The Lord completes the thought by saying, "*And I will make thy seed as the dust of the earth: so that no man can number the dust of the earth, then shall thy seed be numbered.*"

So Abram proceeded to walk through the land as the Lord had told him. He finally came to dwell in the plain of Mamre which is in Hebron and that is where he stayed. Mamre was an Amorite and he had two brothers. They were in league with Abram as he dwelt there. Time passed and kings and kingdoms became established throughout the land round about. Eventually, there was considerable talk that was full of discontent and war.

These are the kings that occupied the surrounding lands:

- 1) Amraphel king of Shinar
- 2) Arioch king of Ellasar
- 3) Chedorlaomer king of Elam
- 4) Tidal king of nations

These kings decided to go to war against the kingdoms that had served Chedorlaomer for twelve years but rebelled against him in the thirteenth year. The rebelling kings were:

- 1) Bera king of Sodom
- 2) Birsha king of Gomorrah
- 3) Shinab king of Admah
- 4) Shemeber king of Zeboiim
- 5) King of Bela (Zoar)

All of these came together to a battle in the fourteenth year. Chedorlaomer and the kings with him also fought against the giants that dwelt in the land.

They fought “*and smote the Rephaims, the Zuzims, and the Emims*” (*Genesis 14:5*).
They smote all the country of the Amalekites and the Amorites” (*Genesis 14:7*).

Then the Kings of Sodom and Gomorrah came out to fight against them but the Valley of Siddim was full of slime pits and the Kings of Sodom and Gomorrah began to fall and the ones that remained fled to the mountains. So Chedorlaomer along with the other kings took all the goods of Sodom and Gomorrah and all there provisions. Along with all that, they captured Abram’s nephew Lot and his entire household because they lived in Sodom.

When Abram learned of this, he armed his servants whom he had trained. There were only three hundred and eighteen of them but they pursued Chedorlaomer and the kings that were with him and slew them in the king’s dale. Abram and his servants saved Lot and his family and recaptured all the goods of Sodom including the men and women.

Then the priest of the Most High God came to Abram with bread and wine. His name was Melchizedek, king of Salem. He blessed Abram and he blessed the Most High God.

I hope you are not bored with this story because from here it becomes even more interesting.

Abram gave Melchizedek *tithes of all (Genesis 14:20)*. When I examined this a little deeper, I found that Abram did not tithe from the goods he had just captured. Instead he tithed from all the substance that he already personally owned. I suppose you are wondering how I got that. Frankly, I was afraid you would ask. But I will tell you. It is actually pretty clear from the next scriptures although I did research it more thoroughly through the Hebrew manuscript translation. Once again I went to the manuscript that is translated by Hebrew scholars. Chabad Torah translation tells us that Abram gave to the priest of God because he honored his position before God. In addition, the word “all” as in “he gave tithes of all” indicates all that he possessed. When we look at the continuing scriptures we see that Abram did not want any of what he had captured even though it was offered to him. So what did he tithe? He tithed from his own personal abundance.

So we see how Abram handled this conference with the priest of the Most High God. But then there was another encounter with someone and it followed right on the heels of Abram meeting with Melchizedek and just who do you think it might be? Ah, the king of Sodom? Your right!

Genesis 14:21

And the king of Sodom said unto Abram, Give me the persons and take the goods to yourself.

Now that is quite a good offer but Abram refused. And in the next verse he tells that serpent (my translation) exactly why but he adds a few choice words.

Genesis 14:22-23

And Abram said to the king of Sodom, I have lifted up mine hand (in oath) unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou should say, I have made Abram rich.

Wow! I don't know about you but I find this scripture amazing. First of all a person would have to be blind to not see the enemy trying to tempt Abram. But more than that, Abram was on his toes! Okay, I'm laughing because it suddenly popped into my head that the promise in the garden was that the Seed would bruise the enemy's head and the enemy would only bruise His heel. So here we have an example. Abram was definitely on his toes and stepping on someone's head!

This story is almost at the end but not quite, because God Most High, the Lord, possessor of heaven and earth was watching and listening, as He has been known to do. We see how the Lord lovingly responds to Abram in the next passages. He speaks to everything Abram must have thought and to all he did.

Genesis 15:1-3

After these things the word of the Lord came to Abram in a vision, saying, Fear not Abram: I am thy shield, and thy exceeding great reward.

And Abram said, Lord God, what will thou give me, seeing I go childless, and the steward of my house (instead of a son) is this Eliezer of Damascus?

And Abram said, Behold, to me thou hast given no seed, and, lo, one born in my house is mine heir.

This is the very first mention of the word “**heir.**” This is what he has been waiting for. It is the long anticipated word of the Lord that speaks forth the promise of the “**Heir.**” And, Abram is concerned about this.

Heir – Strong’s #3423 – Hebrew – to occupy or possess by taking the place of, to get possession, seize upon, succeed, inherit

Genesis 15: 4

And, behold, the word of the Lord came unto him, saying, this shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir.

Here we have the word “**heir**” given to Abram twice with the contrasting “**but**” placed perfectly in between. We saw this once before when we spoke of Cain and Abel. It was used to show the contrast and so it holds true here also.

Genesis 15:5

And He brought him forth abroad and said, look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be.

All of this taken together was something special that took place between Abram and the Lord God of heaven and earth. For Abram, it started back in Haran when God called him and promised to bless him. This is where Abram first believed and then acted in obedience by leaving his own land behind. Abram took hold of the promise. This passage of scripture is also full of “first mentions” in the word of God. It is the first mention of the words: shield, exceeding, great, and reward. All of these are part of the inheritance of the Lord and worthy of study.

Hebrews 11:8

By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

We see through the scriptures that Abram did nothing without the guidance of God. He discerned the difference between the good and the evil and he was on guard. Abram was a sensitive man. I feel this in my spirit when I read about him. He had a heart that was responsive toward God. So we see that once Lot separated from the family, Abram began to hear the Lord again.

The most astonishing part to me is the end of the battle. Abram is approached by the priest and receives a blessing. Then along comes the enemy and tries to steal that blessing straight away. It is just as our Lord Jesus describes in the parable of the sower in Matthew 13. The ***“wicked one” comes and tries to snatch away the word (seed) that is sown in the heart.***

But, praise be to God Most High, possessor of heaven and earth! Abram knew that his blessings came from the God of promise. Abram had God’s personal oath and he would not give the enemy any reason to say that he had made Abram rich. Because Abram was steadfast in his faith toward God, the Lord spoke with him at length and said some of the most amazing things to him. Because Abram refused the reward of the wicked king of Sodom, ***the Lord became “his shield and his exceeding great reward.”*** Praise God!

The Lord went even further. Because of faith, He chose Abram to one day be the father of a multitude. His heir would be the heir of the promise. It was a “continuation” of the same promise given in the garden. The Seed would be heir and Abram would pass this promise on to all his “children of faith” because now, God was ***making an Heir plain*** for all to see.

For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise...For you are all children of God by faith in Christ Jesus. And if ye be Christ’s, then are you Abraham’s seed, and heirs according to the promise.
Galatians 3:18, 26, 29

Chapter Five

Preventing Heir Pollution

When I began to sift through the collection of pages, notes, and reflective revelations from the Holy Spirit, I thought I knew where this composition was going to take us. But as I look back I am amazed at the diversity of God's word. This is especially true when He changes the path and the assembly of these thought-provoking scriptures. Yes, I am laughing again because He is teaching me while I am teaching you. It is an incredible experience and I love Him even more for it.

We are going to shift for a little while and talk about the enemy. He has been around a long time. He has seen countless generations pass through the eons of time on this earth. I would call it a time of learning what works and what doesn't work. All one has to do is flip through the pages of time and look at the detailed history of mankind to see the havoc that this twisted serpentine creature has wrought upon the earth. The greatest wonder in the midst of all his endeavors is that he is the ultimate failure. When you see the destruction you might not think he has failed but upon greater observation we discover that the Accuser of the Brethren has never been able to fulfill his objective. Praise the Lord Jesus forever!

One of the greatest truths put forth by our omnipotent Creator transverses all generations throughout time and is full of incredible understanding. Every creature on the face of the earth is subject to this law of existence. It gives us insight into everything we face. And guess what? It is found in the creation and all the principles established in the Garden of Eden. We must not miss it. It is the most vital part of our warfare against the enemy and it is this:

Galatians 6:7

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

I would say to you and to me; this is a good place to stop and consider what the Spirit of the Lord is saying to us.

The word "**reap**" in the Hebrew language is interesting. Strong's #7114 provides a pretty extensive list with a variety of translations but the one I have focused on is: **to harvest**. It is to our benefit to heed God's word in every area of our life because we are sowing seeds whether we realize it or not. There is always a harvest. God does not want us to be deceived about this absolute truth. There is no way around it and we have an enemy that understands this as well. Jesus delves deeper and expounds upon this topic in Mark Chapter 4. It is simply stated and yet profound in its application.

Our Lord began again to teach by the seaside and there was a multitude around Him. So many that He had to get into a ship and teach as He sat in the sea. He taught them in parables (stories that tell a truth). Jesus spoke to them about “a sower that went out to sow.” He told them the entire story. Afterward, when the disciples were alone with Him, they asked the meaning of the parable of the sower. He was gracious to explain it but this is what He said to them just before He gave them the understanding:

Mark 4:13

And He said unto them, Know ye not this parable? And how then will you know all parables?

We will talk about this parable later but for now this shows us how important the sowing and reaping truly is. For some of us, this concept has become routine and so we don't pay as much attention to it as we once did. This is also a trick and deception from the enemy because if you pay more attention to what you sow chances are you will reap of the Spirit of God and you will walk with more confidence in the power of your inheritance. Yes, I said “your” inheritance.

Romans 4:16

Therefore it is of faith, that it (the promise of righteousness) might be by grace; to the end the promise might be sure to “all the seed”; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

Here is where the enemy tries to fool us into believing a lie. Look for instance at his encounter with Adam and Eve (**Genesis 3**). We know first of all that the man and woman were safe in the garden. They were fenced or hedged in. This hedge was the light and life of God. The enemy could not penetrate the light or the life. The Lord God had already explained to Adam and Eve that the only thing that could disrupt the continuation of the “life and light” they were enjoying was the disobedience of eating from the tree of the knowledge of good and evil. Before this, they were without the knowledge of evil. They had never encountered it. They had never experienced it and for all intense purposes, they were totally ignorant of the reality of its consequences.

First of all, the enemy had to find a way into the garden. This means, that since he is a spiritual being, he had to embody a creature. What an interesting choice he made especially since the Word tells us *the serpent was more subtle than any beast of the field*. Of course we understand that he continues on to question the woman but that is really not the point. There is nothing wrong with asking a question. The trickery came by the insinuating suggestion that something was not entirely right in the garden.

Yea, hath God said, ye shall not eat of every tree of the garden?

This is the first time we see the serpent speak. It starts with a subtle manipulation of the truth. We see Eve answer but does she know the Word of God well enough to discern what is happening? Even so, she knows enough to understand that she isn't supposed to eat from that tree. The enemy sees her hesitancy but it is more akin to indecision. She is considering what the serpent has asked. He has her right where he wants her. The enemy is going to twist God's words a little more. She probably won't even notice. He speaks now for the second time.

And the serpent said unto the woman, ye shall not surely die:

Here, I want you to notice there is a colon punctuation mark at the end of *Ye shall not surely die (:)*. When a colon is used during a translation, the colon represents a certain meaning. In other words the original text indicates that after the serpent made the statement, "*Ye shall **not surely die,***" there is a significant pause allowing for reflection or emphasis before he continues.

When the serpent pauses, she considers this word "surely." Then she thinks. Surely not! Why, of course not! God wouldn't let us die. "Surely not," she concludes.

Then the enemy smiles as he continues this twisted manipulation. He is just about to answer that last residual question that lingers in her mind. He can see that she is hungry for something more. She looks around at her options and he moves in for the kill. The additional emphasis is mine but this is the way I picture the encounter and what I see happening. The enemy speaks for the third time and delivers his final blow to squash the last remnant of resistance to his suggestions that God is not truthful in His words or intentions.

For God does know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Listen to the tone of this voice speaking such lies. It is prideful. It is a tone that speaks as though he is the ultimate authority concerning such things (*For God does know*). He is announcing that he knows what God knows and even more than God knows.

When the enemy makes the statement "**for God does know,**" he is insinuating that God is selfish in His nature and that He is selfishly withholding something from them. That God is hiding something.

It is the sound of haughtiness and pomp. The voice of the enemy demeans the true authority of God in an attempt to suggest that he or anyone else can and should be exalted above all, including God (*ye shall be as gods*).

He proposes immediate gratification (*that in the day ye eat*). This is the sound of temptation. He wants them to believe that there will be no waiting for growth. He offers that if they follow his ways they will not have to learn, but will have instant knowledge and abilities. This is an erroneous attraction.

This diabolical enchantment suggests that to eat of this fruit a miracle will take place. The enemy wants the children of God to believe that he is supremely powerful. He wants them to partake of his fruit instead of the fruit of the Tree of Life. It is important to the devil's plan to convince them that he will cause their eyes to be opened to discern good and evil. It is the enticement of the eyes (*then your eyes shall be opened*). The principle of Satan's meager principality is "lust" and "greed." For in the confines of lust and greed we will find every evil work and the fruit of corruption.

In the spectrum of lies there is the insidious misrepresentation of God Almighty, Creator of heaven and earth. And it is this; that within the immortal Spirit of the Lord God, there is darkness and evil and selfish ambition. Satan aggressively asserts among the inhabitants of the earth that Our Lord God, is not worthy of our absolute faith and trust. He has molded the framework of error that implies that all the evils of the world have been conducted by the hand of a hateful Creator bent on harming His own creation. Satan is the master of lies.

All this is revealed in God's word to help us to recognize our enemy.

The Lord tells us, *be not conformed to this world but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Romans 12:2)*. Like Eve, we too, need to know God's word so that we will not be deceived by the stratagem of the enemy.

Knowing this, we must consider ourselves forewarned. We must without fail get to know God's word. And **Romans 12:2** is our instruction. We are being told to do this. It is the first of four places in the entire word of God that speaks of being transformed. The other three tell us why! They are found in a three-fold cluster in *II Corinthians 11:13-15*.

For such are false apostles, deceitful workers, "transforming" themselves into the apostles of Christ. And no marvel; for Satan himself is "transformed" into an angel of light. Therefore it is no great thing if his ministers also be" transformed" as the ministers of righteousness; whose end shall be according to their works.

I recognize that most of this is not new to you. But if you are learning something, whether it is old news or completely new, I am more than overjoyed that this may help you. To round off this section I feel we need to go back again and take another look in the garden (*Genesis 3*).

Eve has listened to the words of the enemy of God. Verse 6 starts off like this; “***And when the woman saw.***” I pause and look at this. I know what it says next but it tells us something beyond the object that she saw. ***The woman saw.*** I’m glad the Lord had me stay with this because I learned something new. In Strong’s #7200 the word “***saw***” in the Hebrew is translated “***perceive.***” But, what exactly did she perceive? It wasn’t the tree. She was surrounded by trees. It had to be something else. This is what the verse actually says.

And when the woman saw that the tree was good for food...

Let’s stop here. The original King James Version does something unusual here. The word “***was***” is written in italics. Since I am not a literary scholar, I had to find out what that means. Here is what I learned. In the original KJV, if a word was not translatable from Hebrew to English the original Hebrew word would have to be reflected by use of a common English word and the italics were used to give the sway of the meaning. Okay, I really am laughing. I had to read this a few times myself to get it. So let’s look again at this scripture.

And when the woman saw that the tree “was” (really was) good for food...

Does this strike you as it strikes me? This was the instant that Eve believed the enemy. In other words, she perceived that what the serpent told her was really true (although it was a lie). This was the moment of unbelief.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes...

This is the second mention of the word “***pleasant.***” The first mention is in Genesis 2:9 and states, “***out the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food.***”

The definitions of the Hebrew word for “pleasant” in this scripture is Strong’s # 2530 and means; beauty, and pleasant. It expresses the love of the Lord.

But, there is a profound contrast in the way Eve saw that ***the tree was pleasant to the eyes.*** Strong’s # 8375 reveals the word “pleasant” in this case alludes to desire and longing. These words are synonymous with “lust.”

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired...

Some things in the word make me feel sad and this is one of them. The word here, “***desired,***” is the first time it is mentioned in the word of God. The Hebrew meaning reveals the slippery slope that Eve was on. Strong’s #2530 tells us the desire Eve had was to covet, to lust, a precious thing and greatly beloved.

*And when the woman saw that the tree **was** good for food, and that it **was pleasant** to the eyes, and a tree to **be desired** to **make one wise**...*

Strong's #7919 is the first mention of the word **wise**. It is intriguing that Eve is the first to use this word. It means to make circumspect and hence intelligent.

Circumspect means: cautious, prudent, careful, guarded, wary, judicious, and vigilant. These are the synonyms for circumspect and the intelligence that comes from it. These are the expressions that come from "**to make one wise.**"

She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened...

This is the sin that was passed on to all generations of man. This is how death entered into a perfect life. This is why we need a savior. There has never been a man or ever will be a man that can say that he was born without sin. That is, until Jesus, the Son of God came to the earth as a human child. He who knew no sin became sin for us that we might become the righteousness of God in Him. He has paid the price. It was a high price but He has restored our place before God. He has done what we could not do. What great love is this? That we should be called the children of God?

Let our eyes be open to the truth. Let's be doers of God's word and not merely hearers of it which shows that we have deluded ourselves. I pray that we sow good seed and reap a wonderful harvest. That we are able to glorify our Father in Heaven by the choices we make.



The fear of the Lord is the beginning of wisdom (Psalm 111:10).

My brethren, count it all joy when you fall into divers' temptations; knowing this, that the trying of your faith works patience. But, let patience have its perfect work, that you may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraideth not; and it shall be given him (James 1:2-5).

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world has blinded the minds of them that believe not...For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Corinthians 4:3, 6).

Part Two

Chapter Six

Heir Defense

I Kings 21:1-3

And it came to pass after these things, that Na'-both the Jez'-re-el-ite had a vineyard, which was in Jez'-re-el, hard by the palace of Ahab king of Samaria. And Ahab spake unto Na'-both, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or if it seems good to thee, I will give thee the worth of it in money."

And Na'-both said to Ahab, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

~

In this chapter we take a slightly different path from the garden. It is about the desire of the enemy and the defense of the inheritance. In this chronicle I have many heroes. The one I admire the most is Na'-both. I will tell you his story and you will probably feel the same. As in any good narrative, there are other important characters. Three in particular stand out: Elijah, Jehu, and another of my favorites, Jonadab. These three each had a role in overcoming the enemy on behalf of Na'both who gave his life in order to hold fast to his inheritance. The villains in this saga are Ahab and Jez-e-bel.

I Kings 21:1

"And it came to pass after these things, that Na'both had a vineyard."

This is the way it starts. *"And it came to pass after these things"* tells us that something happened first and because of that, these things came to pass next. So, let's back up and see what happened.

There was a king. Let's call him Ba-a-sha king of Israel. Ba-a-sha was very evil and he went up against the king of Judah whose name was Asa. Now Ba-a-sha decided that he was going to block the path to Judah by building a town and he named it Ramah. This was evil in the sight of the Lord because Ba-a-sha was preventing the children of Israel from going to Judah to worship during the Holy Feast Days.

In fact Ba-a-sha continued the traditions of Jeroboam who was very, very evil in that he forced the children of Israel to worship idols and placed devilish high priests in the temples of the false gods. Terrible occult paganism took place. You can read all about this in **1 Kings 15**.

This is where our first defender enters the picture. His name is Jehu. In **1 Kings 16** the Word of the Lord comes to Jehu and speaks against Ba-a-sha.

1 Kings 16:7

And also by the hand of the prophet Jehu, the son of Hanani came the word of the Lord against Ba-a-sha, and against his house, even for all the evil he did in the sight of the Lord, in provoking Him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him (Jeroboam).

The rest of **Chapter 16** is filled with intrigue, treason, and villainy. The word spoken against Ba-a-sha and his family by the Lord comes to pass even from generation to generation when finally a new king is appointed by the people. His name is Omri and he built what we call today, Samaria. But Omri was so evil that the Lord tells us in **1 Kings 16:25** that:

Omri wrought evil in the eyes of the Lord, and “worse than all” that were before him.

Herein enters our villains. Ahab, the son of Omri reigned after the death of Omri in the land of Samaria. In the scripture, the Lord compares the evil of Ahab to his father Omri by saying that:

1 Kings 16:30-31

Ahab the son of Omri did evil in the sight of the Lord “above all” that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam that he took to wife Jez-e-bel the daughter of Ethbaal king of the Zidonians (who were especially wicked), and went and served Ba-al, and worshipped him.

On the heels of our introduction to Ahab and Jez-e-bel we have the entrance of the Prophet Elijah who is presented to us during his first confrontation with Ahab and the declaration that rain will not fall but according to his word (**1Kings 17:1**).

So, now we have Ahab, Jez-e-bel, Jehu, and Elijah. Jonadab plays an important role in this adventure but he does not enter until he is needed. In **Chapter 18** we start three years later. No rain has fallen according to Elijah’s words, a terrible famine has developed, and Jez-e-bel has taken revenge by slaughtering the prophets of the Lord. So once again the Lord tells Elijah to go and show himself to Ahab and rain will be restored. But in the process many things happen. A challenge goes forth as to who is the true God and a contest takes place between the prophets of Baal and Elijah as to whose God will consume the sacrifice. After much ado, the Lord our God wins.

Then, in the power and might given to Elijah from on High, Elijah slays the prophets of Ba-al and those that also served Jez-e-bel. There were 450 prophets of Ba-al and 400 prophets of the groves that ate at Jez-e-bel's table. As a result of this, Jez-e-bel was enraged and she swore in her vengeance that Elijah would be dead by the same time the following day. This is where **Chapter 19** begins and where Elijah *arose and went for his life*.

In the course of fleeing from Jez-e-bel, Elijah also tries to isolate himself from the Lord. He ends up weak and depressed and inside a cave which is more than symbolic. But, the Lord comes and questions Elijah and then Elijah is strengthened and encouraged and receives new instructions.

1 Kings 19:15-17

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou come, anoint Haz-a-el to be king of Syria:

And Jehu the son of Nimshi shalt thou anoint to be king over Israel

And Elisha, son of Shaphat shalt thou anoint to be prophet in thy room (in place of).

And it shall come to pass that him that escapes the sword of Haz-a-el shall Jehu slay:

And him that escapes from the sword of Jehu shall Elisha slay.

Okay, so God has a plan and now it has been revealed to Elijah. Now Elijah understands the players involved too. He has to anoint three people to continue the plan of the Lord. Again they are, Haz-a-el to be king of Syria, Jehu to be king of Israel and Elisha to be prophet of God in his place. This conversation that Elijah had in the cave with the Lord must have been pretty deep. These scriptures also show us that this is when Elijah was told what was going to happen to him and to anoint his replacement. I also surmise that Elijah must have been weak from fasting and the Angel of the Lord fed him twice to strengthen him. It's a worthy account to read and is full of truth. Anyway, let's go on because we are getting so close to the vineyard of Na'both.

In **Chapter 20 of 1 Kings**, we find that the current king of Syria is Ben-ha-dad. So this is the king that Haz-a-el is supposed to replace once Elijah anoints him for the kingship. Also, the current king of Israel is Ahab whom Jehu is supposed to replace once Elijah anoints him. But first, Elijah anoints Elisha (**Chapter 19**).

After this a serious skirmish breaks out between Ben-ha-dad of Syria and Ahab king of Israel. Ben-ha-dad makes the mistake of taunting the Lord God by saying that He is a God of limitations. That is not a good thing to say to the Living God. So the Lord sends a prophet of God and tells Ahab exactly what He wants Ahab to do.

He tells him that all this multitude of Ben-ha-dad of Syria will be destroyed. So in the throws of battle one-hundred thousand footmen were killed in one day and when the others fled, a wall fell on them and twenty-seven thousand of them were killed. But Ben-ha-dad flees for his life and seeks out a way to endear himself to Ahab. Ben-ha-dad corrupts Ahab with flatteries and then promises Ahab that everything will be restored to him. So Ahab *calls him brother* and offers his hand to Ben-ha-dad “*causing him to come up into the chariot.*”

I Kings 20:33-34

Now the men did diligently observe whether anything would come from him, and did hastily catch it: and they said, Thy brother Ben-ha-dad.

Then he (Ahab) said, Go ye, bring him. Then Ben-ha-dad came forth to him; and he (Ahab) caused him to come up into the chariot.

And Ben-ha-dad said unto him (Ahab), The cities which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made for thee in Samaria.

Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

At this point, I find it necessary to say that if you look at this in light of prophecy you will see much explanation of what is stated in the Book of Daniel and in the Book of Revelation. Believe me when I say, this is of vital importance for the time we live in because we are talking about *The Gardener’s Heir* and *The Inheritance* that the enemy wants to take from you.

But, what has happened? Ben-ha-dad was supposed to be destroyed and Elijah was to anoint Haz-a-el to be king of Syria. So the enemy has thrown a fly in the ointment sort of speak and this is not setting well with our Father.

It doesn’t take long for the Lord to send a prophet to Ahab and here are the words of the Lord.

1 Kings 20:42-43

And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

And the king of Israel (Ahab) went to his house heavy and displeased, and came to Samaria.

So now you have the nut-shell version of the story that leads us to Na’both.

Na'both was a precious soul that lived in a time of great evil. Ahab and Jez-e-bel represent the epitome of wickedness, witchcraft, perversion, and blatant rebellion against the Lord. Not only did they engage in such activity but forced those in the kingdom to behave in the same manner. They were atrocious in their deeds.

And then we see Na'both who had a vineyard and his vineyard was pressed hard against the palace of Ahab. Oh but I am getting ahead of my self. We will talk more about that in the next chapter but let's look one more time at the opening line of **Chapter 21**.

I Kings 21:1

And it came to pass, after these things...

I just love this story. But it is more than a story. It is the actual, factual, account of Na'both and of those who became the Lord's *Heir Defense*.



For ye were sometimes darkness, but now are ye light in the Lord:

Walk as children of light:

For the fruit of the Spirit is in all goodness and righteousness and truth;

Proving what is acceptable unto the Lord.

Ephesians 5:8-10

Chapter Seven

The Heir Field

In chapter six we recounted the events that lead up to the introduction of Na'-both. Let's look at the beginning of I Kings 21 again but read the entire scripture this time.

I Kings 21:1

And it came to pass after these things, that Na'-both the Jez-re-el-lite had a vineyard, which was in Jez-re-el, hard by the palace of Ahab, king of Samaria.

This single verse is jam-packed with information and truth. I don't even know where to start, there is so much. I will start with the name "Naboth." In the Hebrew, that name means "fruit" (Strong's Hebrew # 5022). And that is such an accurate depiction of Naboth because he was one who bears fruit. The scripture goes on to say that he had a "vineyard." We will see as we go forward that Naboth considered his vineyard valuable. But it was not the monetary value of his land that made it so important to him. No, it was that the vineyard was his inheritance. It is in this that we must see ourselves and the inheritance that we have been given. Here is where we examine what it is worth to us.

The vineyard paints an important picture. It is a fruitful field. If you have ever seen the beautiful, bountiful display of luscious ripened grapes hanging in clusters from a grapevine then you know what I mean. An entire vineyard is something to behold. So what about a vineyard that has been cultivated with the utmost care and brings forth much fruit to the glory of the Father?

John 15:1-8

I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He takes away; and every branch that bears fruit, He purges it, that it may bear forth more fruit.

Now are you clean through the word that I have spoken to you. Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in Me.

I am the vine, you are the branches: He that abides in Me, and I in him, the same brings forth much fruit: for without Me you can do nothing.

If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If you abide in Me, and My words abide in you, you shall ask what you will, and it shall be done unto you.

Herein is My Father glorified, that ye bear much fruit...

The reason I put that entire section in this place is that I want you to see how important you are as the Father's vineyard and that when you bear much fruit it glorifies Your Father.

In this, I see that Na'-both was appropriately named and it helps us understand the preciousness of this vineyard and what it may have meant to him. But then we come to another significant revelation in this scripture which is of utmost importance.

I Kings 21:1

*It came to pass after these things, that Na'-both the Jezreelite had a vineyard, which was in Jezreel, **hard by the palace of Ahab king of Samaria.***

In my mind I have a picture of this massive brick castle like palace where an evil king lives. The wall of the palace is adjoined by a very large field that is hundreds of acres in size and has perfectly lined rows of grape vines that are full and weighed down with plump, fragrant, purple grapes. It is a beautiful sight to behold because the land is obviously very fertile and produces much fruit. And how convenient for the king that it is hard up against the palace!

The word in this scripture that caught my eye is the word "**hard**" and the phrase "**hard by the palace.**"

This word "hard" in Hebrew is used only one time in all of scripture. When a word is used only one time, it stands out among other words and is meant to be significant and used to relay the need to pay attention to it. So with that in mind I will go on.

Hard- Strong's #681 and #1018-Hebrew-means joining, near, beside and from 1018 it means interposed and house of the side.

I really didn't get too excited about these meanings until I delved deeper into the word interposed and the phrase house of the side. I really did not know what interpose meant and I wasn't so sure where to go to find the meaning behind house of the side. Praise the Lord for the Holy Spirit. He always amazes me.

Interpose-Collegiate Dictionary-pg. 706-means to put between two things, especially as a barrier to separate. It is an action to intervene or to interfere or to prohibit. Also means to come between.

Interposition means the opposition of a State to any Federal action that is believed to trespass on its sovereignty.

The key word in this last definition is “opposition.” So if I stop here for a second and think about this, I see that for Na’-both, his vineyard was in actuality a barrier that served as an interference and prohibited something. The question is what did it prohibit and what about the opposition to a trespass as mentioned in the definition above? This forms another picture in my mind because what I see is that to be an interference or to be in opposition one would have to be “against” something.

Now, I am forced to add to the picture at this point because we are the Lord’s vineyard. We are His garden, the planting of the Lord. We have been placed in a position in which we are a barrier. We interfere and prohibit and actually oppose and stand against something evil. This is getting more interesting. Wait until you see what’s coming next!

The Holy Spirit prompted me to go to **Ephesians Chapter 6**. I encourage you to read verses 10-18 over and over again. But, for this understanding the Lord focused on verses 10-12.

Ephesians 6:10-12

Finally, my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armor of God, that you may be able to stand “against” the wiles of the devil.

For we wrestle not “against” flesh and blood, but “against” the rulers of the darkness of this world, “against” spiritual wickedness in high places.

In these three verses the word “against” is used four times. It is used three times in verse twelve. This is another significant marker in God’s word to use the same word three times in one verse. And when I studied the word “against,” I had what I call a WOW moment.

The Greek word for “against” as found in Ephesians Chapter 6 follows.

Against-Greek-Strong’s #4314-means “by the side of.”

If this has not wowed you, then let what you have just read sink in for a minute. Maybe even go back and read the Hebrew meaning of “hard” and the phrase “house of the side” and “against.” There is a profound revelation here. I will explain it further but I pray that the Lord opens your understanding and that the truth of who you are and where he has placed you will sink in and set you on fire in the Holy Spirit!

So let me go back to Na’-both for a moment. Although we are talking about Na’both, we are really talking about us. It was planned from before the foundation of the world that Na’both would have an inheritance given to him from the Lord. It was in God’s plan that the vineyard was located hard against the palace of the evil King Ahab. The Lord used His vineyard as a means to interfere in Ahab’s life.

The inheritance was pressed hard against the habitation of the evil king. In the same way, we also are pressed hard against the habitation of evil. Ahab wanted that inheritance really bad. And that vineyard became a symbol of what he would never obtain. The very point of contact between the vineyard and the palace was a barrier that God placed to keep the two separated. Ahab was trying in essence to eliminate the barrier by making the vineyard his.

The enemy attempts to accomplish the very same thing in our lives today. Recognize your inheritance. And recognize that the enemy wants to take it from you. Pay attention to the fact that you are the vineyard of the Lord and you are pressed hard against the wall of evil. We were meant to be a barrier and to stand in opposition to this spiritual wickedness by the power of the authority given to us in Christ Jesus.

Ephesians 6:12

For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places.

The palace of Ahab was a high place of spiritual wickedness. The same spiritual forces that operated then operate now. Those spiritual forces of wickedness did not pass away. They continue to live until the Lord brings them to their expected end. They are that which we “wrestle against.”

Ephesians 6:10-12

Finally, my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armor of God that you may be able to stand “against” the wiles of the devil.

For we wrestle not “against” flesh and blood, but “against” the rulers of the darkness of this world, “against” spiritual wickedness in high places.

One more thought to share is about the word wrestle. You will find the Greek meaning in Strong’s # 2076, #3823, and # 906. This is what it means to wrestle against the spiritual forces of darkness.

Wrestle-means to throw down. A violent or intense throw down. To thrust, cast out, strike.

The weapons of our warfare are not carnal but are mighty through God for the pulling down of strongholds (2 Corinthians 10:4).

Don't forget that apart from the Lord we can do nothing. But also remember that when we bear much fruit, it glorifies our Father. We are heirs and joint-heirs with Christ Jesus. So, I guess you could say that we are an *Heir Field*.



But to which of the angels said He at any time, Sit on my right hand, until I make thy enemies thy footstool?

Are they not all ministering spirits, sent forth to minister for them who shall be "heirs of salvation?"

Hebrews 1:13-14

Chapter Eight

Heir-ing Your Complaints

I find it remarkable that the enemy has learned to present himself to the heirs of salvation through so many different disguises. Please keep this in mind. Regardless of what vessel he uses, the scheme is always the same. His goal has not changed since the beginning of time. A wolf in sheep's clothing is still a wolf.

In this chapter we are going to continue in the story of Naboth and his vineyard. It is also very important to recall that we are like Naboth. We are the heirs of a great salvation and we have an inheritance that is far beyond any monetary value that this world could place on it. It is a priceless inheritance that was purchased for us by the blood of the Son of God Himself. How incredible this love is that God would reveal His Name to us but reveal it to us by becoming flesh and blood as we are. It is an immeasurable gift of God.

I Kings 21:1-3

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spoke to Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near to my house: and I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, the Lord forbid it me, that I should give the inheritance of my fathers unto thee.

This is where Naboth became one of my bible hero's. He didn't say, "Let me think about it for a day or two and I'll get back to you." In fact, he came back with an immediate response as though he were incredulous at the very idea! Naboth had no qualms about refusing the request even to the king himself. In fact, he answered Ahab according to the word of the Lord (Leviticus 25:23). When I read this passage of scripture it is apparent to me that Naboth expressed himself to Ahab in a manner that revealed his commitment to the uncompromising word of God and his unbending resolve to hold fast to his inheritance. Naboth understood this importance from Leviticus along with the fact that the earth belongs to the Lord and the fullness thereof (Psalm 24:1).

We could spend a lot of time examining what I call the "give me's and gotta have it's" of the enemy but you can see the lust and greed already from what we have previously studied.

What surprises me is the reaction of this king when he doesn't get his way. The scripture doesn't tell us what he said, only what he did. When Naboth refused to give up his inheritance, the demeanor of the king changed. In fact, Ahab acted exactly the same way just before the story of Naboth begins. Let's check it out because we need to understand.

Remember when we talked about how the Lord had made a decree against the Syrians and Ben-ha-dad and that all were to be destroyed? But then, as you recall, Ben-ha-dad enticed Ahab with bribery and so Ahab allowed him to live, which was in direct defiance of the word of the Lord. As a result, the Lord sent another word to Ahab by the same prophet. Here it is:

I Kings 20:42-43

And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

And the king of Israel (Ahab) went to his house "heavy and displeased" and came to Samaria.

The very next line is **I Kings 21:1** *and it came to pass after these things, that Naboth the Jezreelite had a vineyard.*

The point is this. The Lord wants us to understand that Ahab **"went to his house heavy and displeased."**

Now this might not seem so significant except that the exact same words are used by the Lord when the scripture tells us how Ahab behaved when he heard the words of Naboth. So let's read a little further and take a look at that.

I Kings 21:3-4

And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house "heavy and displeased" because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

So here again, **"Ahab came into his house heavy and displeased"** (Verse 4).

When I began looking up these words I discovered that the Hebrew word for **"heavy"** and the Hebrew word for **"displeased"** are used only these two times in scripture. Also, they are used only these two times as a phrase, **"heavy and displeased."**

The Hebrew meaning of these particular words in these two particular scriptures are not found any where else in the word of God. By now, you know that means to pay attention.

So that's what we are going to do. We're going to pay attention to these words and see where it leads us because that's what the Lord had me do. As we start down this path I feel I have to pull back just a little to refocus. Did you ask why? The reason is that as we proceed forward we need to realize that we are studying a spiritual force. It is the manifesting attributes of the spirit of Ahab.

The word "**heavy**" in Strong's Concordance is # 5620 in the Hebrew Dictionary.

#5620 means peevish*, heavy, or sad from #5637.

#5637 means to turn away, be refractory, back-sliding, rebellious, revolter, stubborn, slide back, or withdraw.

The definitions of the word "**displease**" are as follows.

#2198 means angry or displeased and comes from #2196.

#2196 means to boil up, to be peevish* or angry, to fret, be sad, or be wroth.

Now this is where I went on a long journey because I am not a walking encyclopedia or dictionary and I have to look up the meanings of words such as "peevish." But, in spite of that, the journey led me to a treasure chest filled with all sorts of gems and jewels and I am going to share them with you. So let's start with the word peevish and see where it leads. The Collegiate Dictionary* was absolutely necessary and provided the best definitions.

Peevish* means irritable, querulous*, fretful, cross, and showing petulant discontent and vexation.

All I can say to that is, OUCH! But, I had to look up the word "querulous."

Querulous* means disposed to be complaining, fretful, captious*, and indicates or expresses a complaining and /or whining disposition.

At this point I am **complaining** to the Lord, "**I thought this was supposed to be about Ahab?**" He reassured me that it is about Ahab but the enemy uses this spiritual force against us in his attempt to steal our inheritance from us or better yet, cause us to give it up or lose it. I admit, I see myself in a lot of this. But I know my Lord and He is teaching us all something in these words that belong to Him. So let's continue. I had to look up the word "captious."

Captious* means apt to find fault, disposed to criticize, caviling*, carping*, designed to ensnare or perplex, sophisticated*, subtle, and fallacious*.

Needless to say, my dictionary is still open. Aren't you glad I am doing this for you?

The word "captious" is a mouthful to chew on. I feel like both my cheeks are stuffed full like a chipmunk. But I am glad that I kept chewing on it because my eyes were really opened and I hope your eyes will be glad too.

Caviling* means to raise trivial objections, to argue captiously*, to carp* at or about, to find fault with, and to be caviler, jeering, and/or scoffing.

Carping* means to find fault unreasonably, to complain, or be cavil.

Sophistical* means to be subtle, fallacious*, deceptive, misleading, erroneously misleading, or to use an intentional sophism*.

Sophism* is a false argument intentionally used to deceive and is the doctrine or method of the Sophist.

Sophist is a philosopher, a learned man, a thinker and one who argues cleverly but fallaciously with unnecessary detail in order to deceive.

A Sophist was a member of a school of early *Greek philosophy* and showed great skill in *subtle disputation using logic and logical form*. (Interesting trivia)

Sophy or Sophi was the former title of the Kings of Persia. In Greek Sophia means wisdom. (Interesting trivia)

Sophisticated means having fine or subtle perceptions appealing to the intellect, to be pretentiously wise, and possessing superficial information.

I know that you may feel overwhelmed with all these definitions. I was and I have gone over them several times plus typed them all here for you. I see how many times I have fallen prey to the tactics of the enemy. Please understand, the Lord is showing us how the enemy manifests as he tries to take our inheritance. I know that through the Lord we can overcome any of these things.

I was astonished at how many times the word "subtle" was listed in all these different definitions. Remember, we started with Ahab "**going to his house heavy and displeased.**"

Naboth heard the voice of the enemy. His precious inheritance was pressed hard against the domain of Ahab. Ahab was full of greed. He lusted after something that he did not need for the sheer gratification of obtaining something that belonged to another. I am reminded of the Garden of Eden. (**Genesis 3:1 now the serpent was more "subtle" than any beast of the field.**)

But Naboth was steadfast in his heart. He loved the Lord God and he was determined to hold on to the inheritance.

I Kings 21:1-3

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spoke to Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near to my house: and I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, the Lord forbids it me, that I should give the inheritance of my fathers unto thee.

So here we have a lot of information to consider from just a few short scriptures. But what does the New Covenant say? Well, consider this from I Corinthians. The entire passage is important although I have italicized certain parts for emphasis.

I Corinthians 10:1-13

*Moreover, brethren, I would not that ye should be ignorant, how that **all** our fathers were under the cloud, and **all** passed through the sea;*

*And were **all** baptized unto Moses in the cloud and in the sea;*

*And did **all** eat the same spiritual meat;*

*And did **all** drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

*But with many of them God was not well pleased: for **they were overthrown in the wilderness.***

*Now **these things were our examples**, to the intent we should not lust after evil things, as they also lusted.*

Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Wherefore let him that thinketh he standeth take heed lest he fall.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it..

Wherefore, my dearly beloved, flee from idolatry.

So here we are at the end of this chapter. Naboth has protected his inheritance and turned away the ruling principality. Now Ahab the king is displaying all the behaviors we have listed above and for all intense purposes Ahab is drawing attention to himself. This spiritual force or entity has to do this. It is the only way he can catch the notice of the only other individual that is ruthless enough to insure that he gets what he wants. Ahab tried to obtain Naboth's inheritance through the typical frontal attack method of enticement. Since that didn't work he needs to be more subtle. Reinforcements are required. He needs the power of agreement and that would come in the person of Jezebel.

A word of warning that I am adding at the last minute as the Lord has brought it to me. It is easy to recognize the temptation when it is presented blatantly. The enemy's goal is to get you to relinquish your inheritance. The New Covenant scriptures tell us to **“submit yourselves therefore to God. Resist the devil, and he will flee from you.” (James 4:7)** It also tells us that when the devil left after trying to tempt Jesus, **“he departed from Him for a season.” (Luke 4:13)**

We must take warning from this because most likely there will be another attack and it will be more subtle and with reinforcements. So what is the reason that we need to learn to recognize the behaviors of Ahab? It is because the subtle attack is aimed at the realm of the mind and emotions. The enemy's goal is to provoke us to react. If we engage in the behavior of Ahab, we will attract that spirit of Jezebel to us. Remember **“we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Ephesians 6:12)**

If we achieve an understanding of these concepts and then see the manifestation of these characteristics in ourselves or in others, it becomes imperative that we realize it is an attack from the enemy and not something that we use to condemn one another with.

So with all this in mind I hope that you and I can begin to resist this spiritual force by putting a guard over our heart and mouth and by calling upon the name of the Lord who is able to run to our aid. If we will be mindful of all these things we will hold fast to our inheritance and not fall into the trap of *Heir-ing our Complaints*.

~

*Wherefore He is able also to save them to the uttermost that come to God by Him, seeing He ever lives to make intercession for them
(Hebrews 7:25).*

~

*Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory, and majesty, dominion and power, both now and forever. Amen
(Jude 24-25)*

Chapter Nine

An Heir-rant Take-Over

So now the plot thickens. Despite God's warnings through the prophet Elijah, Ahab has not learned to stop going against the Lord. In fact, his actions are defiant. When Ahab's greed goes unsatisfied he uses the same tactics over and over again. He goes to his house "heavy and displeased." He whines and complains in discontentment because he has not obtained the vineyard of Naboth. His behavior is designed to draw the attention of the one that will be on his side and who will give aid to his unrighteous cause. That "one" would be Jezebel.

I Kings 21:1-4

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spoke to Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near to my house: and I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, the Lord forbids it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house "heavy and displeased" because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

This is where that mighty and famous word comes into play. It is the word "but" in the very next line.

I Kings 21:5

But Jezebel his wife came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?"

Whoa! Hold everything! As I typed this, my eyes fell full stop on "why is thy spirit so sad?" I wonder why she didn't just say, "Why are you so sad?" No. This stands out so specifically that I had to look it up. The word "spirit" in this sentence is actually referring to "a spirit." She is asking him why *the spiritual presence with him* is so sad.

This is important because it verifies what we have been learning so far. This word “spirit” is #7306 in Strong’s Concordance and it is the same word used in **I Kings 22:21-22**. There is an entire list of examples just like this one. But look at this and notice the spirit.

I Kings 22:21-22

And there came forth a spirit, and stood before the Lord, and said, I will persuade him (speaking of Ahab).

And the Lord said unto him (the spirit), Wherewith? And he (the spirit) said, I will go forth and be a lying spirit in the mouth of all his prophets. And He said, “Thou shalt persuade him (Ahab) and prevail also: go forth and do so. (All emphasis is mine.)

All of that just to point out that Jezebel who is an evil spiritual force is talking to Ahab directly about the spirit with him and she wants to know why it is sad. Do you see that? That is what Jezebel was drawn to. And so, Ahab has to explain.

I Kings 21:6-7

And he said unto her, “Because I spake unto Naboth the Jezreelite, and said to him, give me thy vineyard for money; or else, if it pleases thee, I will give thee another vineyard for it: and he answered, “I will not give thee my vineyard.”

Ahab has admitted to Jezebel that he has failed to fulfill the objective to obtain the inheritance (vineyard). He needs help.

And Jezebel his wife said unto him, “Dost thou now govern Israel? Arise, and eat bread, and let thine heart be merry. I will give thee the vineyard of Naboth the Jezreelite.”

Looks like Ahab is going to get what he wants after all. He knows that Jezebel is ruthless and he is more than willing to let her take over. What did she say at the end of verse seven?

“Arise, and eat bread, and let thine heart be merry. I will give thee the vineyard of Naboth.”

The fact of the matter is that Ahab and Jezebel, as evil as they are, are just pawns in the strategy of the enemy. The enemy is the Serpent himself. He is a thief and his goal is to steal, kill, and destroy (John 10:10). Ahab and Jezebel represent the forces of greed and lust and so it was easy for them to do the bidding of the god of this world because they received the pleasure and gratification of the flesh in doing so. It is no different in this present age. The spirits of Ahab and Jezebel thrive in this world which is riddled with self-gratification and perversions that are openly displayed. Even so, the goal has not changed. The enemy still wants to steal, kill, or destroy our inheritance.

So Jezebel steps into that position of control that she loves so well. It's a little comical that Ahab thinks that by allowing Jezebel to take the reins it lets him off the hook. But that is not the case at all. Let's read what happens next and you will see why I say that.

I Kings 21:8-10

So she wrote letters in Ahab's name, and sealed them with his seal, and sent letters to the elders and to the nobles that were in his city, dwelling with Naboth.

And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

And set two men, sons of Belial, before him, saying, Thou did blaspheme God and the king. And then carry him out, and stone him that he may die.

Everything Jezebel did was accomplished using the name and the authority (seal) of Ahab. The letters were sent to the elders and to the nobles that were in Naboth's city and the scripture explicitly tells us that these distinguished men were "**dwelling with Naboth.**" They were the chief men of Israel. They were Naboth's friends and neighbors. I would imagine he considered some of them to be his brothers. But it wasn't very long ago at this point that Jezebel was murdering the prophets of God. She controlled with fear and intimidation. She knew they would do as they were told and this added to her sense of satisfaction and dominance. For the Elders and Nobles, the power of fear was greater than their love for God or for the life of a brother.

I Kings 21:11-13

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent to them.

They proclaimed a fast, and set Naboth on high among the people.

And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people.

It does not bother the enemy to set false witnesses against the righteous. This statement, "*and the men of Belial witnessed against him, even against Naboth, in the presence of the people,*" stands out to me. If you were his close friend and you knew Naboth to be a godly man that loved the Lord and his neighbors as himself you would surely tell this story and say they witnessed against him, **even against Naboth** as though you just could not believe they would do such a thing to such a man. But to bear false-witness, even against Naboth, they were ordered to use two of the sons of Belial.

Who are the sons of Belial? I am so glad you asked because it is an interesting rabbit trail. I am going to give you some scriptures so that you can see the greater picture.

The Hebrew word for Belial is found in Strong's # 1100 and is described as **destruction, wickedness, evil, ungodly, wicked, corrupt, and adulterous.**

The Greek word for Belial is found in Strong's #955 and is described as **"Satan."**

The **first mention** of Belial is found in **Deuteronomy 13:13**. Thirteen (13) doubled is appropriate. Only God could have set that up so perfectly in our scriptures. Let me also mention the first of the Ten Commandments...*Thou shalt have no other gods before me (Exodus 20:3).*

Certain men, the children of Belial, are gone out from among you, and have withdrawn (enticed) the inhabitants of their city, saying, "Let us go and serve other gods which you have not known"(Deuteronomy 13:13).

Now the sons of Eli were sons of Belial; they knew not the Lord (I Samuel 2:12).

But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with the hands: But the man that shall touch them must be fenced with iron, and the staff of a spear and they shall be utterly burned in the same place (II Samuel 23:6-7).

There are other scriptures in the Old Testament that refer to Belial and it is a good study. The only time Belial is used in the New Testament is found in 2 Corinthians.

II Corinthians 6:15

What concord has Christ with Belial, what part has he that believes with an infidel? What agreement has the temple of God with idols? Be ye separate.

So in these few scriptures we have a better idea of the type of men that accused Naboth of blasphemy against God and king in much the same way as that which happened to our beloved Lord and Savior Jesus before He was crucified. Jezebel was ruthless in her pursuits. Her evil malevolent nature was cloaked in aristocracy. She was seductive and conniving and she took pleasure in her murderous attempts to shed the blood of the righteous prophets of God. It was without reserve that she set up Naboth to obtain the vineyard for Ahab.

I Kings 21:13-16

Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel saying, "Naboth is stoned and is dead."

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money: for Naboth is not alive but dead."

And it came to pass when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

I asked the Lord what was happening with Ahab when he received the news that the vineyard was finally his. The word I kept hearing was “jubilation.” He felt elated and triumphant. He joyfully went to possess the vineyard. He did not need to go with soldiers or arms of defense because thanks to Jezebel it had been given into his hand. There was no one to resist him...well, that’s what he thought. There was “one” that was not afraid to confront Ahab or to defy Jezebel.

I Kings 21:17

And the word of the Lord came to Elijah the Tishbite, saying,

Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

So, was this the end of the vineyard? Is there more to the story? Oh yes, there is much more. Our Father would not let such a thing go unpunished and He is a righteous King. In the next chapter we are going to follow the word of the Lord concerning Ahab and Jezebel and the result of the evil they perpetrated toward Naboth. The Lord has called upon Elijah once again to confront Ahab and to deliver the Word that is decreed against them. The Lord is also going to use another vessel to accomplish His will. That person is a prophet and captain named Jehu. This is a great story! It is a true story!



**For we know Him that has said, Vengeance belongs unto Me, I will recompense,
saith the Lord. And again, the Lord shall judge His people.**

It is a fearful thing to fall into the hands of the living God.

**But call to remembrance the former days, in which, after you were illuminated, you
endured a great flight of afflictions:**

Partly, while you were made a gazingstock both by reproaches and afflictions;

And partly while you became companions of them that were so used,

**For you had compassion of me in my bonds, and took joyfully the spoiling of your
goods, knowing in yourselves that you have in heaven a better and enduring
substance.**

Cast not away therefore your confidence, which has great recompense of reward.

For you have need of patience, that, after you have done the will of God, you might receive the promise.

For yet a little while, And He that shall come will come, and will not tarry.

Now the just shall live by faith: but if any man draws back, My soul shall have no pleasure in him.

But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul.

~The Writer of Hebrews 10:30-39~

Chapter Ten

Fowls of the Heir

Naboth had an inheritance and therefore he was an heir. You also have an inheritance that is of great importance. In the Father's eyes you are so important to Him that your Father in Heaven sent His Son to save you from the enemy. There is a scripture that amazes me every time I read it because it really explains the Father's heart toward us.

Ephesians 2:4-5

But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, has quickened us together with Christ, (by grace are ye saved).

The Amplified Bible says it this way...*But God-So rich is He in His mercy! Because of and in order to satisfy the great and wonderful and intense love with which He loved us:*

In my heart I don't believe that Naboth was so naïve to think that some sort of retribution was not going to come his way from the palace of Ahab and Jezebel. I do believe that Naboth was so devoted to the Lord that he was not willing to give up his inheritance even if it cost him his life. Let's not forget the opening line of **I Kings 21** when it said:

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

In order to keep moving forward I have to constantly remind myself that there is a reason all of this is happening and the reason is the sequence of events that were ordained by the Lord to accomplish His final goal. The Lord God has a plan to eliminate the evil from the land. The Lord knows those who are His. He knew that Naboth had such a heart to stand against the enemy even at the cost of his earthly life. Ahab and Jezebel had been defying the Lord God long before Naboth entered the picture. They were the personification of the evil spiritual entities causing Israel to sin and the Lord knew that Naboth would not compromise. Thus we have **“And it came to pass after these things, that Naboth the Jezreelite had a vineyard.”**

The Lord knew he could trust the heart of Naboth and so it was that Naboth was given a place in the history books of the Word of God. It is almost impossible to comprehend that Ahab was so naïve as to think he would actually get possession of the inheritance. So now we will see how the Lord deals with wicked and rebellious spirits. Continuing on, let's go back to I Kings and see what happened when Ahab went on his merry way to take possession of the vineyard of Naboth.

I Kings 21:17-26

And the word of the Lord came to Elijah the Tishbite, saying,

Arise, go down to meet Ahab king of Israel, which is in Samaria; Behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak to him saying, Thus saith the Lord, Hast thou killed, and also taken possession?

And thou shalt speak unto him, saying, thus saith the Lord; In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered,

I have found thee; because thou hast sold thyself to work evil in the sight of the Lord.

Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall. And him that is shut up and left in Israel.

And I will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah for the provocation wherewith thou hast provoked Me to anger, and made Israel to sin.

And of Jezebel also spoke the Lord, saying, “The dogs shall eat Jezebel by the wall of Jezreel.

Him that dies of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.

This is the last time the word of the Lord came to Ahab through the prophet Elijah. The only thing left for Ahab and Jezebel was the ominous expectation of the fulfillment of the word of the Lord. Three years later Ahab was struck by an arrow while battling the Syrians. He died in his chariot and when the chariot was being washed the dogs came and licked the blood. Ahaziah the son of Ahab took his place and began his reign over Israel. He followed in the ways of his father Ahab and he served Baal and worshipped him. This can be read in greater detail in I Kings Chapter 22.

Ahaziah, the son of Ahab begins his reign as we move into the Book of II Kings. All of these events have taken place during the time that Israel was divided into two kingdoms. Ahab was the king over Israel and there was a king over Judah whose name was Jehoshaphat. In the course of time the offspring of Ahab and Jehoshaphat became leagued together politically and by marriage. Here is an excerpt from II Kings.

II Kings 8:16, 18,

And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat, being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

And he (Jehoram) walked in the ways of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife; and he did evil in the sight of the Lord.

Jehoram became king of Judah but he married the daughter of Ahab. So now the ways of Ahab and Jezebel are spreading through their offspring. To make matters worse, the son of Jehoram began to reign and his name was Ahaziah (yes, another Ahaziah.) He only reigned for one year in Jerusalem.

II Kings 8:26-27

Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab; for he was the son in law of the house of Ahab.

I guess this is a good spot to remind you that Ahab was the son of Omri. This means that Ahaziah was the son of the king of Judah (Jehoram) and his mother was Ahab's sister. Could this get any more complicated? Yes it could but I am going to spare you. You can read all about it in II Kings. Moving right along...much has happened in the kingdom of God while the household of Ahab and Jezebel has been proliferating.

An important development has taken place. Elijah has been taken up into heaven while Elisha looked on. Elisha has received a double portion of the anointing that was upon Elijah. In the midst of this Ahaziah (son in law of the house of Ahab) has joined forces with Joram (the son of Ahab) to go up against Hazael the king of Syria. This is becoming a sticky wicket and it gets worse because Joram (king of Israel) gets wounded in battle and retires to Jezreel to recuperate. A little while later Ahaziah decides to go to Jezreel to visit his friend and relative Joram. It was during this time that something extraordinary happened.

II Kings 9:1-3

And Elisha the prophet called one of the children of the prophets, and said unto him, "Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead."

And when thou comest thither, look out there for Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him rise up from among his brethren, and carry him to an inner chamber.

Then take the box of oil, and pour it on his head, and say, "Thus saith the Lord, I have anointed thee king over Israel." Then open the door and flee and tarry not.

I remember when we studied back in I Kings that Elijah was given a list of people to anoint as replacements. Do you remember that? I will put it here so that we can look at it again.

1 Kings 19:15-17

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou come, anoint Haz-a-el to be king of Syria:

And Jehu the son of Nimshi shalt thou anoint to be king over Israel

And Elisha, son of Shaphat shalt thou anoint to be prophet in thy room (in place of).

And it shall come to pass that him that escapes the sword of Haz-a-el shall Jehu slay:

And him that escapes from the sword of Jehu shall Elisha slay.

Elijah didn't anoint Jehu but now Elisha has received the instructions and the messenger of the Lord has been sent. Jehu has finally been anointed to become the replacing king over Israel. It is an interesting sequence of events that take place and worthy of studying II Kings. It was at this point in my study that I started to wonder about Jehu. Who is he really? The Lord is very particular about the people He chooses. I mean, just take a look at Naboth. So, in my searching I did uncover a few interesting facts that I hope will help you see Jehu more clearly.

The first thing I did was look up the name "Jehu."

Jehu – Strong's Concordance # 3058 – Hebrew – Jehovah is he. Comes from # 3068 – Jehovah the self-existent One, Eternal, and Jehovah is Lord. It is also formed from #1931 – the third person pronoun – he.

The first time that Jehu is mentioned in the word of God is in **I Kings 16:1**.

Then the word of the Lord came to Jehu the son of Hanani against Baasha.

So the first mention of Jehu is showing that the word of the Lord came to him. Then the second mention of Jehu is found in **I Kings 16:7**.

And also by the hand of the prophet Jehu, son of Hanani came the word of the Lord against Baasha and against his house, even for all the evil that he did in the sight of the Lord.

Now we see that Jehu is considered a prophet. We also see that the Lord used him to deliver hard words against those that worked evil in the sight of the Lord. I find this interesting because Elijah did that frequently but now Jehu will be dealing directly with the offspring of Ahab. Then in **Chapter 19**, Elijah is told by the Lord to anoint Jehu to be

king over Israel. In **II Kings Chapter 9** this directive is given to Elisha to accomplish and in verse five Jehu is addressed as Captain.

So, Jehu receives the word of the Lord. He is a prophet and he is a soldier. In fact, he is a Captain of soldiers. The scripture also reveals that he is zealous for the Lord and that he had a tender spot in his heart for Naboth. **II Kings 15:12** reveals the word of the Lord that came to Jehu telling him that his sons would sit on the throne of Israel for four generations.

You may be wondering where we are going with all this. I do tend to go down these little winding paths but that's what makes a garden interesting. It is important to the Lord that we see that He has His eyes open to everything that happens to us. He is our protector and the garden is His. So now we are going to see what happens when someone tries to take our inheritance.

Resetting the stage, Joram the son of Ahab is king of Israel and Ahaziah who is king of Judah and a relative and political partner have gone to battle together against Hazael the king of Syria. Joram is wounded and goes to Jezreel to recuperate. As we mentioned earlier, Ahaziah decides to go visit Joram and at the same time Jehu has been anointed to be king over Israel. Now both the king of Israel and the king of Judah are walking in the evil practices of Ahab and Jezebel. Details are scattered throughout I and II Kings and in II Chronicles. Look at what is mentioned about Ahaziah.

II Chronicles 22:2-5

Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly.

Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counselors after the death of his father to his destruction.

He walked also after their counsel, and went with Joram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead, and the Syrians smote Joram.

Now, Jehu has been anointed to be king over Israel and **II Kings 9:14** says that, "**Jehu conspired against Joram.**" As we continue to read Chapter Nine, we find out that Jehu heads to Jezreel because he knows that Joram is there. Meanwhile Ahaziah has arrived to visit with Joram. Then, the watchman on the tower of Jezreel sees the company of Jehu coming and he reports this to Joram.

II Kings 9:17-18

And Joram said, “Take a horseman, and send to meet them, and let him say, is it peace?”

So there went one on horseback to meet him, and said, “Thus saith the king, is it peace?”

And Jehu said, “What hast thou to do with peace? Turn thee behind me.”

And then the watchman told, saying, “The messenger came to them but he comes not again.”

I have to stop just for a minute because I see something in this that I recognize. Joram is the son of Ahab walking in the ways of Ahab. So this spiritual force is giving orders. And this spiritual force is sending “a messenger.” And what does the force behind Joram want to know? He or it, wants to know if there is peace between him and Jehu. I don’t know about you but I find this fascinating because look at the way Jehu responds to this messenger. He says, *“What has thou to do with peace? Turn thee behind me.”* Does that sound familiar to you? How about this phrase which is found three times only in the New Testament? These three places are: **Matthew 16:23, Mark 8:33, and Luke 4:8.** It is the phrase, *“Get thee behind me, Satan.”*

II Kings 9:19-20

Then he sent out a second on horseback, which came to them and said, “Thus saith the king. Is it peace?”

And Jehu answered, “What has thou to do with peace? Turn thee behind me.”

And the watchman told, saying, “He came even unto them and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he drives furiously.”

Wow, what a picture we have here. The spiritual forces of wickedness belonging to Ahab and Jezebel have been passed onto their offspring and tied together by blood, marriage, and political ambition. It is not enough any longer to be satisfied with the vineyard of Naboth. They have set their sights on bigger fields. After all, they recognize that the inheritance is more than just a vineyard. The kingdom of Israel and the kingdom of Judah might once again be reunited under the covert banner of this evil coalition. There is only one problem.

II Kings 9:21

And Joram said, "Make ready." And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out against Jehu, and met him in the portion (of land) of Naboth the Jezreelite.

If there was a place to pause and consider what the significance of this moment is, it is now. Just the idea that the Lord has this worked out so perfectly that it leads back to the vineyard of Naboth almost makes me weep. There is another piece of information found in II Chronicles that speaks of the plan of God even more. It tells us that when Ahaziah came to visit Joram, it was not a coincidence that he was here at this very moment.

II Chronicles 22:7

And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Joram against Jehu the son of Nimshi whom the Lord had anointed to cut off the house of Ahab.

Jehu was driving furiously to this moment. II Chronicles tells us that he was anointed to cut off the house of Ahab. The anointing is the driving force behind any commission given by the Lord.

II Kings 9:22-25

And it came to pass, when Joram saw Jehu, that he said, "is it peace, Jehu?"

And he (Jehu) answered, "What peace so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

And Joram turned his hands and fled, and said to Ahaziah, "There is treachery, Oh Ahaziah."

And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Then said Jehu to Bidkar his captain, "Take up, and cast him in the portion of the field of Naboth the Jezreelite:

At this point Jehu says something to Bidkar that tells us something we did not know. He reminds Bidkar of the time they were riding behind Ahab the king of Israel. The two of them, Jehu and Bidkar rode together as high-ranking officers because their position was right behind the king as they rode in military procession. We already know that previous scripture has pointed out that Jehu was a captain and also was considered a prophet. Even though they were part of Ahab's army you can see by the current situation where their heart really was. They were there when Elijah confronted Ahab about

Naboth. And Jehu remembered every word. So in **II Kings 9:25**, Jehu continues speaking to Bidkar.

II Kings 9:25-26 (Jehu speaking to Bidkar)

“Remember how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him (saying), “Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord, and I will requite thee in this plat (of the land of Naboth), saith the Lord.”

Now therefore take and cast him (Joram) into the plat of ground, according to the Word of the Lord.

Now, we also find out that Naboth had sons that were heirs to the vineyard. It makes sense that Ahab and Jezebel would need to kill the rest of the heirs as well doesn't it? But in this verse, the Lord is speaking to Ahab through Elijah. The Lord is telling Ahab that He has seen everything Ahab has done and now Jehu and Bidkar have become witnesses to the word of the Lord as stated in **II Corinthians 13:1** and **Deuteronomy 19:15**, *In the mouth of two or three witnesses shall every word be established.*

II Kings 9:27

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, “Smite him also in the chariot.”

And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

I have to take you back to II Chronicles for an even better description. Please pay attention to what this spiritual entity of wickedness does. Don't forget, the ultimate goal of the enemy is to destroy the heirs and take the inheritance.

II Chronicles 22:8-10

And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

And he sought Ahaziah: and caught him (for he was hid in Samaria) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the Lord with all his heart.

So the house of Ahaziah had no power to keep still the kingdom.

But, when Athaliah the mother of Ahaziah saw that her son was dead, she rose and destroyed all the seed royal of the house of Judah.

So Jehu destroyed all those of Judah that were loyal to the house of Ahab and Ahaziah. Athaliah (the sister of Ahab) has taken revenge for the death of her son, Ahaziah, the king of Judah by killing the royal seed of the tribe of Judah. Yet, God will not be defeated. Ahaziah had a sister who was married to a priest. Her name was Jehoshabeath.

II Chronicles 22:11

But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber.

So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

And he was hid in the house of God six years; and Athaliah reigned over the land.

We are able to see that the Lord God is mighty through His people. The anointing that rested on Jehu was undeniable and so powerful. The zeal of the Lord drove him furiously. But what happened to Jezebel? We will talk about that in the next chapter. We will also come to know someone else that was very special in the eyes of the Lord. He was so special in fact that his offspring were given the incredible gift of always being before the Lord. That person is Jonadab. For now I hope that you have come to see that our Father and Lord are never going to leave us or forsake us. The inheritance is still ours and we are the Lords.

~

In that day the lord with His sore and great and strong sword

shall punish leviathan the piercing serpent,

even leviathan that crooked serpent;

and he shall slay the dragon that is in the sea.

In that day sing unto her,

A vineyard of red wine.

I the Lord do keep it; I will water it every moment:

Lest any hurt it,

I will keep it night and day.

Isaiah 27:1-3

Chapter Eleven

Heir Born

Each one of God's children has been born for a special purpose. We are Heir born. It was no different for Naboth, Elijah, Jehu, and Jonadab. The purpose of the Lord has always been the protection of His children and the inheritance that He alone has paid for and given to us so freely. What started in a garden has now expanded beyond the boundaries of that place where we were once surrounded by fruitful trees and a fence. Naboth has shown us that our purpose may be more than we first realized. Elijah was the bold face of the Lord's word against an evil ruling principality. Jehu has answered his calling as the sword of the Lord to stamp out the proliferation of expanding wickedness. Jehu moves in the anointing of the Lord to fulfill the pronounced decree of the Word of the Lord against the house of Ahab and Jezebel.

In the last chapter we saw how twisted and diabolical the spirits of Ahab and Jezebel had become. Political alliance through marriage to maintain control and promote expansion of empirical borders was bad enough but it included the coercion of the children of Israel to worship Baal. Jehu has successfully brought an end to Ahab, his son Joram, and the son in law Ahaziah who was also king of Judah and the son of Ahab's sister. But, Jehu is not finished yet and soon Jonadab will join him. Before we go forward, let's back track just a little.

The death of Jezebel actually happened before the death of Joram. How do I know this? I know this because **II Kings 8:25** says it was the **"twelfth year of Joram"** when he and Ahaziah went to war against Hazael of Syria. This is where Joram was wounded and later Ahaziah went to visit his friend Joram in Jezreel. This was also the time that Jehu had been anointed to be king over Israel and he conspired against Joram. The scriptures let us know that Jehu kept this information hidden. He did not want Joram to know that he had been anointed to be king. This is important because when Jehu was on his way to Jezreel; (since he had learned that Joram was there) guess who he came across? This is also the scripture that tells us when this happened.

II Kings 9:29-31

And in the "eleventh year of Joram" the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard of it and she painted her face, and tired her head, and looked out at a window.

And as Jehu entered in at the gate, she said, "Had Zimri peace, who slew his master?"

Whoa! Hold everything. What did she just say? Zimri was back in **I Kings 16** so what is going on here? Oh, I see...she knows something that she should not know. Wow! I bet that lit a fire under Jehu. Just for a second, let's find out what it says about Zimri because **I Kings 16** is also the first time that Jehu is mentioned in the scriptures.

I Kings 16:1

Then the word of the Lord came to Jehu the son of Hanani against Baasha...

I Kings 16:7

And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha and against his house even for all the evil he did in the sight of the Lord...

I Kings 16:8-16 (paraphrased)

So, Baasha dies and his son Elah begins to reign. But his servant, Zimri, who is also captain of half his chariots, goes in and kills Elah while he is drinking himself drunk. Well, as soon as Zimri was on the throne, he killed all the rest of the house of Baasha. But when all the people who were encamped round about heard that Zimri had conspired against Elah the king, and had killed him, they rose up and made Omri king. Now, we know who Omri was. He was the Father of Ahab.

Jezebel is very bold to say such a thing to Jehu comparing him to Zimri. The only way she would have known why Jehu had come to Jezreel, had to be by the evil spirit she walks with. That spirit within her is telling Jehu that it knows what Jehu is doing in Jezreel. It knows that Jehu is coming to kill Joram and so it says, "***Had Zimri peace, who slew his master?***" I wonder how that came across to Jehu because I detect a little sarcasm here. But don't we know that Jehu must silence her because he is on a secret mission.

II Kings 9:32

And he (Jehu) lifted up his face to the window, and said, "Who is on my side?" Who? And there looked out to him two or three eunuchs.

And he said, "Throw her down." So they threw her down and some of her blood sprinkled on the wall, and on the horses: and he trode her under foot.

And when he was come in, he did eat and drink and said, "Go, see now this cursed woman and bury her: for she is a king's daughter."

And they went to bury her but found no more of her than the skull, and the feet, and the palms of her hands.

Without going down a long garden path let me mention a few things that you may want to study or search on your own. Keep in mind that we are talking about a spiritual power that wants you dead and wants your inheritance. Keep also in mind that we have a great hero. His name is Jesus. He is our Protector. Jezebel was operating under the influence of this evil spirit that spoke a word of knowledge to Jehu. Jehu recognized that it was witchcraft and he points this out in **II Kings 9:22**. Notice also that Jehu is telling us something when he says to the servants, *“she is a king’s daughter.”* Please note that parts of her were left which is symbolic of the workings of this evil spirit. *And they went to bury her but found no more of her than the skull, and the feet, and the palms of her hands.*

In **II Kings 10**, Jehu continues to eliminate the house of Ahab. I will let you read about Ahab’s seventy sons and how they met their demise.

II Kings 10:11-16

So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinfolks, and his priests, until he left him none remaining.

And he rose and departed and came to Samaria. And as he was at the shearing house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, “Who are you?” And they answered, “We are the brethren of Ahaziah and we go down to salute the children of the king and the children of the queen.”

And he (Jehu) said, “Take them alive.” And they took them alive, and slew them in the pit of the shearing house, even two and forty men; neither left any of them.

And when he had departed thence, he lighted on Jonadab the son of Rechab coming to meet him, and he saluted him, and saith unto him, “Is thine heart right, as my heart is with thy heart?”

And Jonadab answered, “It is. If it be, give me thine hand.” And he gave him his hand; and he took him up into the chariot.

And he said, “Come with me and see my zeal for the Lord.” So they made him ride in his chariot.

In verse fifteen Jehu comes across Jehonadab who is also called Jonadab in scripture. It also tells us that Jonadab the son of Rechab was *“coming to meet him and saluted him.”* Then Jehu asks his friend a question that baffles me a little. *“Is thine heart right, as my heart is with thy heart?”* I had to search a little but I finally found this in the Jewish Torah Chabad commentary which puts it nicely. In other words: *“Is your heart right: and fully committed in what I am doing, as my heart is fully with your heart?”(Chabad)* Now Jehu has the spiritual agreement that he needs to finish the task.

There is not much written about Jonadab but what is written is very rich in content. One must look with the eyes of the Spirit to see him clearly. I wish I could know him better.

His name is very interesting. This is especially true in light of what we have learned about Jehu and the meaning of his name. I see by the scriptures that Jehu and Jonadab were friends and more than friends. Their hearts were knit together by a common thread. The historian Josephus Flavius writes in chapter six of The Antiquities of the Jews about Jehu and Jonadab. He says:

6. After these, there met him a good and a righteous man, whose name was Jehonadab, and who had been his friend of old. He saluted Jehu, and began to commend him, because he had done every thing according to the will of God, in extirpating the house of Ahab. So Jehu desired him to come up into his chariot, and make his entry with him into Samaria; and told him that he would not spare one wicked man, but would punish the false prophets, and false priests, and those that deceived the multitude, and persuaded them to leave the worship of God Almighty.

The Strong's Concordance gives an even better picture of Jehonadab through the meaning of his name. It is actually broken into two parts; Jeho and Nadab.

Jehonadab – Hebrew - #3082 – Jehovah-Largessed. It is formed from #3068 and #5068. The fullness of the name means Jehovah-Largessed, the Self-existent One, Jehovah, and the Lord.

Nadab, which is the second part of this name is found in #5068 and means to volunteer as a soldier, to present spontaneously, freely, and to offer oneself willingly.

I suppose all of you know what “largessed” means. I had to look twice. No, it doesn't say largest. The word is “largessed.” Thank the Lord for dictionaries! Specifically He is referred to as Jehovah-Largessed.

Largess means liberal giving, something liberally given, and abundant.

So what do we see in Jonadab? He comes to meet Jehu and salutes him. Jehu speaks to Jonadab and asks if their hearts are of one accord. Jonadab puts forth his hand without reserve and they go forward together in the same chariot to complete the will of the Lord, side by side.

II Kings 10:15-17

And when he (Jehu) was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, “Is thine heart right, as my heart is with thine heart?” And Jehonadab answered, “It is.” (Jehu) If it be, give me thine hand. And (Jonadab) gave him his hand; and he took him up into the chariot.

And he (Jehu) said, “Come with me, and see my zeal for the Lord.” So they made him ride in the chariot.

And when he had come to Samaria, he slew all that remained unto Ahab in Samaria till he had destroyed him, according to the saying of the Lord which he spoke to Elijah.

There is more to this story. Together Jehu and Jonadab completed what the Lord had spoken concerning the destruction of the house of Ahab and Jezebel. I have come to know Jonadab through the name given to him and by what little is revealed about him in the scripture. Jonadab is not mentioned in the scriptures again except in Jeremiah Chapter 35. It speaks of Jonadab the son of Rechab. The Lord is so impressed with the obedience of his grandchildren that the Lord gives them a special promise in the last verse of the chapter. It is a promise that lasts forever. I double dare you to read **Jeremiah 35**. You won't be sorry. It's a beautiful end to the legacy of Jonadab.

It started when the Lord God planted a garden. Contrary to what the enemy would like to believe, the garden still belongs to the Lord. His eyes are upon it and He waters it every moment. Naboth knew the importance of the inheritance of the Lord. He knew the vineyard belonged to the Lord. It was worth giving his life and the life of his children to hold on to the promises connected with that vineyard. We don't know yet what special purpose each of us holds within our hearts. Are you a Naboth? Maybe you are a Jehu, or a Jonadab. Maybe you are like Elijah. Whatever your purpose, hold fast to the promise of your inheritance. It is worth more than we have come to understand. We come to the end of Part Two and in the next chapter we will start Part Three. It is very important that you don't ever forget that you are **Heir born**. The enemy has not forgotten.

And Jesus put forth this parable, saying,

The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said to him, Sir, did not thou sow good seed in thy field? From whence then has it tares? He said unto them,

“An enemy has done this!”

Matthew 13:24-28

Part Three

Chapter Twelve

A Breath of Fresh Heir

I was seriously considering and studying the Word of God as it pertains to the Gardener's Heir. Not just the title of this writing but as the Word pertains to the true heirs of the Gardener. It dawned on me that in the beginning we started in the Garden and in the second section we went from a garden to a vineyard. Now, as we start this third part we have developed into something much bigger. We have become a field of believers. In fact, the field is so big that we have brothers and sisters all around this earth. As I was thinking about this, I remembered something I had written several pages back. I found it on page 62 and have placed it here for you.

“Wow, what a picture we have here. The spiritual forces of wickedness belonging to Ahab and Jezebel have been passed onto their offspring and tied together by blood, marriage, and political ambition. It is not enough any longer to be satisfied with the vineyard of Naboth. They have set their sights on bigger fields. After all, they recognize that the inheritance is more than just a vineyard” (The Gardener's Heir, pg. 62).

It is unfortunate that the evil practices of Ahab and Jezebel had infiltrated into society in general. Idolatry and the worship of Baal continued. Over the many years the Lord God sent prophet after prophet to His people. Sometimes the prophets would speak of the Lord's love and at other times they would speak of dire consequences if God's people did not repent of their evil ways and return to the Lord with all their hearts. Instead, their wickedness increased beyond measure as they engaged in perversions of untold horror. They eventually squeezed God completely out of their lives. The miserable consequences that God's people endured were self-inflicted as they chose to pursue a life of defiance and rebellion against the Lord. One would think that surely after all they have been through they would have returned to the Lord with deepest sorrow for their sins. The fact that they have not repented to the point of complete submission to the will of God is perhaps evidence of the strength of the stronghold of the influence of Ahab and Jezebel.

What does this have to do with the field you ask? That's funny because I asked the Lord the same thing. Then I began to wonder if the Lord's people realized when the Prophet Malachi was proclaiming the word of the Lord that he was going to be the last prophet that would speak to them directly from God for a very long time. In my heart I truly felt that the children of God at that time had grown so callous to the Word of the Lord that they shrugged off any prophet that came their way. That is exactly what happened.

When I was seeking the Lord and trying to follow where He was leading me in this I noticed the little introduction to the Book of Malachi that is written in my King James Bible by the publisher. Whoever wrote the introduction made this very profound statement and it explains a lot.

“Malachi directs his message of judgment to a people plagued with corrupt priests, wicked practices, and a false sense of security in their previous relationship with God.”

Then he goes on to say:

“So sinful has the nation become that God’s words to the people no longer have any impact.” (AKJV-Thomas Nelson).

So in the Book of Malachi the Lord makes His final plea and tries to reason with His people. But, they have become hardened against the Word of God and prefer the life of the world. Little did they know that it would be another four hundred years before they would hear the Word of the Lord spoken through a prophet. Then I suddenly realized that God was removing His presence from His children as they had removed themselves from Him. I was extremely sad when I pondered the reality of what was happening. I also wanted to know what happened in their hearts during those four hundred years that the God of Heaven and Earth had become suddenly silent to them. I imagine that most of them didn’t notice at first that it had been a while since any prophets had come calling with their incessant rebukes and reproofs. As time passed, maybe years went by but eventually little by little they began to realize that they were alone without God. They had taken His Presence for granted. Some of them began to wait for a prophet to come but no one came. I asked the Lord, “Surely they began to hunger and thirst for the Living God once again, didn’t they?”

The written words of Moses and the others was all they had. The letter of the Law became as God to a lot of them. Those that pursued this deifying of God’s Laws became rulers and leaders. They became Pharisees and Sadducees and placed themselves in elevated positions over those that they considered common. Having not known the presence of God for four hundred years they did not know any other way. But something began to stir in their hearts and many began to yearn for the relationship with their Father that by now they had only heard of. They began to learn of the promises once again and struggled to hold on to the hope of ever becoming the people they once were. They had multiplied over the years but had become like a massive flock of sheep without a shepherd. They longed for the voice of the Lord to lead them once again. Without the presence of God in their lives it was inevitable that they would end up living under the oppression of the rulers of the world who were themselves controlled by the spiritual forces of darkness.

But what was God doing all this time? I considered and imagined that they must have wondered if God their Father would ever come back to them. They began to pray more and more and cry out to God. They were desperate people starving for a ray of light and a morsel from the bread of life. Their Father heard their cries and He knew their sorrows

and oppressions and He turned His heart of compassion toward them. So, I wondered about this and thought about Isaiah Chapters 52-54 but a different scripture came to my mind.

Romans 5:6

For when we were yet without strength, in due time Christ died for the ungodly.

The Amplified Version puts it this way:

While we were yet in weakness [powerless to help ourselves], at the fitting time Christ died in behalf of the ungodly.

So the Lord tells us through the word that He was waiting for the “right time”. So what does God do? I am so glad you asked! And I can’t wait to tell you! He decided to send them a message. After four hundred years of absolute misery, He was sending a prophet, yes and a very special prophet at that.

Luke 1:13-17

But the angel (Gabriel) said unto him, “Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear a son, and thou shalt call his name, John, and thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink and he shall be filled with the Holy Ghost, even from his mother’s womb.”

“And many of the children of Israel shall he turn to the Lord their God.”

“And he shall go before Him in the spirit and power of Elias (Elijah), to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”

John was sent to the children of God with a divine purpose that was weaved into the very fabric of his life while he was yet in his mother’s womb. He was sent to a people that knew the Law but did not know the Presence of God. It is a mirror image of what is happening today. You can know the word but not know the presence of the Father and Lord. Without the presence of the Lord God there was a void in the lives of the people.

They were without direction and it came to pass in the course of time that they found themselves ruled by the Pharisees and Sadducees who kept them oppressed by enforcing God’s Laws under the heavy weight of man’s traditions. Jesus addressed this when He said, *“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.”*

(Matthew 23:4)

To make matters worse there was an unholy alliance between the keepers of God's Laws and the governmental tyranny of that time called the Roman Empire. In that respect it was the same tactic the enemy tried to use during the monarchy of Ahab and Jezebel when the evil forces tried to propagate through intermarriage. But this is where the children of Israel found themselves after four hundred years without God.

It brought them to a place they had never been before. Just before the last spark of hope disappeared there came a man *“clothed with camel's hair and with a girdle of a skin about his loins; and he did eat locusts and wild honey” (Mark 4:6).*

Suddenly there was man. He was just a man. But he was a man crying in the wilderness. And his cry was heard by a people that sat in darkness and his voice gave them hope. His voice told them that their God had heard their cries and had not forsaken them.

Matthew 3:1-6

In those days came John the Baptist, preaching in the wilderness of Judaea.

And saying repent ye: for the kingdom of heaven is at hand.

For this is he who was spoken of by the prophet Esaias (Isaiah), saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight.

And the same John had his raiment of camel's hair, and a leather girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judaea, and all of the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

The children of Israel came to John from every quarter with an attitude of repentance. They realized their sins had separated them from God. They felt like all they had hoped for was coming to pass. **Mark 1:5** in the Amplified Version describes it like this:

“And there kept going out to him *continuously* all the country of Judea and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan as they were confessing their sins.”

So they came and they kept coming. It was a continuous flow of people hearing the voice of one crying in the wilderness. He was telling these desperate souls that the kingdom of God was coming and they needed to be prepared for it. He told them it was time to repent and time to make His path straight. It was a message from God through a prophet that told the children of Israel that if they would repent God would accept them once again. But that was not the only message John gave them. There was another.

Mark 1:7-8

He preached saying, "There comes one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

"I indeed have baptized you with water: but He shall baptize you with the Holy Ghost."

So God sent a prophet after four hundred years to His children. He sent a prophet in the power and spirit of Elijah. John came to prepare the way of the Lord. He came to turn the hearts of the children back to the Father. The children were ready. John's message was clear. There was "One" coming that had the power to baptize with the Holy Spirit. John's ministry would come to an end as the ministry of Jesus would take over. John knew this. It is amazing to me that it happened in much the same way that Elijah's time came to an end and Jehu's mission began.

The enemy must have thought that he had everything under his control. His goal to crush the spirit of God's children was right at his fingertips. Then, something terrible happened in the kingdom of darkness.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them has the light shined...Isaiah 9:2.

For He taught them as one having authority, and not as the scribes. When He was come down from the mountain great multitudes followed Him...Matthew 7:29-8:1.

And Jesus said to His disciples, my meat is to do the will of Him that sent me, and to finish His work. Say not ye, There are yet four months and then comes the harvest? Behold, I say to you, Lift up your eyes and look on the fields; for they are already white to harvest...John 4:34-35.

And great multitudes were gathered together unto Him, so he went into a ship and sat, and the whole multitude stood on the shore. And He spoke many things in parables, saying, Behold, a sower went out to sow...

Matthew 13:2-3.

Chapter Thirteen

Heiry, Heiry, Quite Contrary

(How does your garden grow?)

I grew up in Illinois where the soil is soft and as black as coal. The gardens are easy to work and grow some of the best flowers and vegetables imaginable. Then I moved to Mississippi and when I tried to slide a shovel into the soil it was as hard as concrete. There are many different types of soil across this country and around the world. No matter where you try to grow a garden there is a certain amount of preparation that is necessary. Some soil needs a lot of prepping whereas some only needs a little. Regardless of where you live, the result of a great garden with lots of fruit depends on whether or not you prepare the soil first. It is not any different in the kingdom of God.

We saw in the last chapter that four-hundred years had passed from the time of the prophet Malachi until John the Baptist appeared preaching repentance from dead works. The people had become thirsty for God once again. They were living in desperate times and realized that God was their only hope. John came in the spirit and power of Elijah and the people flocked to him to be baptized in the Jordan River. But John also had a message for them and they came to hear what the Lord God was saying through this prophet. It was an important message from God and the people craved to hear the Word of the Lord once again. John was an answer to their prayers and their enthusiasm could not be denied. John's words were words of hope. The Messiah was coming and he was preparing their hearts to receive. John was digging out the stones in the soil of their hearts. It was first mentioned in the Book of Isaiah and it was pointed out in Matthew.

Matthew 3:3

For this is he that was spoken of by the prophet Esaias (Isaiah), saying, the voice of one crying in the wilderness, PREPARE ye the way of the Lord, make his path straight (Emphasis mine). See Isaiah 40:3.

Matthew 11:9-10 (Jesus speaking about John)

But what went you out to see? A prophet? Yea, I say unto you, and more than a prophet.

For this is he, of whom it is written, Behold, I send my messenger before Thy face, which shall PREPARE the way before Thee.

Even the first three verses of the Book of Mark start with the words of Isaiah. It is a gospel of truth that begins with repentance and preparation for the coming of the Lord. Didn't you ever wonder what made Andrew and Peter just leave their boat and follow Jesus so suddenly? How about when James and John the sons of Zebedee left it all

behind? I used to wonder about that. Was it some sort of supernatural mind-control that suddenly dropped over them like a magical mist and they followed after Jesus like zombies? No! They were there! They were there when all of Israel was coming to John to be baptized. They heard John crying in the wilderness to prepare the way of the Lord. They had been waiting also. Look what Luke records about the attitude of the people.

Luke 3:15

... The people were in expectation, and all men mused in their hearts whether he (John) was the Christ or not.

The people were in expectation. John also told them that the one he was speaking of was standing among them (**John 1:26**). Can you imagine what that must have been like for them? If you read a little further you see that two of the disciples were there when John said, “**Behold the Lamb of God.**” One of them was Andrew who went right away to tell Peter. The other two brothers as mentioned before were John (the writer of the Book of John) and his brother James. They were waiting for the Messiah and John the Baptist pointed the way. They were prepared. That is why they were able to suddenly leave everything behind. I know, I know. The movies have depicted Peter as someone who had to be convinced that Jesus was the Messiah and was always the resistant one in the bunch. But I have yet to see a scripture showing that about Peter. On the contrary, Peter left his fishing boat to become a fisher of men as soon as he was called. He was first to realize Jesus was the Son of God. Peter was the one to walk on the water. Here is the truth. Peter was waiting. He was watching. He was ready.

There were others waiting that are also mentioned in the scriptures. Joseph of Arimathaea was one of them.

Mark 15:43

Joseph of Arimathaea, an honorable counsellor, which also waited for the kingdom of God, came, and craved the body of Jesus.

Luke 23:50-51

And behold, there was a man named Joseph, a counsellor and he was a good man, and a just: (the same had not consented to the counsel and deed of them);

He was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

You must still be wondering how this all ties into the garden and the inheritance. I keep asking the same thing. But as the Lord has been lingering over these words I have come to realize how important they are and what He is trying to say to us right now. It is about the condition of the heart. The Father was waiting for the condition of their heart's to **be prepared** for the Lord to come. It is the same now. The prophets of yesterday and

of today are saying...no, they are not saying, they are crying. They are crying out loud to any and all who will listen. **Prepare. Prepare the way of the Lord. Make His path straight.**

So, the Lamb of God came to a people that were prepared. It came to pass that as He began to preach and teach that the love and power of the Father was manifest and multitudes followed Jesus.

And His fame went throughout all Syria (Matthew 4:24).

And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from beyond the Jordan (Matthew 4:25).

And seeing the multitudes, He went up into a mountain: and when He was set, his disciples came unto Him and he opened His mouth and taught them (Matthew 5:1).

When He came down from the mountain, great multitudes followed Him (Matthew 8:1).

The same day went Jesus out of the house, and sat by the seaside. And great multitudes were gathered together unto Him, so that He went into a ship and sat; And the whole multitude stood on the shore (Matthew 13:1-2).

The Father needs hearts to be prepared for the coming of the Lord. He needs the soil of our hearts to be ready to receive what He is doing in this hour. The stones have to be removed and the weeds pulled out by the roots. If the soil is hard it must be turned over and mixed until it is soft enough to work with. The soil has to have some depth to it so that the roots can grow deep and hold on firmly. You see, the Gardener understands what His seeds need and He is expecting a lot of wonderful fruit. Jesus explained these things in His Word. Here are “portions” of what He said.

Matthew 13:3-9

A sower went forth to sow. Some seed fell by the wayside and the fowls came and devoured them.

Some fell on stony places, where they had not much earth and forthwith (immediately) they sprang up, because they had no deepness of earth and when the sun was up, they were scorched; and because they had no root, they withered away.

Some fell among thorns and the thorns sprang up, and choked them

BUT, other fell into good ground and brought forth fruit...

The disciples start to question why Jesus is speaking to the people in parables. So Jesus begins to explain to them that **Isaiah 6:9** is being fulfilled. Then, he expounds by saying something that each of us should pay attention to. We should guard our hearts.

Matthew 13:15

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Oh my. I just had to look up the meaning of the word “gross” as in “**this people's heart is waxed gross**”.

Gross – Greek – Strong's #3975 – means thick, to thicken, to fatten, stupefy, or render callous.

Jesus is explaining to His disciples what has happened to the hearts of the people. It is something that had been happening to them over all those years and now Jesus is helping his disciples understand the importance of the condition of the heart. He tells them the people's hearts had grown callous. That their ears had become dull of hearing means they were tired of hearing the word of God and it did not excite them any more. They had become somewhat disinterested. And then He says something I had never noticed before. He says, their eyes have “**they**” closed. He is making it clear that the people did not want to see or to hear. They did not want to understand. Do you wonder why? It is because if they opened their eyes and saw, and opened their ears and heard, and understood with their hearts, they would have to be accountable for what they knew and they would have to repent. They would be converted and if they did that then the Lord would have healed them.

These things that Jesus was telling the disciples were a new way of thinking for them. It was different than the Law. It was a matter of the spirit and heart of man and as Jesus spoke to them, their understanding was opened up. He told them this in verse sixteen.

Matthew 13:16-17

BUT blessed are your eyes for they see: and your ears for they hear.

For verily I say unto you, that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Hear you therefore the Parable of the Sower.

Okay, this is another one of those wow moments for me. They are seeing right into the heart of mankind and Jesus is revealing the substance of the heart in the parable of the sower. This is more than just a gardening lesson. Now the Lord introduces another character. It is a character that all of these disciples learned about in the Book of Genesis. Maybe they never realized how involved he is. Here, Jesus calls him **‘the wicked one.’**

Matthew 13:18

Hear ye therefore the parable of the sower.

When anyone hears the word of the kingdom, and understands it not, then comes the wicked one, and catches away that which was sown in his heart. This is he which received seed by the wayside.

But he that received seed into stony places, the same is he that hears the word and immediately with joy receives it, yet he has no root in himself but endures for a while; for when tribulation or persecution arises because of the word, by and by, he is offended.

He also that received seed among the thorns is he that hears the word and the cares of this world and the deceitfulness of riches choke the word and he becomes unfruitful.

But he that received the seed into the good ground is he that hears the word, and understands it; which also bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.

In **Mark 4:13**, when the disciples ask about this parable Jesus asks them, *“know you not the parable? And how then will you know all parables?”* So understanding what happens in the heart of man according to this particular parable is the answer to understanding all the parables. It is also important to note that Jesus was actually telling them that the “wicked one” is an issue for mankind.

...they by the wayside, where the word is sown, when they have heard, Satan comes immediately (Mark 4:15).

...those by the wayside are they that hear; then cometh the devil, and takes away the word out of their hearts, lest they should believe and be saved (Luke 8:12).

Jesus is teaching His disciples about the garden, the heart, and the enemy. The veil that was over their hearts as mentioned in **2 Corinthians 3:13-18** was taken away. The Law of the natural man was being replaced by the understanding of the spiritual man.

II Corinthians 3:14-18

But their minds were blinded; for until this day remains the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ.

But even unto this day when Moses is read, the veil is upon their heart.

Nevertheless, when one shall turn to the Lord, the veil shall be taken away.

Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Picture this scene. The voice of the Lord can be heard by the great multitude as He teaches them from His high position on the mountain. The sound of His voice travels down like a gentle rain on every face that is looking upward to hear His words. Their expressions reveal that they listening eagerly. They are clinging to every word He speaks. They are a field white for harvest.

They were suddenly seeing how contrary the heart of man had been toward the Lord. Maybe they were considering the condition of their own hearts. You know Jesus always perceives the thoughts of the heart. Some of them are feeling a stirring deep inside. They want to receive Him as Lord. For those individuals the veil is coming off. The Lord pauses as He looks about Him. I can picture Him gazing lovingly into the faces of all those gathered around Him as they soak up His words. But then, Jesus decides to reveal more and begins to speak again. Interestingly, it is a parable that almost continues from where the first one left off. But this time, they look at one another as He makes His next statement. I can imagine the sound of breath being sucked into the lungs as the crowd is startled by His opening words. There is a look of puzzlement on their faces. There is a low rumbling of voices quietly questioning what they have just heard. Could it be true, they wondered? Did you hear what He said, they whispered? How would He know this, they ask themselves? Yes, His opening sentence catches their undivided attention. And this is what He spoke: *“The kingdom of heaven is likened” unto a man which sowed good seed in his field...*

Chapter Fourteen

Heirs and Tares

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.
(II Timothy 3:16-17)

For me, one thing that is nice about writing is that I have to spend a great deal of time meditating on God's word. Meditation for the sake of meditation has never been my strong suit. So writing causes me to meditate more thoroughly. For instance, it has taken me two hours to come to this point on this page. Don't laugh! It's true. You see, I know that the Lord is leading me by His Spirit to pick up where I left off in that last chapter. But, I have to get from there to here and I need the Lord to show me more. It's not enough to just be able to type the words. No, I need to understand so that I can relay the information to you also.

I won't take you down every two-hour road and trail that led me to the scripture at the top of the page but I will tell you a little. I was thinking about the difference between the way the Old Testament is perceived and the way the New Testament is perceived. Yes, I understand the nuances of the two but it is the "perception" that some people seem to have that the Old Testament has somehow become obsolete because the New Testament has taken its place. We are under a New Covenant and it does replace the Old Covenant. But this is where the Lord brought the scripture of **II Timothy 3:16-17** to me. And here is the question that was posed to me by the Spirit, "What scripture is Timothy talking about when he says "all scripture?" He was asking me what scripture Timothy was talking about when the only scriptures Timothy had were the Old Testament scriptures. That pretty much blows the theory of the Old Testament being obsolete out of the water.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.
(II Timothy 3:16-17)

"Oh, I see," I said to the Lord. That is what I needed. That is what you need also. As we mentioned in the last chapter, Jesus was revealing. Let me say that again. When Jesus was speaking the parable of the sower and explaining it to His disciples, He was revealing understanding of what is written in the Old Testament but was not revealed until He came to reveal it. That is because He came to do something never done before.

Luke 10:21

In that hour Jesus rejoiced in spirit, and said, I thank Thee, O'Father, Lord of heaven and earth, that Thou has hid these things from the wise and prudent, and has revealed them unto babes; even so, Father; for it seemed good in Thy sight.

Ephesians 3:5

Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit...

So, Jesus came to a people prepared. Multitudes followed Him and He began to teach them things they had never known before. He was the Revealer who brought light into the darkness in which they dwelt. He told them the parable of the sower and explained the conditions of a man's heart toward God. Then, He went a step further and began to tell them what the kingdom of heaven is like.

Matthew 13:24-30

The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field? From whence then has it tares?

He said to them, An enemy hath done this. The servants said to him, Wilt thou that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

I found it interesting that Jesus goes on to tell the parable of the mustard seed and after that the parable of the leaven hid in three measures. It goes on to say that Jesus spoke these things to fulfill the word spoken by the prophet saying, *I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world (Matthew 13:35 and Psalm 78:2).*

The funny thing is, the disciples didn't ask Jesus about the other two parables but they wanted to understand more about the seed that was sown and the enemy who came and sowed tares (Verse 36). So I asked the Lord to show me also. But let's start with the answer Jesus gave them.

Matthew 13:37-43

He answered and said unto them, He that sows the good seed is the Son of man;

The field is the world;

The good seed are the children of the kingdom;

But the tares are the children of the wicked one;

The enemy that sowed them is the devil;

The harvest is the end of the world;

And the reapers are the angels.

As therefore the tares are gathered and burned in the fire;

So shall it be at the end of this world.

The Son of man shall send forth His angels,

And they shall gather out of His kingdom all things that offend,

and them which do iniquity and shall cast them into a furnace of fire.

There shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father.

He, who has ears to hear, let him hear.

We are of course going to dive into this field of wheat. And we are going to run up and down the rows and once in a while we will stop and pick the grain from the tops and chew on them a while. I did this when I was a child and it was fun. So let's get started. I am going to join the parable Jesus told the multitude with the explanation that He gave to His disciples and see what happens.

Matthew 13:24-30 and Matthew 13:37-43

***The kingdom of heaven is likened unto a man which sowed good seed in his field:
He that sows the good seed is the Son of man;***

This is simple enough to understand. We are speaking about the kingdom of God and the Son of man (Jesus) is the one who has sown good seed in His field. So we have a kingdom of heaven and the Son of man and His good seed and His field.

***The field is the world;
But while men slept, his enemy came and sowed tares among the wheat, and went his way.***

The field is the world. The scripture says it is His field. But then, Jesus goes on to say that ***while men slept*** something happened. So what does it mean that men slept? Let me ask you another question. Is there another word for “Wow”? Because when I researched the word **slept** that is written in this particular scripture, it took me to Strong’s # 2596 and I realized that I have written about this word in a previous chapter of this book. See if this rings a bell with you.

Slept – Strong’s #2596 – Greek – means the **opposition of, distribution of opposition, or intensity of opposition.**

Don’t laugh but I had to scroll back and hunt page by page for the exact place where we had learned this definition once before. At first I thought we had seen this in the behaviors of Ahab. But no, I ended up all the way back to the very first chapter of this book. It was in the Lord’s Garden. Why am I amazed at this? It’s just like the Lord to bring this path right back to the Garden. I love it! I am going to paste it here because it is so pertinent that we see the Lord’s Garden and Jesus explaining this parable about the Sower (and yes I capitalized Sower). Look for the words **opposition of, distribution of opposition, or intensity of opposition.**

From Chapter One of the Gardener’s Heir

John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him, and without Him was not any thing made that was made.

In Him was life; and the life was the light of men.

And the light shineth in darkness, and the darkness comprehended it not.

Now, this is a really good place to start. I think John was on to something. Speaking of the Word, John tells us that all things were made by Him and that nothing was made without Him. In Him was life and this life was the light of men. So God formed Adam from the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul (**Genesis 2:7**).

It is important to understand about the “light” and the “life” because **John 1:5** tells us that **the darkness comprehended it not**. What was it that the darkness did not comprehend? It did not comprehend the light and the life “*in*” men. He continues on to say that the light (of men) shines in darkness. And, that He is the light and life shining within the man. The Greek definitions of light, life, darkness, and comprehend are very enlightening so let’s look.

Light -Strong’s #5457- Greek- means to shine, make manifest especially by rays, luminousness, and light.

Light -Strong’s #216, 219- Hebrew- means illumination, happiness, and prosperity.

Life - Strong’s #2222- Greek- means life, vitality.

Darkness -Strong’s #4653, 4655, 4639-Greek-dimness, obscurity, shadiness, the darkness of error.

Darkness -Strong’s #2822 - Hebrew- means darkness, misery, destruction, death, ignorance, sorrow, wickedness.

Comprehended - Strong’s # 2638, #2596 -Greek- to take eagerly, seize, possess, apprehend, attain, perceive, **figuratively denotes opposition, resists distribution or intensity, dims, shading.**

John is explaining to us what happened when God created man. The very life and light of God made the man a living soul and the brilliant light of God within the man burst into the darkness. Wow!

Again John says, **in Him was life and the life was the light of men and the light shines in the darkness but the darkness does not comprehend it.**

The darkness could not accept it. It could not apprehend or attain or perceive the *light emanating from the man*. The darkness set itself in opposition to the light and remained committed to the wickedness of error (pg. 4-5, The Gardener’s Heir).

End of excerpt from Chapter One

So we are back to **Matthew 13:24-30 and Matthew 13:37-43.**

The field is the world;

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

We have learned that while men were in opposition (slept), His enemy came and sowed tares among the wheat. An enemy coming into someone else's field is a really nasty thing to do. But I am not surprised, are you? Remember this? Notice how each word of the following scripture confirms the parable that Jesus is explaining to the disciples...the enemy, the field, and who the field belongs to.

Genesis 3:1

Now the serpent was more subtil than any beast of the field which the Lord God had made.

Here we are right back to the enemy and to the field that the Lord God had made. In the parable of the sower, Jesus revealed to the disciples that God is in fact most interested in what happens within the heart of man. Remember Jesus explained the different conditions of the soil of man's heart and how the wicked one can snatch away the seed. Now Jesus is going deeper as the disciples have requested. Now He is revealing more about the strategy of the enemy and how the devil has deviously slipped in while the men slept.

And now we know how that door was opened to the enemy don't we? It was the "opposition" of mankind. **John 3:19** puts it this way: *and this is the condemnation, that light is come into the world, and men loved the darkness rather than light, because their deeds were evil.*

Let me remind one more time about the light of God. You were created in His likeness and the light of God is in you once again if you have Jesus dwelling in you. At first, Adam had this light dwelling within him.

The darkness could not accept it. It could not apprehend or attain or perceive the light emanating from the man. The darkness set itself in opposition to the light and remained committed to the wickedness of error (pg. 5, The Gardener's Heir).

The darkness is personified. He is the enemy of God and of God's children. His name is Satan. Look at what the Greek word for enemy in this parable says.

Enemy - #2190 – Greek – means hateful, to hate, odious, hostile, Satan, and foe.

Now that's quite a list but you know I had no clue what odious means. So here it is from the Collegiate Dictionary.

Odious – exciting hate, repugnance, or disgust; offensive and abhorrent.

Just for a little piece of trivia, the first time the word enemy is used in scripture is in Exodus 15:6 and it is in reference to Pharaoh. It is also in the Song of the Sea which is prophetic. I think you would enjoy reading it. But let's move on to the next section of the parable.

Matthew 13:24-30 and Matthew 13:37-43 (continued)

...his enemy came and sowed tares among the wheat, and went his way.

The enemy that sowed them is the devil;

The good seed are the children of the kingdom;

But the tares are the children of the wicked one;

The Lord is telling us that we are the good seed planted by Him. We are the children of God. We are planted in His field and His kingdom. The enemy has come in and planted tares among the wheat. What a lousy thing to do! But now, for the first time, the disciples are learning that the tares that the enemy has sown in God's field are actually the children of the wicked one. They are suddenly understanding what this means. Now they see the truth that the enemy walks among them to excite hatred and disgust toward them and to be a hostile foe. They understand now that the children of Satan have been planted in the same field. Jesus is revealing that they are much like Naboth who had a vineyard pressed hard against the palace of Ahab. But Jesus still has so much to teach them because the tares are hidden for a while and cannot be seen right away. A tare according to the Greek is simply stated as a darnel or false grain. The word "darnel" is not found in the scriptures in the King James Version. But, the word "darnel" is synonymous with "false grain." There is plenty to say about tares but I want to see what Jesus says about them first.

Matthew 13:24-30 and Matthew 13:37-43 (continued)

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

According to the Lord (which is truth), the blade appears first and then brings forth fruit. That would be the way we grow in the light of the Lord. At that point the fruit of the tares appears also and the fruit is quite different from the true wheat. The inference is that you cannot tell one from the other until you can see the fruit. Keep in mind that Jesus is speaking to His disciples and they are familiar with what He is saying about wheat and tares. On the other hand, the closest we get to a wheat field is a loaf of bread on the grocery store shelf. So I went researching and read more than I wanted know about wheat and about tares. Here is something you might like to learn that adds to what the Lord is showing us.

Easton's Bible Dictionary describes "tares" as follows:

"The bearded darnel, mentioned only in Matt. 13:25-30. It is the *Lolium temulentum*, a species of rye-grass, the seeds of which are **a strong soporific poison**. It bears the closest resemblance to wheat till the ear appears, and only then the difference is discovered. It grows plentifully in Syria and Palestine."

The American Heritage® Dictionary of the English Language: Fourth Edition 2000 defines "soporific: as:

ADJECTIVE: 1. Inducing or tending to induce sleep. 2. Drowsy.

NOUN: A drug or other substance that induces sleep; a hypnotic.

Smith's Bible Dictionary offers these comments on the "tares": "There can be little doubt that the **zizania** of the parable, #Mt 13:25 denotes the weed called "darnel" (*Lolium temulentum*). . . . The grains of the *L. temulentum*, if eaten, produce convulsions, and even death."

Strong's #2215 *zizánion* (plural, tares/*zizania*) – a tare (darnel); (figuratively) a pseudo-believer (false Christian); a *fruitless* person living without faith from God and therefore is "all show and no go!"

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A very interesting note I found on Botanical.com concerning darnel was this:

"The admixture of the grain with those of the nutritious cereals amongst which it is often found growing should be guarded against, as its properties are generally regarded as deleterious. Gerard tells us: 'the new bread wherein Darnel is eaten hot causeth drunkenness.' When Darnel has been given medicinally in a harmful quantity, it is recorded to have produced all the symptoms of drunkenness: a general trembling followed by inability to walk, hindered speech and vomiting. For this reason the French call Darnel: 'Ivraie,' from Ivre (drunkenness); the word Darnel is itself of French origin and testifies to its intoxicating qualities, being derived from an old French word Darne, signifying stupefied. The ancients supposed it to cause blindness, hence with the Romans, *lolio victitare*, to live on Darnel, was a phrase applied to a dim-sighted person (Tares and Darnel, by Ed Tarkowski).

I don't know about you but I don't want anything to do with that in the natural or the spiritual realms. The words used in that paragraph are words of warning against being dim-sighted and stupefied. Just look at this list.

1. Sleepiness, drowsiness
2. Hypnotic episodes
3. Convulsions
4. Drunkenness, intoxication
5. Trembling

6. Inability to walk
7. Hindered speech
8. Vomiting
9. Stupification

Other sites I visited include giddiness, apathy and various abnormal sensations as effects of darna. Wow, just look at all the works of the enemy manifested in a tare.

In my study I also made a list of falsities that can be found in the scriptures and they are: false accusations, false apostles, and false brethren, false Christ's, false prophets, false teachers, and false witnesses. While all this is interesting, Jesus did warn us.

Matthew 7:15-20

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns or figs from thistles? Even so, every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit...wherefore by their fruits you shall know them.

Matthew 13:24-30 and Matthew 13:37-43 (continued)

So the servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field? From whence then has it tares?

He said to them, An enemy hath done this. The servants said to him, Wilt thou that we go and gather them up?

But he said, nay, lest while ye gather up the tares, ye root up also the wheat with them.

This may be one of the most intriguing parts of this parable to me. This is where I had to stop and wander around the Garden for a while. In my spirit I felt that unction that said slow down and wait on Me. So I waited. And waited. The next morning, before the sun came up, I found myself sitting here rereading this section of the parable. I noticed the phrase "*the servants of the householder*" and the question "*Wilt thou that we go and gather them up?*" When I tried to compare it to the Lord's explanation I discovered there is no explanation. So who are the servants and who is the householder? It is interesting that the householder says "*Nay, lest while ye gather up the tares, ye root up also the wheat with them.*"

I could go into a long diatribe that explains how the roots of the tares wrap around the wheat roots with the sole intent of choking out the life of the wheat so that it (the tare) can take over. Or I could filibuster for hours on end telling you about the differences between the seed pods and how each proliferates. I could paint you a long and lengthy picture that describes how mature wheat appears to bow in prayer under the weight of the

fruit it bears while the tares stand straight up refusing to bow or submit. But I won't. In fact it is something else that the Lord wants to talk about. You see, what was throwing me off, what I didn't see at first, was that the Lord told His disciples **that the good seed are the children of the kingdom**, but it's **the servants** that notice the tares.

It's time for a word study. There are several different words in the Greek for servant and servants. The one we need to look at is the word "servants" of the householder. But we also need to look at the word "householder." The word "householder" is only found in the New Testament and it is used only four times and all four times it is used by Jesus in parables. All four times are found exclusively in Matthew.

Householder – Greek #3617 – means the head of the family. It comes from a combination of #3624 – a dwelling, by implication a family or household and of #1203 – a husband, Lord, or Master.

Servants – Greek - #1401 – means a bond-servant or one who has a sense of subjection. It comes from a combination of # 1210 - which means to bind, knit, or tie and #1189 - which means the binding of oneself by petition, request, or prayer.

So by these definitions we see that the Lord who is the Son of man is the householder. It is His family and He is the Head of His family. He has servants that are watching over the field where the children of the kingdom (the good seed) dwell. It is not clear if these servants are part of the children of the kingdom or not but they are distinguished from the angels because the servants are not the reapers.

The servants come to the Lord and say, ***“Sir, didst not thou sow good seed in thy field? From whence then has it tares?”***

He said to them, “An enemy hath done this.”

And the servants said to him, “Wilt thou that we go and gather them up?”

So these servants have been watching over the field of the Lord's children. They have been growing and maturing but now these bond-servants that have submitted themselves to the Lord have noticed that there is fruit developing and suddenly there are tares showing up. They know them by their fruits. The Lord explains the enemy has done this. So now the servants have a really good idea! And they put it right out there for the Lord to consider!

“Wilt thou that we go and gather them up?”

Yeah, Lord! How about we go through that field and just get all those tares. We could pull them right out of there and get rid of them right now! What do you think Lord, huh?

But what does the Lord say to His servants that are so enthusiastic about His field and care so much about the Children of the Kingdom?

But he said, nay, lest while ye gather up the tares, ye root up also the wheat with them.

The Lord is teaching the disciples that the roots of the wheat must not be harmed. If the servants try to destroy the tares that are among the wheat they would destroy the children at the same time. There would be much damage. The disciples are probably wondering what they are to do if they cannot gather up the tares. They look to the Householder for instructions. But, what are we to do until then, they wonder? They have much to learn yet.

Matthew 13:24-30 and Matthew 13:37-43 (continued)

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

***And the reapers are the angels.
As therefore the tares are gathered and burned in the fire;
So shall it be at the end of this world.***

***The Son of man shall send forth His angels,
And they shall gather out of His kingdom all things that offend,
and them which do iniquity and shall cast them into a furnace of fire.
There shall be wailing and gnashing of teeth.***

***Then shall the righteous shine forth as the sun in the kingdom of their Father.
He, who has ears to hear, let him hear.***

It is hard for me to bring this chapter to an end. There is so much more to talk about but I think you probably are seeing many new things that are not written in this chapter. Jesus has told us how to treat our enemies. He has explained to us that the fruit of the Spirit is what He sees growing from our hearts. It truly is a matter of the heart. It is not about the correctness of the letter of the law as much as it is about the change of heart that God's Word truly brings. In this we are transformed from what we were when we were dead in sins to what we are becoming in this newness of life that Jesus died to give us.

Elijah was a man sent to confront the sinful ways of Ahab and Jezebel. He was empowered by the Holy Spirit to make a difference and he prepared the way for Jehu to become king of Israel which enabled Jehu through the anointing to destroy the lineage of Ahab. The voice of Elijah was known by all and He was mighty in the power of the Lord.

God also sent John the Baptist in the power and spirit of Elijah to prepare the way of the Lord and to make the paths straight for Jesus, the Anointed One, and the Lamb of God, to destroy the works of the evil one. It tells us in the New Testament; ***for this purpose was the Son of God manifested, to destroy the works of the devil (I John 3:8b).***

The ways and thoughts of the Lord are higher. He is teaching His disciples even now that the weapons of our warfare are not carnal but mighty through God for the pulling down of strongholds. He tells us, His children and servants, that we must not rip the tares to shreds but instead walk by the Spirit in the midst of them until the fruit of the Spirit is fully matured in our hearts.

The tares are planted right up against us. So close in fact that many times we are going to feel that which “rubs” us the wrong way. Let me phrase it a little differently. Even among Christians, especially young Christians, lingering effects of the enemies influence is still evident. Some of the tare is still there and when wheat and tare rub together there is the likelihood of friction.

It is vital to our survival that we realize this is the tactic of the enemy. His goal is to get us to walk by the flesh which is his domain and the domain of his children. A major part of our inheritance is God’s grace giving us the power to overcome this fleshly tendency and thus overcome the devil and his tares. This is shown to us in one of my favorite scriptures.

II Peter 1:3-4

According as His divine power has given unto us all things that pertain to life and godliness, through the knowledge of Him that has called us to glory and virtue,

Whereby are given unto us exceeding great and precious promises:

That by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Four hundred years was a long time without the voice of God. But look at what He has done. He transcended the barrier between the natural realm and the spiritual realm by coming in a human body as all other humans do. He came to defeat the enemy on a level that the enemy never suspected for a split-second. The King Himself came and paid the ransom for His Children. And then Life came back into His dead body and with it Life and the Light of His Life was restored to fallen mankind for all who would simply believe. Jesus said, ***as long as I am in the world, I am the Light of the world (John 9:5).*** His light in us shines in this dark place. The change in our heart is how He destroys the enemy.

You see, Satan didn't expect the Lord to make Himself the sacrifice and he certainly didn't expect the Lord to cause a rebirth of the spirit of mankind. Satan might know the word of God but He does not have the Spirit of God does he? But you, my brothers and sisters, hold that precious treasure inside these earthen vessels (**2 Corinthians 4:7**).

We speak the wisdom of God in a mystery, even the "hidden" wisdom, which God ordained before the world unto our glory. Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory (I Corinthians 2:7-8).

There is one last thing **from Matthew Chapter 13** that I want to mention. Jesus tells the disciples three more parables that describe the kingdom of heaven. Then He asks them, *"Have you understood all these things?"* They answer yes. Then He finishes by saying, *"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which brings forth out of his treasure things new and old (Matthew 13:52).*

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*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.
(II Timothy 3:16-17)*

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Chapter Fifteen

A Change in the Heir

There is a common phrase that is used when a woman first learns she is going to have a baby. It is the phrase “We are expecting.” Someone may even come up to that woman in the course of her pregnancy and say, “Oh, when are you expecting?” *Expecting* is an interesting concept and it is tossed around in a variety of ways. It’s one that we don’t typically focus on but don’t you think it is an important word? Of course we all know what it means to expect. It may not be in reference to natural human gestation but it does insinuate that something is in a gestational period doesn’t it? It could be a thought that is hatching. It could be a refund check that is travelling to your mailbox. Or it could be that you are waiting for an answer to a prayer that you petitioned the Lord for. In all these scenarios’ expectation is important. Without a sense of expectation you would have no hope. Have you ever noticed that someone who has a sense of expectation and is full of hope tends to have an atmosphere around them that others can feel? It is called an heir of confidence. Oops, sorry, I mean air of confidence.

The Collegiate Dictionary gives us a pretty rounded description of expectation. It includes: **the state of mind of one who expects, to look forward to and anticipate, to look to something to materialize that is right and proper and required, or to be in the position of waiting for an expected outcome.**

There is an expectation that has been and continues to be in operation even until this day. In the scripture it is called the **“earnest expectation of the creation.”** This expectation has its origin with our Father. His hopeful expectation for His children is still in His heart and He is patiently waiting. It was there when He placed the man He had created into the Garden that He had planted. There is much to say about this but first I want to tell you about something that the Lord pointed out to me as I was studying the scriptures. It’s more of an observation that I had never really noticed before.

I was scanning *Part Three of the Gardener’s Heir* and I was looking over the scriptures that took me from Malachi through the Gospels of Matthew, Mark, and Luke. The Lord had been guiding me through the Word and I was particularly interested in what the Holy Spirit was revealing about our inheritance. There is much the Lord wants us to understand about what is reserved in heaven for us and what He is waiting to see birthed in us. It seems there is always a dividing, a splitting, or a separating taking place. A time even comes when a baby separates from the womb of its mother and begins a new journey. Such it is with the Old Covenant based on law when the New Covenant is received by faith. It is a new journey. Even so, as the baby continues to learn from the mother so we of the New Covenant continue to learn from the old as well as the new.

I was reading in different places from the Book of Acts through Jude and this thought suddenly occurred to me; 'The disciples are no longer baby Christians.' In fact, they have grown so much that it is sometimes difficult to grasp the depth of the spiritual understanding that they have achieved through the nurturing of the Holy Spirit.

While I continued to read, I became acutely aware that these disciples had transformed right before my eyes. They had become different people from where they first started when John the Baptist said, "Behold, the Lamb of God." When the disciples first began following Jesus they were like babies drinking the pure milk of the word. The Lord began teaching them right away. They were like sponges and were constantly asking the Lord to explain the parables and the kingdom of heaven. In the last chapter we talked a little about the parable of the sower and the parable of the wheat and tares. The Lord was teaching them about the true heart of man and the truth of this life that we live. If you go back and reread Matthew Chapter Thirteen you might notice something else. You might notice that Jesus was also explaining to them the process of growth that they would have to go through and endure. He told them that in order to understand all parables they would have to understand the parable of the sower. In other words; they would have to understand the heart of man and the intent of the enemy. I still find it amazing that in one single statement a great treasure is revealed. That treasure is found in **Matthew 13:27**. *"So the servants of the householder came and said to Him..."*

It is the servants that are watching and seeking and observing. They are the ones that noticed the tares. It was the servants that, even though they were leaning to their own understanding, were the ones that were willing to do something about it. They were eager even though they needed the guidance of the Master. It seems to me that the servants were part of the household but they were the ones that had grown into this position of service. It is this that Jesus has called us to. As He said, *whosoever will be chief among you, let him be your servant (Matthew 20:27)*.

So why have I said all that? It's is because the servants are the ones that have grown and have been appointed a certain task. Where are they? They are "in the field." Where did they get their instructions? The directions came from the Lord of the house. They received instruction because they were in direct communication with the Master. And, all of this leads us back **to the earnest expectation** of the Creator and the creation.

It is at this point that we are going to move forward into the inheritance. This is where we are going to stop and look around the garden for a little while. I have to admit that the subject of our inheritance is like looking through a glass darkly. But we will be like children on the sidewalk peeking through the window of the candy store and looking at all the different things we inherit through Jesus. And the best part is Jesus has already paid the price. Bless His Name Forever!

I Corinthians 13:11-12

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. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I am known.

Romans Chapter Eight speaks to us as the heirs. It gives us insight into the heart of our Father and of the Lord Jesus Christ who has made us joint-heirs with Him. Incredible!

Romans 8:3-4

For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

Now I could not talk about anything else unless I had first pointed out that it is by the sacrifice of Jesus that we are able to walk in the spirit and not in the flesh. The verses above clearly state that we cannot walk according to the law because the flesh was too weak and so God sent His Son to do it and by doing it He has now given us the power in Him to walk by the Spirit. **This is very important because without Jesus there is no inheritance. Without Jesus you cannot be an heir.**

Romans 8:15-23

For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself bears witness with our spirit, that we are the children of God.

And if children, then heirs; heirs of God, and joint-heirs with Christ,

If so be that we suffer with Him, that we may also be glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

For the earnest expectation of the creature (creation #2937 Greek) waits for the manifestation of the sons of God.

For the creature (creation) was made subject to vanity, not willingly, but by reason of Him, who has subjected the same in hope, because the creature (creation) itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groans and travails in pain together until now.

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

I have read this over and over and every time I read it I sit here speechless until I hear myself say “wow!” Every sentence astonishes me. The one that I am trying to focus on is “*the earnest expectation of the creature*” which means “*creation*” in the Greek. We have already spent some time on the word expectation but I had to look up the word “earnest.”

Earnest - #603 – Greek – means intense anticipation.

The creation waits for the manifestation of the sons of God with *intense anticipation*. You just know I had to get a better feel of the word *intense*.

The Collegiate Dictionary defines the word “**intense**” as; having great or extreme force; present in a very high degree, strong, overpowering, and/or having its quality strongly concentrated.

All creation is waiting for the manifestation of the sons of God with an overpowering intensity that we are not aware of. But wait! There’s more! The scriptures go on to say that *the creature (creation) itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God.*

Now I have to remind us that this scripture was the Word of God revealed to the Apostle Paul as he wrote by the inspiration of the Holy Spirit in the letter to the Romans. But there was something Jesus revealed to his disciples about the Kingdom of God before that.

Luke 12:22-32

And He said unto His disciples, therefore I say unto you; Take no thought for your life, what you shall eat; neither for the body what ye shall put on.

The life is more than meat and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither has storehouse nor barn; and God feeds them: how much more are you better than the fowls?

And which of you by taking thought (worry) can add to his stature one cubit? If then you are not able to do that thing which is least, why take ye thought of the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith?

And seek not what ye shall eat, or what ye shall drink, neither be you of doubtful mind.

For all these things do the nations of the world seek after: and your Father knows that ye have need of these things. But rather seek ye first the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Yes, this inheritance is about a kingdom. Not just any kingdom. It is THE KINGDOM and it is your Father's good pleasure to give it to you. There is only one little snag...

I Corinthians 15:50

Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.

That's quite a big snag and it's going to take more than a little tug to get loose. I bet that Peter knew a lot about snags. After all, he was a fisherman by trade and he had a lot of nets too. He was also one of those disciples that started off as a babe and ended up a mature and seasoned disciple through the Holy Spirit. He understood change.

I Peter 1:3-5

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy has BEGOTTEN US AGAIN unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

That sounds like an earnest expectation to me. I really like the fact that our corruptible nature cannot inherit the incorruptible kingdom. The fact is that flesh and blood is corruptible and it cannot inherit the kingdom of God. But, as Peter points out the Father of our Lord Jesus has "*begotten us again.*" And it is that we may receive the "*incorruptible kingdom*" that is "*reserved in heaven for you*" and that we are being kept by the power of God through faith and this salvation is "*ready to be revealed in the last time.*"

The first tug on that snag is what we call “being born again.” In **John 3:7** Jesus explains to Nicodemus that he (we) must be born again by the Spirit. That would be because the sin of Adam caused us all to experience spiritual death when sin entered. For this reason Jesus came to restore us through His sinless life and pay the penalty for our sin nature. But Peter goes on to explain this “born again” a little bit more.

I Peter 1:23

He says, *being born again not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever.*

There are many, many books written about being born again and I could probably write another one. But the reason we are talking about this is that it is the first step to receiving the inheritance. If flesh and blood cannot inherit the kingdom of God and if the kingdom of God is the inheritance of God’s children, then the children of the kingdom which are planted in the field, must be transformed. Spiritual transformation can only take place through accepting that the Son of God, Jesus, was the only one that could fulfill the law without sin and so offered himself to be sacrificed as a perfect and sinless lamb to pay for our sins and to redeem us.

We were being held for ransom and the payment was sinless blood.

So our spirits are born again when we receive Jesus as Lord and Savior. But we are more than just spirit. We also have a soul, a mind, and a free will came with the package. On top of that, just when you think you might have loosened that snag, it catches on something else.

Romans 8:6-8

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither in deed can be.

So then, they that are in the flesh cannot please God.

This is a very good reason for us to actually obey the word of God that is written. It will make all the difference in every area of life if we would just simply apply our selves to **Romans 12:1-2.**

I beseech you therefore, brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

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

Be not conformed to this world BUT transformed is an interesting statement. Although we can't actually transform ourselves we can choose to turn our back on all the influences that the world pushes our way in its attempt to keep us separated from the Lord. That is after all the goal of the enemy...to steal the seed planted in our hearts. When the seed is planted in good soil it does bring forth good fruit.

Almost every believer of Jesus Christ that I have met over the many years is able to quote the scripture ***“be not conformed to this world but be transformed by the renewing of your mind.”*** What I find very interesting is that the word “conformed” is used only twice in the bible. Both times are found in the New Testament. One use of the word “conformed” is what we do while the other mention of the word “conformed” is in relation to what God does. That's very interesting. The Greek word in each place is also slightly different. One puts the burden on us while the other puts the burden on the Lord. I also went to the Collegiate Dictionary as I usually do because it helps us to understand the meaning of a single word. So here we go.

Conformed – Collegiate Dictionary – means to be or act in accordance, to adhere to a behavior, and to bring oneself into harmony or agreement.

Yikes! That opens up the understanding of the word conformed quite a bit. Now let's compare the two scriptures and their Greek meanings so we can see what is what.

Romans 12:2.

And “be not conformed to this world:” but be ye transformed by the renewing of your mind that you may prove what is that good, and acceptable, and perfect will of God.

Conformed – Greek - #4964 – means to be of the same pattern or to fashion one's self according to something else, denotes participation of self.

So, we could say that **Romans 12:2** says do not be of the same pattern of the world and do not fashion your self according to it. If we add the Collegiate Dictionary's definition we could also say, do not act or behave as the world and do not bring your self into harmony or agreement with it. Now, let's go to the only other scripture in the bible that uses the word conformed.

Romans 8:29

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.

This single scripture is just loaded with trails to follow and I am so tempted to go down each one but I am constrained to stay on this path. The word conformed in this scripture has a slightly different meaning in the Greek. Here it is.

Conformed – Greek - #4832 – means to be jointly formed, fashioned like unto, from #4862 – means denoting union, with or together by companionship, process, resemblance and addition and concludes completeness.

Wow! That’s what I want. How about you? So our participation is found in **Romans 12:2** while the Lord is conforming us and making us complete by our union with Him which is found in **Romans 8:29**.

To take this a step further, it is necessary to point out that conforming and transforming are two different things entirely. Once again there are only two definitions in the bible for the word “transformed.” One speaks of our permanent transformation while in a different capacity the meaning speaks of the limited transformation of the enemy by use of deception. One is a true transformation and the other is a false transformation. This was an eye opener for me and I hope it will give you a deeper sense of our transformation also.

Romans 12:1-2.

I beseech you therefore, brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: “but be ye transformed” by the renewing of your mind that you may prove what is that good, and acceptable, and perfect will of God.

There is a revelation of understanding in this word that fascinated me when I saw it. I know you want to know what it is but you will have to grasp the understanding of the word “transformation” first. Once I saw the Greek meanings, I wanted to break down the word transformation. It is easier to grasp the understanding sometimes when you look at the root words or how words have been compounded together. Like this; Trans...formed. The word “trans” literally means to cross over or to go from here to there. Like as in trans-Atlantic. The word “formed” indicates a making or shaping of something that gives it form. With this in mind let’s read the Greek meaning of transformed from Romans 12:2.

Transformed – Greek - #3339 – metamorphoses – to change, to transfigure or transform.

Yes. You are correct in your thinking. It is where we get the word “metamorphosis” and the best example is of course a caterpillar into a butterfly. Let’s compare this now with the only other “transformed” that is found in the bible.

II Corinthians 11:13-15

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is “transformed” into an angel of light. Therefore it is no great thing if his ministers also be “transformed” as the ministers of righteousness; whose end shall be according to their works.

Transformed – Greek - #3345 – metaschematizo – means to change or to disguise or transform oneself or to transfer. The word transfer in Greek is # 3346 – metatithemi - means to exchange sides, transport or pervert.

The transformation of the enemy is a perversion and a deception. It has no truth in it. On the other hand, our Father is at work within us, “conforming” us, into the image of His Son Jesus. We are in process of being “transformed” by the renewing of our minds. The spirit man was transformed when Jesus entered our hearts and caused us to be born again. The transformation of our mind requires our participation in conjunction with the Lord. Do you remember this scripture?

Romans 8:6-8

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither in deed can be.

So then, they that are in the flesh cannot please God.

Carnally minded is referred to many times throughout the New Testament. It was a problem that hindered the growth of the believers and the church as a whole. The apostle Paul literally said that to the Corinthians. Look at what he said.

I Corinthians 3:1-4

And I brethren could not speak to you for as unto spiritual, but as unto carnal, even as babes in Christ.

I have fed you with milk and not with meat; for hitherto you were not able to bear it, neither yet now are you able.

For you are yet carnal: for whereas there is among you envying, and strife, and divisions, are you not carnal and walk as men?

For while one saith, I am of Paul; and another, I am of Apollos; are you not carnal?

The carnal nature is that part of us that is in dire need of being transformed into the image of Jesus. The Greek meaning of the word carnal helps us see that our natural way of thinking is far, far from the kingdom of God and from our inheritance.

Carnal – Greek – #4559 – sarkikos – combined with #4561 - means fleshly, natural human, the full depravity of fallen man, under the control of animal appetites and evil spiritual forces, slave of natural appetites.

So, the Holy Spirit tells us in the scripture to *“be transformed by the renewing of your mind that you may prove what is that good, and acceptable, and perfect will of God.”*

The Lord has changed the Spirit man but the mind has to be transformed as well. It requires our cooperation because the carnal mind is enmity against God. There is one other place in scripture where **“transformed”** is presented to us. It is presented in bodily form. I was so surprised when I saw this so let me explain. Remember the Greek meaning for “transformed”?

Transformed – Greek - #3339 – metamorphoses – to change, to transfigure or transform.

Notice that one of the words is “transfigure.” The Lord took me to Matthew 17 and then to Mark 9.

Matthew 17:1-3

After six days Jesus took Peter, James, and John his brother, and brought them up on a high mountain apart. And was “transfigured” before them; and His face shone as the sun, and His raiment was white as the light. And behold, there appeared to them Moses and Elijah talking to Him.

Mark 9:2-4

After six days Jesus took with Him Peter, and James, and John, and led them up on a high mountain apart by themselves: and He was “transfigured” before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias and Moses and they were talking with Jesus.

These are the only two places in the entire bible where the word **“transfigured”** is used. The scriptures are almost identical and the meaning for both is exactly the same. As it turns out, it is the same Greek word, metamorphoses, used in *be ye transformed by the renewing of your mind*. We are indeed made of spirit, soul, and body. It is the Lord’s intention that we be transformed in spirit and soul and body. It is the Lord’s intention that we will be changed in every realm. That would be “transfigured.”

Hebrews 10:38-39

Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

But we are not of them that draw back into perdition; but of them that believe to the saving of the soul.

Luke 12:32

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Yes, this inheritance is about a kingdom. Not just any kingdom. It is THE KINGDOM and it is your Father's good pleasure to give it to you. There is only one little snag...

I Corinthians 15:50

Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.

It seems there was a snag. Just ask Peter. He was a fisherman. He would tell you there has to be **a change in the heir.**

~

Eye has not seen, nor ear heard, neither has entered into the heart of man,

The things which the Lord has prepared for them that love Him.

But God has revealed them to us by His Spirit:

For the Spirit searches all things,

Yea the deep things of God.

I Corinthians 2:9-10

Chapter Sixteen

Heir Currents

Once I knew what direction the Lord wanted me go in for this last chapter, I needed His additional help for the title. He was revealing His word to me in pieces and parts that didn't seem to fit together at first. I, of course prayed, and the word that came to me is "current." I agree that is a strange word but the truth is, it all started with Nicodemus.

Did you know that the disciple John is the only disciple that recorded the conversation between Jesus and Nicodemus? I believe that John had a unique revelation of the love of the Lord. God's Word is full of God's love when you read the Gospel According to John and the Epistle's written by John, you see this clearly. I also believe that Jesus loved Nicodemus immensely because the conversation between them in John Chapter Three has probably been quoted and studied more than any other chapter in the Bible. For all intense purposes, Jesus explains to Nicodemus the Way to Heaven.

Oh, I see you are wondering about the current. I was wondering about it too because I was actually thinking more about the Garden. I have a question written in my notebook. I do that. The question written was...Is the Garden still perfect? But, for some reason the Lord took me to Nicodemus. So here is where we start.

I can see that Nicodemus was probably used to whispering to God in the quiet of his room at night. Now he comes in the quiet of the night to the man that he believes has come from God. His heart is full of questions. He acknowledges what he believes and the works that he has seen and he believes it is the work of God. So softly they speak and lovingly Jesus tells him what his heart is asking. I think Nicodemus longed to see the kingdom of God and had been waiting for it. He just didn't understand how. So Jesus explains about "seeing and about entering" the kingdom of God. Nicodemus is a little overwhelmed by this revelation. Then in verse eight, Jesus says something interesting about every one that is born of the Spirit.

John 3:1-8

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said to Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, ye must be born again.

The wind blows where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

In verse eight Jesus explains, the wind blows where it listeth. The word listeth means pleasing or expedient. So even as the wind blows where it pleases or where it is expedient, so does the Spirit. You hear the sound of it but you can't tell where it comes from or where it goes. But then He says, so is every one that is born of the Spirit. This is a little bit of a mystery. I started looking up different words and several scriptures came to mind. That is when I stopped to pray and I heard the word "current" in my heart.

Current – Collegiate Dictionary – A continuous onward movement as of water; a flowing, the part of any body of water or air that has a steady flow in a definite direction, and a current flowing in one direction.

So we who have been born-again by the Holy Spirit are moving in a steady and continuous flow that is going in a definite direction. Jesus wasn't done explaining to Nicodemus. I believe every thing He said brought Nicodemus to a new place in his life. The last question we hear from Nicodemus is "How can these things be?" This is where Jesus reveals to Nicodemus that He is the One that comes down from Heaven. Here is the place where Nicodemus is faced with faith and the inheritance of eternal life. It is a revelation to him of the light of truth and the evil deeds of darkness. As it turns out, Nicodemus was a companion to Joseph of Arimathaea. When Jesus was laid in the tomb, it was Nicodemus that brought the myrrh and aloes.

John 3:9-21

Nicodemus answered and said unto Him, How can these things be?

Jesus answered and said unto him, Art thou a Master of Israel, and knowest not these things?

Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?

And no man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His son into the world to condemn the world; but that the world through Him might be saved.

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For everyone that doeth evil hates the light, neither comes to the light, lest his deeds should be reproved.

But he that doeth truth comes to the light, that his deeds may be manifest, that they are wrought in God.

I couldn't leave Nicodemus at verse eight. I felt compelled to finish it. I hope you didn't skip over the rest of it simply because you know it so well. It is important to the steady flow of the definite direction that the Spirit is taking us. So this is your chance to read it again. It is full of the Garden of the Lord. You have to read **John 3:1-21** with the eyes of the Spirit to see what Nicodemus was learning about being restored back to that previous state from which Adam had fallen.

Genesis 3:1-21 takes you to the point where God clothed Adam and Eve with the sacrificial coats of animals. It is an incredible understanding that Jesus was revealing to Nicodemus. It is also an astounding position we find ourselves in right now. Let me explain. I want to take you back once again to Genesis Chapter Three. Back to the Garden just beyond that place where man experienced the first sacrifice, the first sacrifice that was also for man's protection.

Genesis 3:22-24

And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken.

So He drove out the man; and He placed at the East of the garden of Eden Cherubim's, and a flaming sword which turned every way, to keep the way of the tree of life.

The man has become as one of us to know good and evil and now we have to stop him from eating from the Tree of Life which will cause him to live forever (paraphrased). So, the Lord God sent them out of the Garden and the Way back is guarded by Cherubim's (plural) and a Flaming Sword. Wow. As one of my friends says, "You can't make this stuff up." Nope. It is the absolute Truth. But we know the Way back home. His Name is Jesus and this is what Jesus was revealing to Nicodemus...the Way back home to the kingdom of God.

Just as the Lord God had to provide and clothe Adam and Eve with the skins of the first sacrifice to cover their sin, He provided Himself the Sacrifice to clothe us once and for all with Himself.

Genesis 22:7-8

And Isaac spake unto Abraham his father, and said, "My Father."

And he said, "Here am I, my son."

And he (Isaac) said, "Behold, the fire and the wood: but where is the lamb for a burnt offering?"

And Abraham said, "My son, God will provide Himself a lamb for a burnt offering."

So they went, both of them together.

God will provide...Himself a lamb...for an offering. The first time I saw that it gave me God-bumps and tears all at the same time. That was many, many years ago but it still has the same effect on me today. In case you have missed it, He is saying that the Lamb He is providing is Himself. And, it is Himself that we are covered with when we accept that he loves us so much that He would do that for us.

The Lord reminds us that we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, that we lived in malice and envy, were hateful and hating one-another. But after that the kindness and love of God our Savior toward man appeared, (not by works of righteousness which we have done) but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life. In case you don't recognize this statement, you just read Titus 3:3-7.

The point is that we are justified by His grace through faith in that we do believe that He did die for our sins because of His great love for us. Now we are heirs according to the hope of eternal life. I wonder how the Lord felt in His heart when He was walking in the Garden with the children He had placed there. I wonder also what it was like for Him when they were no longer there. I can't help thinking that He treasured every moment that He spent with the disciples as they sat around Him in the gardens listening to Him teach them. But Hebrews 12:2 tells us to keep looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross.

It is amazing what our God has done for us. Can we possibly come to know for ourselves the height and depth and length and breadth of the love of God? That is what He wants for us. Yes, the Lord God planted a Garden and put his children there. Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God: therefore the world know us not, because it knew Him not (I John 3:1).

Colossians 1:12-14

Give thanks unto the father which has made us meet (qualified) to be partakers of the inheritance of the saints in light: who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son. In whom we have redemption through His blood, even the forgiveness of our sins.

Throughout all these many pages we have seen our Father and Lord put in place the perfect plan of rescue for the Children of God. We have seen the twisted plans of the enemy and his diabolical and greedy nature as he tries unsuccessfully to take the inheritance for himself. It is a conundrum of unreasonable attempts considering the blood sacrifice of our Lord Jesus Christ has disarmed and defeated all principalities and powers and has made an open show of them by nailing the laws against us to the cross. We are the redeemed of the Lord. Our inheritance is being held safe and secure for us. We learned the importance of our inheritance through the life and death of Naboth and we saw the hand of God move through Elijah, Jehu, and Jonadab. All along the way, our Father and Lord has revealed His plan, His power, and His love for us. Then, He told us the parable of the sower and reminded us that without Him we can do nothing.

John 15:1

I AM the true vine and My Father is the Husbandman. Every branch in Me that bears not fruit He takes away: and every branch that bears fruit, He purges it, that it may bring forth more fruit.

Remember, He said that herein is the Father glorified, that you bear much fruit and that your fruit will remain. That is because your Father is the Husbandman. He is the Gardener. He is the One that planted the Garden. So, it comes as no surprise that as death entered mankind in a garden so was our Lord buried in a garden tomb after He died that we might have life once again. Now, let's follow this current of the Spirit because He is taking us in a definite direction.

John 19:38-42

After this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus.

And there came also Nicodemus, which at first came to Jesus by night, and brought a mixture of Myrrh and Aloes, about an hundred pound weight.

Then took they the body of Jesus, and wound it in linen clothes with the spices as the manner of the Jews is to bury.

Now in the place where He was crucified there was a garden; and in the garden a new sepulcher, wherein was never yet man laid.

That warrants repeating...may the Lord open your eyes to see... *Now in the place where He was crucified “there was a garden;” and “in the garden a new sepulcher, wherein was never yet man laid.”*

Lots of garden trails are in those scriptures but we can't go there now. In Chapter Twenty, Mary Magdalene rises early while it is still dark and goes to the tomb. When she discovers that the stone has been rolled away she runs as fast as she can to tell Simon Peter and John. So the two disciples run together to the tomb but John outruns Peter and gets there first. John did not go into the tomb but stooped down and looked. He saw the linen clothes lying there. When Peter arrived, he went straight into the tomb and saw the linens also. John finally goes inside the sepulcher and believes. Then they went away to their own homes but Mary stayed.

John 20:11-17

But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher.

And seeth two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou?

She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman why weepest thou? Whom seekest thou?

She, supposing Him to be THE GARDNER, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.

Jesus saith unto her, "Mary."

She turned herself and saith unto Him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them,

I ascend unto My Father, and your Father; and to My God and your God.

Was Mary mistaken when she supposed that she was speaking to the gardener? I don't think so. I believe it was written in the Word of God exactly as it was meant to be written. It was clear that she did not recognize Him at first but I believe that in her spirit she was on the right track. I believe she was following the *Heir Current*.

~

A Final Word

It is my most sincere prayer that all of us will follow the Lord no matter where He leads us. I know that all things work together for good for those who love God and are called according to His purpose. Recognize His love for you always and always share that love with others. What manner of love this is that we should be called the Children of God. Don't ever forget who you are. You are the Gardner's Heir.

~

Revelation 22:14

Blessed are they that do His commandments that they may have the right to the tree of life, and may enter in through the gates into the city.

~

Isaiah 27:1-6

In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea.

In that day sing ye unto her, "A vineyard of red wine."

I the Lord do keep it; I will water it every moment; lest any hurt it,

I will keep it night and day.

Fury is not in Me:

Who would set the briers and thorns against Me in battle?

I would go through them, I would burn them together. Or let him take hold of My strength, that he may make peace with Me.

He shall cause them that come to Jacob to take root;

Israel shall blossom and bud, and fill the face of the earth with fruit.

~

Jesus is waiting for you to come to Him.

If you have never asked Jesus to save you it is very easy. He is always listening and He knows your heart. There is nothing He doesn't know about you and He will accept you just as you are. His love for you has never changed. He is ready to forgive you and cleanse away all your sin. He paid the punishment for you when He shed His own blood and was nailed to the cross. It is a simple prayer.

Lord Jesus, I ask you to forgive me and come into my heart. Save me Lord and wash away all my sins. I believe you shed Your blood and died for me and I believe you rose from the dead. Thank You for saving me. Amen.

If you prayed that prayer, the Lord will reveal Himself to you and you are now part of God's Family. You are a joint-heir with Christ Jesus our Lord. You are a new creation. Old things have passed away and behold, all things are new.

~

The Gardener's Heir
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J. E. Wells

