

The Firm Foundation of Elohim Stands

Part 1 — Response-ability

Titus 1:16; 3:3-8 — When you see a worthless person, you know the enemy has a firm grip on him. He cannot be released because he has no will to be released, so he is just a pawn in the enemy's hands. He just does everything he tells him to do. On the other hand, those who are released (those who name the name of Yahshua, who confessed His name) do whatever the Holy Spirit tells them to do. We are the ones who have been delivered and are in the process of being made back into the image of our Creator.

Worthless means without dignity or honor, low or despicable, of no value to God or man in the second covenant. Titus 3:8 — “apply themselves to honorable occupations and to do the good works foreordained for them to walk in.” Verse 8 is a trustworthy statement — be careful, very careful (Phil 2:12; Num 16:1-50).

1 Tim 3:15; 2 Tim 2:19 — “*the firm foundation of God stands secure, having this seal, this inscription....*” And this is what is inscribed on God's foundation that stands forever, the foundation of the Holy City — it is something that is inscribed in the foundation of God: “*YHWH knows who are His.*” Those who are His are very secure because this is inscribed in His foundation. “*And let everyone who names the name of the Lord (Yahshua) abstain from every form of doing wrong, wickedness, lawlessness.*” So God's solid foundation stands firm. The foundation is laid by Him and it is sealed with this inscription. It is a seal on which an inscription is engraved. This expression is used in the old days; it comes from a custom of engraving on a stone, which is laid in the foundation of the building, the name of the person who built it, or the purpose for which it was built, or the year it was built. They wrote inscriptions on the foundation stone. Therefore it is a great encouragement to us to know what is inscribed. He knows who are His, and those who are His and belong to Him must abstain from every form of evil (Titus 2:14; Jms 1:21).

A seal is like a signet ring, like a king's inscription, and it cannot be taken away. A seal is what is written on the foreheads of the 144,000 in Rev 14:1. A seal is something engraved on stone.

So there are two inscriptions on this foundation. What are they? The first inscription is that He knows those who are His. You cannot fool God; He knows. He knows who are His and belong to Him and who does not. To *know* means to be intimately acquainted with Him (1 Cor 8:3; 13:12). This is the same knowing as when our Father *knew* Abraham, chose him (Gen 18:19). It says of those who are chosen that He has foreknown them (Rom 8:29).

The other inscription is a disciple's responsibility and accountability to the Holy Spirit to obey the word of Elohim (Jn 14:21,23,24) and do what is pleasing in His sight (1 Jn 3:22), and abstain from all forms of lawlessness and wickedness. This is the other inscription. The second inscription is the *response-ability* — the ability to respond to the Holy Spirit. If you are not His, you do not have the ability to respond to the word of God. Only those who are really His are able. Some say they are His but they prove not to be His because they do not obey Him (1 Jn 2:34; Titus 1:16). They do not do what is pleasing to Him. *Pleasing* in 1 Jn 3:22 means to give pleasure or enjoyment to Him, doing things that are gratifying, agreeable to Him. The one pleasing to Him in His sight is the one who loves Him more than his own life (Eph 5:10-14). Those who belong to Him can respond to the Holy Spirit to abstain from all forms of wrongdoing, which lead people to destruction (Jms 1:21).

So a person who has *response-ability* or ability to respond also has an accountability to Him. In a disciple's life, the Holy Spirit is to be obeyed. He does not give the Holy Spirit to anyone except those who have repented, and they are sealed with the Holy Spirit until the day of redemption (Acts 5:32). Titus 2:14 is a significant verse concerning this and which says, speaking of our Master Yahshua, “...*who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His very own, eager to do what is good.*” The grace (verse 11) teaches us to deny (verse 12) whatever is *not like God*, and worldly desires, which requires judgment, and to live sensibly, godly, and righteously in the present age, zealous for

good deeds. Thus you can see the responsibility we have. We, those who are His, have been granted the ability to respond to the Holy Spirit to do these things. And those who are not His but live in the Edah have the *response-ability* to obey the word of God (so as to be saved). Those who live outside of the Body do not have that responsibility; their responsibility is to obey the natural law in their heart (Rom 2:14), and if they hear the good news, to respond to the good news and give up their life and no longer live for themselves but for Him who died for them. And only they can hear. The rest, who reject the word, are unworthy of eternal life; they are worthless, like dogs, and they will go into the second death. They are reprobates, totally under the sway of the evil one.

But the word is to us. In 2 Tim 2:21 it says, *“Therefore if a man cleanses himself from these things...”* — whatever those things are that are wicked, cleanses himself from what is useless and worthless. *“If a man cleanses himself from these things he will be a vessel for highest honor, purified, useful to our Master for every good work.”* He is making us fit and prepared for the next age, the kingdom, when our Master returns and those who are made honorable vessels will rule with Him.

But this has no meaning for people who do not belong to Him; there is no meaning for this in the hearts of people who do not belong to Messiah. The more we read these things, even hundreds of times, the more we get meaning out of it because we are being purified more and more and so more meaning comes to us in the word of God. That goes for those whose names are in that foundation — those who are His and are turning away from ungodliness. They are being made fit for every good work. The Holy Spirit is making us fit for the kingdom to do good works. We know that we are saved for this good work. Whatever this good work is, that is the purpose for which we are saved (Eph 2:10); it is the very reason for which we are saved by His grace and faith (which had to come to us through hearing). We are saved for these good works (Eph 2:10). We are saved for good works so we might spend our lives in doing (walk in) them, in helping others in the Body.

Then Eph 4:12 teaches us just how we learn to do those works of service, the works of being a servant here in the Body. We are in training to do the works of being a servant. We are trained by those gifts that are in the Body. Literally Eph 4:12 says, “*for the complete qualification of the saints for the kingdom of God*” — for the works of service which are only a preparation for us in the next age. So if we are responsible in the small works of service we do every day (1 Pet 4:11), if we really do what we are called to do, saved to do, if we walk in those good works (and you cannot walk in them unless you are led by the Holy Spirit, if you respond to and obey the Holy Spirit) that were prearranged for us, then we are made fit for greater responsibility in the kingdom. If you are faithful in small things you will be given cities to rule over in the next age.