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The Ransom of the Poor in Spirit

Intro_

The world is obsessed with obtaining what they deem as success. Motivational speakers, celebrities and many others flood our vision and ears with “motivational” tactics and propaganda. One thing they stress more than anything else is that one must be willing to sacrifice in order to become successful. One must reject all things that distract or do not assist in the fulfillment of our end goal. We are told to sacrifice sleep, family and other obligations in order to become, in their minds, successful. But they do not understand the true sacrifice. Our end goal as believers is to obtain eternal life. And even though we may feel we have sacrificed to obtain this precious gift, can anyone truly say that they have sacrificed all for the gospel’s sake? What does it mean to be rich in a biblical sense? What does it mean to give up those riches and enter into the kingdom poor, but with the promise of heavenly riches?

The Perfect Ransom

[Job 2:4](#). Satan proposed this to the Lord stating that a man would give everything he owned to save his own life. In other words, there is nothing a man wouldn’t do if his life depended on it. [Prov. 13: 5-9](#). The determination of the rich and the poor in this context help us to better understand the use of riches in the Kingdom of Heaven. In verse 8, the poor are not ignoring rebuke, as that is not in their nature. The literal interpretation from this verse is that the rich can barter for their own life with their money. Men, wise in their own conceit believe they can buy their way out of judgment. Whereas the poor individual has nothing to offer, therefore, he cannot be judged for he has no opinion to offer. The reason for his poverty is self-denial. Having emptied himself before the censurer, he solely depends on God to answer for him rather than to offer anything for his ransom.

[1 Cor. 2: 15](#). The spiritual man cannot be judged of man. When considering this passage with the one in Proverbs, we understand why the poor cannot be censured. He that holds his peace before the judge is considered wise, [Prov. 17:28](#) says, “Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.” Boastful preachers of the former *House* believed themselves to be rich in the doctrine, and in a way, they were. They were the symbol of power and authority in the church. Notwithstanding their rich knowledge and their common faith over many biblical practices, they could not offer a suitable ransom to deliver the Church from condemnation in what pertained to the simple statute associated with the woman’s head-covering! Their wrongdoing occurred when faced with a difficult biblical decision; they looked to man’s conceit to buy their way out of the controversy. In other words, they look to their uninspired resources to answer the questions in the inspired word of God.

At the time of censorship, (the testing of each man’s opinion, [1Cor. 3: 13](#)) through the furnace of the epistle of Jude, church leaders put their trust in their own opinion and leaned on *flesh and blood* to deliver them from this controversy. In short, they offered the wrong ransom! The Poor, on the other hand, had no opinion to offer, but simply waited for God to respond. The ransom the poor offered was his humility and poverty before the God of all riches; silence before God, not offering a conceited opinion, but keeping emptying of one’s self and depending on God to answer. This was the ideal ransom.

Regarding the *poor in spirit*, Christ says in [Matt. 5:3](#) “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” The Contemporary English Version renders “God blesses those people who depend only on him...” They continue in the kingdom of heaven! Flesh and blood has nothing to offer God, because we know we cannot improve his perfect gospel with anything from our own selves. So in order to rightly divide the scriptures and be filled with the Spirit, one must empty himself of all self-aggrandizing. ([Matt. 25: 14-30](#)). [Matt. 25: 24-30](#).

The world is of no consequence to God ([1Pet. 4: 18](#)). His primary work at his Coming is not to judge what is by nature already condemned. His purpose is to judge the kingdom, that is to say his

church. (Matt. 13: 24-30, 36-43). [Matt. 13: 41](#). In his explanation of the parable of the wheat and the tares, Jesus in verse 41 declares that the tares shall be gathered out of his kingdom.

The church needed to offer the interest from the investment of the Word to the Lord; without it, there was only reproof, and ultimately condemnation due to the misappropriation of the Lord's Economy, (the doctrine). The keeping of all the commandments was the ransom that would purchase the church's complete redemption. [Ps. 49: 6-10](#). This debt is paid in full in the House of the Elect (2Joh. 6).

Yes, Jesus paid the ransom at the cross. When then does the World not stand a chance at being saved? Because it is up to the believer to use this ransom money (subjection to the gospel), investing it in the souls of men that they may learn all the commandments to pay for its deliverance from apostasy and death.

Finally, giving oneself over to God trusting only in his mercy, is equivalent to what Queen Esther did to deliver her people from annihilation; she put her life at risk when entering the king's court empty and uninvited. In that respect, she gave her entire life for her people. For being rich in her noble position, she became poor in order to enrich the many (2 Cor. 8: 9). In the eyes of God, she paid *The Perfect Ransom*.

The Young Rich Merchant

[Matt. 19: 16-25](#). This illustration does not reveal that the *literal rich* cannot enter heaven, rather it foreshadows the future events in the spiritual realm.

The rich merchant represents a certain generation or kind in the church. Peter once said to Jesus "Lo, we have left all, and have followed thee," [Mark 10: 28-31](#). Jesus stated that there wasn't a single person that gave up everything to follow him that wasn't rewarded an hundredfold in return. The church, though devout, did lack in one thing, and when prompted to fulfil that final one commandment, was unwilling to forsake all to follow Christ.

There have been many individuals at the cusp of entering into complete fellowship with the Lord, but were prevented because they were intent on entering in with the former *calling, knowledge, position and fellowship*. However, *the straight and narrow* does not allow for that practice! Jesus deemed the former riches as "unjust riches," (Lk. 16: 9, 11).

Many claimed that the covering issue in 1 Cor. 11 was a commandment but they couldn't leave the former church behind, thus they couldn't bring the work into its fullness. They turned away to their riches. Only one individual found it possible to leave the entire universal church behind, literally forsaking all and followed after Jesus. For her self-poverty this individual was enriched with the title *Elect Lady* (2 Jn. 1:1), the crown of life, and treasures upon treasures in understanding. All those who failed before, who attempted to enter into intimate fellowship with Christ but were afraid to shun and condemn the "unjust riches", could only turn to walk away from Jesus in shame (1Jhn. 2: 28).

[Prov. 6: 34-35](#). The jealous husband does not regard any bribe or gift or payment to quell his fury. He cannot be reasoned with or be dissuaded from seeking vengeance. The Lord is a jealous God, espoused to the church. When the Lord comes down on the spiritual adulterer, there are no excuses that can save him. All of the richness the church had from the earnest of the Spirit are not enough to ransom the life of the church. No offering will quell the Lord's anger and jealousy, but only vengeance. [Ez. 18: 24-28](#). All the former righteousness shall not be mentioned. Not only did the Lord fulfill his promise to the house of the Elect Lady, the Lord transferred the earnest of the Spirit, for they did have the earnest, from the once faithful church, and has given it to this house, on top of the fulfillment of his promise. The hope of the church was always to have the blessing of the latter rain from heaven, but now they are left dry as though they never knew God. The Lord says take the one talent from him and give to him that has ten. The once faithful and fruitful church is now barren. They have no early nor latter rain, but the house of the Elect Lady has both. The church, which dwelt among the living since its inception came to a point where decisive action was necessary. When the preachers and the church as a whole rejected the commandment to cover, and the order of authority, the righteousness of the church from before was not

enough to give to the Lord as a perfect sacrifice anymore [Psa. 119: 96](#). Conversely, the one that turned from the state of apostasy was given salvation.

[Matt. 16: 24-28](#). The riches of this life mean nothing, this we know. But if we examine the context, we can look at verse 26 in a different light. What is it that the believer has to give up to follow in the righteous path? Literally everything he knew to be righteous, everything that was offered up unto God, fellowship, the entire universal church and condemnation on brethren who refuse to continue in the right way. One single individual gave up all that in exchange for salvation, and through this individual, the church has a remnant left walking in truth.

[Php 2:5-8](#) “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Anyone wishing to forsake all that he has for Jesus’ sake, may do so by confessing him as the Son of God and receiving baptism for the remission of sins.

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