

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom.
Upholding the Truth as The Berean Christadelphians since 1923.

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ECCLESIAL NEWS	Little Rock, Goldthwaite, Ikutha
EXHORTATION.....	This Test Of Love 5
EXHORTATION.....	The Corinthian Lesson 11
EXHORTATION.....	Fear Thou Not: I Am With Thee 16
THOUGHTS.....	We Have A Priest: Jesus..... 24
THOUGHTS.....	The Name Of The Beast..... 29
Analecta Apocalypticae (20).....	The Depths Of The Satan..... 29
WHAT DOES THAT MEAN.....	Keys Of The House Of David 36

God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Berean Christadelphian Ecclesias

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Please advise us of changes or corrections to the above information.

Ecclesial News

LITTLE ROCK, Arkansas. Sunday: Breaking of bread 10am. First principles discussion 11am. Bro. Bob Widding, 1490 Joyner Drive Conway AR 72034. Telephone: 501-329-5013; E-mail: piano.techno@gmail.com .

Dear Brethren and Sisters of the Household of Faith:

Loving greetings in Yahshua Anointed,

It is with great joy that we announce the baptism of **Sis. Mary Widding** after a good confession of her faith in the things concerning the Kingdom of the Deity and the Name of Yahshua Anointed. Let us all rejoice with the Elohim of heaven because one more of Adam's perishing race has come out of the Gentiles and into the marvelous light of the Truth, and is now a fellow citizen with the Saints and of the Household of the Lord. Mary has been studying with us for a little over three years. It is our hope and prayer that her walk Zion-ward will be successful; that she might hear the welcome words of approval: "Well done thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Mary's e-mail address is: smartmamma26@hotmail.com, Phone number: 501-329-5013 (evenings/weekends)
Address: Bob and Mary Widding, 1490 Joyner Dr, Conway AR 72034.

With love in the Truth,
Bro Bob Widding

GOLDTHWAITE, Texas, Berean Christadelphian Hall, 1109 Reilly Street, Goldthwaite Tex. 76844, Study class ,Eureka 9:00 a.m. S.S. and Nazareth Revisited class, 10.00 a.m., Memorial Meeting 11.00 a.m. Wed. 7:00 p.m. Daily readings and discussion. Public Lecture every 2nd Sunday

Loving greetings to all the Brethren and Sisters in Jesus Christ,

We are pleased to report that Sis. Lori Gustavsson has moved to the Goldthwaite area and is now a member of this Ecclesia. We know that she will be missed in the Lampasas Ecclesia. This brings our total members to 13. We are thankful to our Heavenly Father for every member .

We had a study weekend on Nov. 23-25 which was very well attended. Brethren and Sisters from Lampasas, Austin Tx., Boston Ma., and Denver Co. attended. Bro. Lynn Osborne gave a three part study class on Hezekiah. Bro. Jim. Sommerville gave a lecture on Israel before A.D. 70. Bro. Jim Phillips gave a Lecture on Israel after A.D. 70. The Sunday morning exhortation was given by Bro. Lynn Osborne. We much appreciate the brethren's labor in preparing these classes,

lectures and exhortations. We would like to thank all the brethren and sisters for their support during this uplifting weekend. We hope to have another study weekend next year on Thanksgiving weekend if it be the Lord's will.

At this time we must report the very sad news of our withdrawal from fellowship with Bro. Michael Hurst for walking disorderly with the commandments of Christ. It is our hope and prayer that he will come back into the one hope by which we can be saved.

May we all be watching and waiting with patience when our Master returns.

Bro. Vernon Hurst, Recording Brother

IKUTHA, Kenya, Bro. Leonald Muema Makiti, PO Box 25, Ikutha, 90207, Kenya

Dear Berean Brothers and Sisters,

Greetings in the name of our Lord Jesus Christ,

We have great pleasure in writing this letter to all the Bereans Christadelphians worldwide, to have been welcomed into the fellowship on 23 September 2007. We were former members from the C.B.M. (Central Fellowship). This was much from the tireless effort from Brother Epa Wekati, who guided and lead us to this great achievement.

This indeed we do appreciate and hope the other brothers and sisters will be of great help to us in Spiritual growth, in waiting and readiness for the future Kingdom of God. Now we know and trust that in the hope of Isreal we are among the heirs!! What a good chance for us as Bereans.

Both of us in the Berean Fellowship feel consoled in Christ in the new life (Philippians 2:1-11).

Jesus knows the heart's own pleasure,
The mind that seeks his face,
To such he brings the treasure,
Of heavenly love and grace.
He waits from us a welcome,
A Royal one it must be,
He will not force an entry,
On our side is the Key,
Oh Lord! we welcome thee.

Hoping we will meet to share together at a Bible School soon, IF the Lord remains away.

Your brother and sister by Grace,

Bro. Leonald Muema Makiti

Sis. Lydia Yumbya Muema

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HENGOED FRATERNAL GATHERING.....**Mar 7-9, 2008**

Bro. Stephen Male, 8 Gwaun Henllan, Ammanford, Carmarthenshire, SA18 2FD, West Wales, UK. Telephone +44 1269 591924

NORTH CAROLINA-VIRGINIA STUDY WEEKEND.....**May 31-Jun 1, 2008**

Bro. Dale Lee, (757) 620-6639, dleecpa@cox.net

LAMPASAS FRATERNAL GATHERING.....**June 13-15, 2008**

Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 1-325-451-4075

HYE FRATERNAL GATHERING..... **July 23-29, 2008**

Bro. Curtis Hurst, Rt.1, Box 40, Mullin, TX 76864, USA. 1-325-985-3868

Study Class Topic: Hebrews 1-13; Bible Readings

This Test of Love

Corinth was a large, thriving, modern city. The pride of life was far more catered for and excited than in the smaller, simpler communities where Paul labored. The believers there were in constant contact with the spirit of frantic bustle and grasping ambition, which such an environment develops. Prestige and worldly success and a show of surface wisdom glittered constantly before them and a great depth of spiritual perception was necessary to withstand its seduction.

This peculiarity of circumstance is reflected in Paul's letters to them. His very first message, 1 Cor. 1 & 2, is devoted to showing the worthlessness, from an eternal viewpoint, of all the vaunted wisdom and accomplishments of the world. The

eternal viewpoint is the only mature and intelligent one, and by that viewpoint - which the world glosses over and refuses to face - all temporal acquisitions and productions are merely childish and time-wasting follies.

The Corinthians tended to glory in appearances and in men who made a good show after the flesh. This led them to look down on Paul, who was a laboring man with no worldly position or flesh-pleasing qualities. Paul purposely humbled and abased himself that he might get near to the poor and simple, and he carefully avoided any appeal to fleshly motive. His great concern was to ground the believers in spiritual things, that they might rest on a solid, eternal foundation.

He said to them, *“Learn of us not to think above that which is written;”* that is, *“Be not highminded but learn the true scriptural course from our example; “Now ye are full, now ye are rich, ye have reigned as kings without us;” “We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even to this present hour we both hunger and thirst, and are buffeted, and have no certain dwellingplace: and labor, working with our own hands;” “I write not these things to shame you, but as my beloved sons I warn you;” “Wherefore I beseech you, be ye followers of me” -1 Cor. 4.*

This was their relationship. A prosperous self-satisfied ecclesia, rich, honored and respected - a despised, destitute and humble apostle. They judged by appearances and had not the perception to see that, in the eternal purpose of God and in spiritual values, they were pigmies compared to the giant stature of Paul. This is the background discernible throughout his letters to them, and it comes out particularly in two chapters - *“Now I Paul myself beseech you by the meekness and gentleness of Christ.”* He tries to awaken them to the fact that the house of God is not built according to worldly standards, but that its strength and glory lies in meekness and gentleness and service. *“Whosoever will be great among you,”* said Jesus, *“Let him be your minister; and whosoever will be chief among you, let him be your servant” - 2 Cor. 10; Matt. 20.* The way of the world is so ingrained in the flesh that unless we are very careful and alert we take it for granted as the starting point of our reasoning. But God's way is entirely different.

God attaches so much value to loving freewill and individual spiritual enlightenment that He has permitted 6000 years of violence and wickedness in order that out of this fiery crucible a few divine characters may be developed for His eternal pleasure and glory. *God attaches so much value to loving freewill and individual spiritual enlightenment that He has permitted 6000 years of violence and wickedness in order that out of this fiery crucible a few divine characters may be developed for His eternal pleasure and glory.* This we must always bear in mind. The end could superficially be accomplished a thousand times more easily by enforced regimentation but the vital spark of freewill would be destroyed.

Paul was ever mindful of this one great principle. He says, *“Our authority, which the Lord hath given us for your edification, and not for your destruction.”* Paul had great authority. He could strike a man blind with a word when the service of the Gospel required it. How easy it would have been to use it to bring these shortsighted, rebellious ecclesias into line! But Paul knew, as Jesus knew with the limitless power of the Spirit upon him, and all the kingdoms of the earth stretched before him, that there is only one way that can build with endurance, and it is not the way of force. He knew that though he could easily silence all opposition and make a big showing in the eyes of the flesh, he would gain nothing this way for God. He knew that only quiet and persistent patience and love could develop what he was seeking to develop - a people prepared for the Lord. This was a very slow and unspectacular work, and exposed Paul constantly to the charge of timidity and weakness.

He spoke of the possibility of having to use his authority with some, but he knew that this would be, at best, a necessary evil - a step backward - a confession that in their case, love had failed to penetrate and persuade. It would be lost ground in the development of the eternal purpose. *“Though we walk in the flesh, we do not war after the flesh.”* This is what his opponents could not realize. They did not understand the end to which he was driving. He was trying, by the enlightenment of the Spirit, to create freewill desire to draw near to God. Neither force nor fleshly appeal - the two motives they understood, could accomplish this purpose. *“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”* These were the strongholds against which he was waging war. He could see them clearly, although those who were afflicted with them could not. They exist in every heart and mind. He knew where the trouble in Corinth lay, and he knew the only way to correct it, if it ever was to be corrected, and he had to reach their heart to do it.

Each victory must be an individual one. One at a time he would win them over. He was laboring, as he said, to bring into captivity every thought to the obedience of Christ. He knew that any victory less than this was a hollow one, not worth winning, for it would not be reaching deep enough. He knew that if he could not convince and inspire them to the point of eager, anxious submission to the will of God in all things, then he had not really won them at all, and though superficially “in the Truth” they were still outside the life-giving grace of God.

Therefore, in spite of the taunts of those who dared him to use his boasted authority, he patiently continued to beseech them by the meekness and gentleness of Christ. *“They, measuring themselves by themselves and comparing themselves among themselves, are not wise.”* Expressed clearly in this way, the folly of this course is obvious. For measurement to have any meaning at all it must be according to a recognized and unchanging standard. There is no point in measuring two things

against each other when the measurements of both are in question. Therefore we can never measure one brother against another, or one ecclesia against another. Just because one exceeds the other will be no proof that either is acceptable or begins to measure up to the true standard.

There is only one true rule of measurement, and that is the standard God has laid down. It is a humiliating standard for the flesh. Many complain that it is very discouraging to measure things by this standard, but still it is the only safe and scriptural course. *“If we would judge ourselves, we would not be judged,” Paul tells them; and James says, “So speak ye, and so do, as they that shall be judged by the perfect law of liberty”* - the law of perfection that will bring liberty to those that love it - 1 Cor. 11:31; Jas. 1:25 & 2:12. Let us never be afraid of facing the true measurement, but rather seek it and apply it daily, ever striving, in the power of God, to attain to the full stature of the perfect man in Christ Jesus. Let us talk no more of discouragement, but let us glory in the exalted standards God has set - the standards to which, it is promised, we shall some day attain, if we now strive toward them and confess their truth and desirability, and do not attempt to confuse and obscure them to satisfy the flesh.

God will give us no reward we have not honestly labored toward. He will not force perfection upon us if we do not strive after it now. *God will give us no reward we have not honestly labored toward. He will not force perfection upon us if we do not strive after it now. “He that glorieth, let him glory in the Lord.”* There is nothing to glory of outside of God; all outside of God is shame. There are only two kinds of activity - that which is done through God and that which is done contrary to God. In the former, the glory is clearly God's - in the latter, there is no glory at all. There may appear a range of neutral ground between, but the Scriptures rule this out and tell us that what we do not consciously bring into the first category must necessarily fall into the second. And Paul concludes, *“For not he that commendeth himself is approved, but whom the Lord commendeth.”* Those whom the Lord commends are simply those that follow the course He commends according to His standards, for *“God is no respecter of persons.”*

“But I fear, lest by any means, - your minds should be corrupted from the simplicity that is in Christ.” 2 Cor. 11:3. Real truth is always simple. The deep things of God, though profound, are not complicated. Learning to know God is a gradual process of simplification - of learning the basic principles and the underlying harmony of countless apparently unrelated circumstances. The more clearly the picture is seen, the simpler it appears to be. Simple Scripture knowledge will clear away all the complicated errors of speculation. The case Paul cites is to the point. The command to Adam and Eve was very clear and simple. The serpent went to work on it and soon had it complicated by half-truths and unrevealed speculations, appealing to the mind of the flesh. The clear issue between obeying God and disobeying Him was lost sight of, and Eve was beguiled. If she had refused to be drawn away from the simple truth, she would have been safe.

Paul warningly speaks of “another Jesus.” What is “another Jesus?” Clearly it means attaching a meaning to the name and personality that is not in harmony with the revealed facts. The name Jesus is on every tongue, but how many really know Jesus? How easy it is to have a form of words without any true conception behind it! We cannot know Jesus without continually reading and thinking upon what is written about him. Mere familiarity with the name and a few surface facts is useless. We must be intimately familiar with the person for whom the name stands. And this familiarity must be actual. It must arise from the fulfilment of the promise - “If a man love me, he will keep my words: and my Father will love him.” Although this is spiritual, it is still actual, and must happen if there is to be any hope of salvation - John 14.

“Though I be rude in speech, yet not in knowledge; but we have thoroughly been made manifest among you in all things.” They had ample evidence of Paul's genuineness and the harmony of his teaching with the Truth. They knew that all he said was true. Why were they then against him? As he said earlier, *“We write none other things unto you, than what ye read or acknowledge.”* They could not deny this. They had to admit he was a faithful teacher of the Truth. How then did they justify their antagonism? By objecting to his manner. In this way they hoped to confuse and side-track the main issue and thereby escape the force of his words. *“What I do, that will I do, that I may cut off occasion from them that desire occasion.” This is an important rule of action. “All things are lawful, but all things are not expedient.”*

“Judge this rather,” Paul says elsewhere *“that no man put a stumbling block or an occasion to fall in his brother's way. Destroy not him with thy meat for whom Christ died. All things indeed are pure, but it is evil for that man who eateth with offense.”* It is an evil thing to do anything that unnecessarily offends others or causes them to stumble. Here is a searching test of a man's comprehension of the second commandment, *“Thou shalt love thy neighbor as thyself.”* John says, *“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him”* - nothing that gives sorrow to his brother or grounds for reproach to the adversary — Rom. 14; I John 2

Jesus and the Spirit-guided apostles attached great importance to this test of love - the careful avoidance of any occasion of friction or offence. A faithful obedience to this command - and it is a positive command - would eliminate most if not all ecclesial sorrow. The whole law, says Jesus, hangs upon two great commandments - love to God and love to neighbor. John says that if the second is not obeyed, this is proof that a claim to the first is simply a lie: *“If a man say I love God, and hateth his brother, he is a liar”* - 1 John 4. Hating here means failing to love in the Scriptural sense - this is clear from the rest of

the verse. Here is a very present and practical test of our profession. The test goes into action when it conflicts with our own desires.

As long as it runs in the same channel as our desires it is no test at all. As Jesus says, even sinners do that much. There is much meaningless self-congratulation for doing things that are in full harmony with our natural inclinations. There is no need for self-deception. The Scriptures offer many searching tests which the wise man will apply, regardless of the offence to his vanity or complacency. A few such tests, honestly applied, will reveal how little we are doing for God, and how much labor we cheerfully exert for ourselves.

Paul was willing to give up meat if his partaking of it offended his brother. We know he was sincere for he had already given up practically everything else that men consider makes life worth while. And a large part of the return he received from those for whom he labored was ridicule and repudiation and abuse. He nursed the ecclesias into life, and as soon as they became self-supporting many of them cast him aside. Beside the reactions in such places as Corinth and Galatia as revealed in his epistles, we have his words at one time that *“All Asia is turned away from me,”* at the very time he needed their comfort and support -2 Tim.1. If meeting a few brethren on his prison journey to Rome caused him to thank God and take courage, what must have been the effect of the wholesale forsaking in his hour of need by those for whom he had suffered?

But we do not pity Paul. We rather pity those who had not the faith and courage to stand with him. We do not pity Paul as he stands before the condescending scorn of these self-satisfied Corinthians and pleads meekly with them, but we do marvel at the blindness and ignorance of such men claiming to know and love the Truth. They just did not know it. That is all we can conclude. The Truth is pre-eminently a matter of the heart and character. The doctrine, though essential, is just the outer shell. The Truth is a matter of gentleness and meekness and patience and love, of service and sacrifice and spiritual transformation.

It is impossible to know the Truth without being transformed by it, for that is what knowing it means. People who bicker and quarrel and follow the flesh just do not know the Truth, and there is no use pretending they do. The heart of the Truth is loving God, and the test of loving God is loving our brother, and loving our brother means making the avoidance of offending him our first concern. We may not have all the deeper doctrines at our finger-tips, but if we haven't got this, we have not even begun. Let us free ourselves from the common but deadly misconception that “knowing the Truth” means simply a mental acquaintance with the facts of revelation. If such knowledge does not produce a startling and revolutionary change of character and outlook and activity, then it simply has failed its whole purpose and has become merely a “savor of death unto death” - a “ministry of condemnation.” Let us, if we are inclined to measure ourselves by others, measure ourselves by the stature and experiences of this humble servant of Christ. Let us do it repeatedly whenever the flesh is inclined to whisper congratulations for some puny accomplishment. Let us get a true and healthy perspective.

“Bringing into captivity every thought to the obedience of Christ” is what Paul labored for among the Corinthian believers. He would not be diverted from this goal. This was the “mark of the high calling of God in Christ Jesus” to which he patiently and earnestly pressed forward. At the beginning of his first letter he said, *“I beseech you that ye all speak the same thing - that ye be perfectly joined together in the same mind and in the same judgment.”* The only way this can be accomplished is, as he says, to *“bring into captivity every thought to the obedience of Christ.”* The essential unity of the body, without which it cannot live and thrive, depends upon a freewill allegiance of each member to the one divine rule of judgment. The opposition of any to any part of the revealed divine mind makes unity impossible.

This is the one characteristic that distinguishes the Ecclesia of God from all human organizations - the mind of God as the basis of union and source of unity. Each member of the body, therefore, shares in the responsibility for the unity and health of the whole, and must make it his primary aim in life to develop and preserve that essential unity on divine things. *“If any man speak,”* says the Apostle, *“let him speak as the oracles of God.”* Within those oracles is unity, and if it is ever to be found it must be found there. Everything outside of them is chaos.

Bro. G.V.Growcott

The Corinthian Lesson

Revelation 3:20, *“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me”.*

This offer was given to the ecclesia at Laodicea, in order to call out from the sorry state of Christianity, those who would listen. But we should notice the most important word is a small one: “IF”. *“If any man hear my voice”.* The question is obvious: would there be anyone listening?

The apostle Paul had given warning to the early ecclesias regarding this problem which already existed: 2 Timothy 4:1-5 *“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and*

his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

The exhortation was to speak up for the Truth, to preach it, urgently, and unceasingly. In season and out of season. If we go into a restaurant, sometimes we may see on the menu, there are certain choices available on a seasonal basis: fresh fruit when it is available, etc., but we are to be always teaching the Truth, there is no off-season!

We are to "reprove" ("convince" RSV). In order to convince people of the Truth, we need to develop a working knowledge of it, and develop those characteristics which will help us to be someone who is credible in the eyes of those we speak to.

To "rebuke": the scripture is there to act as a guide for our walk Zionward, and we are instructed to use that resource to help others when they are going astray. We must speak up when we see our brother or sister falling by the way, but it must be done in such a way as will result in the desired end: their recovery onto the path to the kingdom of God.

To "exhort": The word exhort is from an original which means to call near. We gather near on a Sunday morning to hear from the word of God, those things which will help to make our communion with one another and with God, and the Lord Jesus Christ, to be done in a worthy manner, and in the right frame of mind.

"Longsuffering and doctrine": The RSV Bible calls it "unfailing in patience and teaching" Sometimes a person may become discouraged about teaching. So many don't want to hear or to learn about the purpose of God. So often we put out extra effort to help someone learn the Truth, and only to have them give up on it, and lose interest. That's life when it concerns the Truth, but we are instructed to carry on.

How important is it that we do these things? They are enjoined on us, as it says in the presence of God and of the judge who will decide whether or not we are to be given an entrance into His kingdom! As such, they are key elements in our relationship with Yahweh and in our hope and expectation. Rather important, I'd say.

In verse 3, Paul says there will be a time when folks will not endure sound doctrine, but will gather to themselves teachers who will tell them what they want to hear. What is the state of Christianity today? Is it still as the apostles established it? Are they preaching the Word? Are they following the prescription for preserving the Truth? Proper stewards of the Truth have never ceased to be shocked at the developments within the Christian world in general. Let's ask a question about that though: How did they get there? How did they get from Apostolic teaching to where we see them today? I think it's vital for us to keep in mind that the churches of Christianity that are so far astray today, all began with the Truth! The very things that we recognize as the things taught by the apostles! How could they have arrived at the status quo?

When we were youngsters, we used to play a game where one person would pick an object, or hide something, and the other person was supposed to guess where it was. The first person would let the other know how they were progressing by telling them if they were "hot" (close to the hiding place) or "cold" (far away from the hiding place) or if they were just "warm" (gone past, or not quite there yet). The Spirit addressed the ecclesia at Laodicea and told them they were "lukewarm", and therefore unpalatable to Yahweh. They were leaving the area we would describe as the "Truth". Now Christianity today is what I would call no longer even lukewarm, but outright cold. They could get little further from the Truth than they are now. They are long spued out of Yahweh's mouth, for back when they were much closer, much "warmer"; they were already in a condition of displeasure to the Author of the Revelations. Back then they were at the beginning of a long slippery slope which leads to apostasy. We might ask, if there are any people at that position now? Anyone who is just "lukewarm" on that scale which describes a continuum from "hot" for the Truth to "spued out" and "cold"? Any folks who are standing at the crumbling edge of that same slippery slope down which general Christianity has slid?

It would be helpful to examine what characterizes any ecclesia as it slips into this dreaded state. Paul gives us a clear picture to look at in 1 Corinthians 5:1: *"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."* Shocking immorality! Things were going on in the ecclesia that were even too shocking for the people around them to speak about! And all this carrying on right in the ecclesia of Christ! You may recall that in the passage we began with in Revelations, that the spirit said that if anyone was listening, He would come unto him and would "sup" with him. This brings to mind that act of fellowship we share on a Sunday morning as we partake of the emblems. But our Lord said he would no more eat or drink of those emblems until he would eat and drink anew in the kingdom. Would it be safe to assume, then that such laxity of the stewardship of the Truth could prevent us from participation in that last day communion with our Lord in His Father's kingdom? We'd do well to give it some thought!

But this was a state which did not arrive at the Corinthian ecclesia as some sort of bombshell. Such shocking departure from the commandments of Christ would be rejected outright if they appeared all at once. So We are back to the same question: How did they get there?

So let's go back in the epistle to 1 Corinthians 1:11-13, *"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"*

The members of the Corinthian ecclesia had become champions of one "cause" or another. In this case these "causes" had names, but do they need names? We may become champion of a "cause", when we support one or another way of thinking or doing certain things within the ecclesia. Often this is done without sufficient reference to the wishes of the Almighty as found in a holistic examination of Scripture.

We skip ahead to chapter 3, where Paul expresses his (inspired) opinion of an ecclesia involved in such squabbling and one-upmanship, and control issues as were this assembly. They were busy telling one another that "you have nothing to say to me about my walk, I am with the original folks who came from Paul himself" or "you have nothing to say about me, because I am from the folks who follow Appollos, and he is a better scholar than Paul will ever be!" or "we are not followers of either of those two, but are followers of (humble?) Christ! Or in terms familiar today, "you should not busy yourself with the way I live my life. It is my choice how I live, the choice each of us has to make ourselves." Such is the humanistic way of asserting our moral independence. We could find ourselves fitting the description of Paul, not tolerating sound teaching! Paul saw this in Corinth, and told them what he thought of it:

1 Corinthians 3:1-4, *"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"*

Regardless of who taught these members, or what they had accumulated as far as knowledge, the signs were there that they had not recognized even the most basic principles of stewardship: it is not about us, it is for the pleasure of our Master. It is about humility, it is about, (in the spirit's words from Revelation), LISTENING! Not listening to the voice of the flesh, but listening to the things Christ's example speaks to us!

And in 1 Corinthians 4:7-14, a little sarcasm from Paul: *"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you."*

He mocks their self appointed wisdom and high position, as though they were now elevated above the apostles themselves. But while they were indulging in their own personal prowess, the flesh had crept in because it wasn't being watched. 1 Corinthians 5:2

"And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you."

They were so busy in their one-upmanship that they had failed to notice the working of the carnal mind among them. Paul gives specific instructions regarding our responsibility concerning this creeping in: 1 Corinthians 5:9-13.

"I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

You will notice there are two different kinds of offenders introduced here: Fornication, or extortion are things we do as a matter of choice, but railing, and covetousness are things that are the result of us not keeping self-control. If we are not willing to maintain self-control, then, what is this verse saying about us?

The workings of sin in the flesh, and in the carnal mind have been likened in Scripture to the workings of leaven, or yeast. If you mix up a batch of bread dough, and at the last mix in some yeast, the yeast disappears, and cannot be found. But give the mixture a little time, and the results of the yeast will soon make themselves quite apparent, as the bread dough rises to about twice the original size of the mixture. This is what had happened there at Corinth. While they turned their back on the stewardship of the gospel to promote self, the workings of the flesh carried on until the evidence of its presence among them had reached shocking proportions!

Paul emphasized the proper things to be kept in mind in 1 Corinthians 4:1-2

“Let a man so account of us, (“This is how one should regard us,” RSV) as of the ministers (servants) of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful.”

Would we be found faithful, or as the RSV puts it “trustworthy?” are we watching faithfully over the things which have been entrusted to us? Or are there things creeping in which would once have shocked the early stewards of the Truth? Do we tolerate amongst us those things which we would have been galvanized into action over if they had shown themselves amongst us a good many years ago? If so, then we can see that we have done as the Corinthian brethren, and failed to keep watch over the precious Truth we have pledged our eternal lives that we would preserve. We have, on this evidence become lukewarm, and are in danger of being spued out! We occupy the position at the top of the slippery slope that got Christianity where it is now!

Let us take heed to the warnings of Paul both in Corinthians and in Romans where he tells us: Romans 13:11-14, *“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”*

We can make provision for the flesh by either feeding it through the absorption of entertainment or materials pleasing to it, or by simply failing to keep adequate watch. We must resolve to examine ourselves about **our own part** in this frightening process. Let us position ourselves so that we can (1 Cor. 5:8) *“keep the feast, not with the old leaven, the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth”*.
Bro. Sid Jones

Fear Thou Not; For I Am with Thee

We will consider today certain thoughts that should we hope assist us in these latter days to keep in mind the manner of people that we are, and to strengthen and encourage us as we wait for the coming of our Lord. We will begin by reading from Isaiah chapter 41—

“But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

As we consider these thoughts, Brothers and Sisters, we know that it’s not only to Israel, whose name was changed from Jacob, that this is referring to—not only Israel his sons, but the true Israel, even he who is not a Jew outwardly but the Jew of the heart. We can see this from Galatians 6:16, where it speaks of this same theme—

“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

Here it is talking to the true Israel, not to natural Israel. Ephesians 2:12-13 continues this same thought, speaking of us, the Gentiles, before we have come to a knowledge of the Truth and have been baptized into Christ—

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

—continuing in verse 19—

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.”

We now, Brothers and Sisters, have been grafted into that one hope, and are partakers of those promises that God has made to us. With these things in mind, again we will read Isa. 41, beginning at verse 8—

“But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.”

Let us consider this, Brothers and Sisters. We have been chosen by God Himself; we have been chosen by God to be identified with Abraham and his seed, even whom God Himself calls His Friend.

“Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.”

God has called us from the Gentile darkness, and it's truly the meek of the earth that He has called. It's not the great and wise men, but even we who have been called from among them. He continues speaking to us—

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

So God Himself has promised unto us His special care. We, who have been called and chosen and identified with that Israel of God, have been promised by God that He Himself will care for us and assist us, as we continue in these latter evil days.

Let us continue our consideration of these thoughts with Heb. 10:22-25—

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”

We should recognize that we have been washed and cleansed, and we should strengthen one another as we attempt to hold fast in these latter days.

If we look around the earth at these present times, Brothers and Sisters, we see that sin reigns. It reigns in its institutions and in its governments, whether the institutions be the natural institutions of man or the religious institution of man.

We see wars throughout the earth, particularly in the nation of Israel itself. We read in Luke 21 how the fig tree would bud, and this generation would not pass away till all these things should be fulfilled. We have seen them since 1948, going through four major wars. We see wars throughout the earth—in Iraq and Iran, in Ireland, in Lebanon, in Central America, in Nicaragua, in South Africa, etc.

We see the earth in a condition where sin literally reigns. Men's hearts ARE failing them for fear for looking after those things that are coming upon the earth! And what is it that mankind is doing in this condition? The earth as a people is spending something like 600 billion dollars a year on the military effort, (that is about \$150.00 for every man, woman, and child that lives on the earth). At the same time we have thousands of people starving to death daily. We can see that with sin reigning, mankind is unable to solve the problems that exist.

And what about the other kinds of things? We see crime rampant throughout all the earth. We see the family structure falling apart. We see that as the moral conditions of the earth are like it was in times of old when God caused the land of Canaan to spue out the inhabitants thereof. And in Lev. 18:24-25, God speaks to the children of Israel saying,

“Defile not yourselves in any of these things: (God had just previously listed the various kinds of immorality that the people in the land of Canaan had indulged in.) for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.”

This, Brothers and Sisters, is the kind of conditions that we see on the earth today with sin reigning. What is then our position as true servants of God living in this kind of condition? We must recognize that at times we must be required to stand up, and suffer with the prophets of old and with all those who would be identified with that true Israel of God.

Jeremiah, for example, spoke of the suffering that he had endured in his day and in his time, saying,

“Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed ... wherefore came I forth out of the womb to see labor and sorrow, that my day should be consumed with shame” (Jer. 20:14,18)

And in the book of Lamentations he continues,

“I am a man that hath seen affliction ... He that hath led me, and brought me into darkness, but not into light ... He hath builded against me, and compassed me with gall and travail ... He hath hedged about, that I cannot get out: he hath made my chain heavy ... He hath turned aside my ways, and pulled me in pieces: he hath made me desolate ... He hath filled me with bitterness, he hath made me drunken with wormwood” (Lam. 3:1,2,5,7,11,15).

We know that Job went through a similar process saying, *“Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea” (6:2-3).*

Or, Paul of whom it was spoken saying, *“I will show him how great things he must suffer for my name’s sake.”*

What did Christ say of all those who would be his? *“Ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved ... The disciple is not above his master, nor the servant above his lord ... If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known”* (Matt. 10:22, 24-26).

So as we in this day and age are required to stand for the Truth, regardless of the personal suffering or injuries that it may bring upon us, let us keep in mind that God is with us. Let us also keep in mind that in a few short years the conditions that we see now with sin reigning in the earth will be completely and totally altered. The government will be under Christ. There will be one religion. Wars will cease. There will be one law. The temple will be built.

Rev.4:1-4 speaks of this as we look towards that future time, keeping in mind that it is very near when this shall come about and these things shall be. John said—

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on the heads crowns of gold.”

Here, we see symbolically the time when Christ will reign and the four and twenty elders, representing Christ and the saints, will be clothed in white raiment, and sitting in the heavenlies, governing the nations of the earth, bringing them into subjection.

Psa. 72 speaks of this same time saying, *“Give the king thy judgments, O God, and thy righteousness unto the king’s son. (This time period, of course, will occur when Christ returns and the judgments will be given into the hands of Christ and the saints.) “He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness.”*

So we see that conditions will change, and as we read through Psalm 72, we can see various other aspects that will occur in the kingdom at this time and the blessings that will come upon mankind for those who hold fast to that one way.

Keeping in mind that we truly are the Israel of God and that present conditions in the earth now with sin reigning will shortly come to an end, what thoughts should we have therefore in mind? Hebrews 11 speaks of all the faithful in past ages. Heb.12:1-3 continues—

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”

This then, Brothers and Sisters, is the thoughts that we should keep in mind. We should look to the past and recognize that this is what the past brothers and sisters have done, and we should lay aside that weight that so easily besets us and hold fast, running with patience, knowing that Christ is at the door, and very soon present conditions will end. We must keep in mind, conditions that will occur at that time, when Christ and the saints will be reigning on the earth. Their bodies will be of that divine nature; death will be purged from them. The sin-cursed nature we presently endure with will be taken away, whereas now we are despised, then we will be honored. Now, as Paul said, we are the offscouring and filth of all things; then we will be kings and priests. Then we will be the intermediary through whom the blessings to all the earth will come about. Then Satan will be bound. God’s laws and God’s glory will cover the earth. Those who have obeyed God’s Word at this present time and walked therein with His law in their hearts and in their minds, and now in their nature, will be the new creation and that new seed through whom the earth will be blessed.

But even now, Brothers and Sisters, God is caring for us and is assisting us towards that end, so that we might be part of that blessing that He has promised with the earth. He has called us from the darkness into His glorious light, and He will care for us bringing us to that end, if we do our part. In Psa. 34:6-7, 15-16 we see—

“This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him and delivereth them ... The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.”

So that we can see now, God's purpose with the earth is to have a special seed through whom His glory and His blessings will come upon the inhabitants of the earth, and the earth WILL be blessed. His purpose requires His care for us now, and His support for us now. In Psa. 34 we can see this—this care and support being shown to us.

In 2 Sam. 22, we have this same thought continued with David speaking, saying,

“For thou art my lamp, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall. As for God, His way is perfect; the word of the Lord is tried: He is a buckler to all them that trust in Him. For who is God, save the Lord? And who is a rock, save our God? God is my strength and power: and He maketh my way perfect. He maketh my feet like hinds' feet: and setteth me upon my high places. He teaches my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great” (29-36).

In God's care for us, Brothers and Sisters, we can see as with David that we are able to fully trust in and to rely on God, knowing that as He was gentle with David, guiding him through the adversities of life, so too will He care for us, if we but do our part. He has called us from the darkness; He will now support us towards that end. He knows that the adversary is within us and without. We must have faith, recognizing that the time is at hand when these things—these present evil things—will come to an end.

Bro. Roberts, with this same thought in mind, comments in his book *Letters to the Elect of God in a Time of Trouble*. He says that faith is required of us, and how that we must recognize that God is with us and is caring for us. He says, “None of the elect of God is left alone. God is with him to guide and strengthen in many invisible ways. God cares for him; pities him; chastens him; upholds him; prepares him for the inheritance that is in store for all the sons of light: an inheritance in which they will commune with unspeakable joy, after the prolonged and bitter fight of faith victoriously waged in their several evil days.” He continues, reminding us to remember the end; remember that joy and the muster of the Lord's elect.

In the same book Bro. Roberts comments in the third letter in the section “How to Bear with Trouble,” telling us to be assured that our steps are ordered of the Lord, and that it is of no accident that has placed us where we are, and subjects us to just the particular grievance that afflicts us. He states, “There is no exemption from trouble among those who are ‘the called’ according to the purpose of God. The part of wisdom among the all is – not to look enviously upon a neighbor's position, but sympathetically and helpfully, in the full assurance that our brother has trouble that we know not of, and stands in need of what poor comfort a brother's sympathy can afford him. And each man, concerning his own position will say, ‘It is the one appointed: it is the one needed: I will resign myself to it: I will grapple with its difficulties, and bear its burdens, and endure its temptations – in all things and in all times, casting my care upon God, invoking His help in all my feeble efforts to faithfully fulfill the part assigned me in this present mortal scheme.”

And if we can keep these thoughts in mind we will truly be able to hold fast to the end. We must, of course, keep in mind that it is not only ourselves but our brethren that need assistance. And each one of us, no matter how strong or how capable we may appear to others, has needs that God knows of, and perhaps we could assist them in these last evil days.

Truly this is the only family we have. This is the lasting family—these even our brothers sitting around this table this morning. Let us support and help and strengthen them in any way that we can. As we consider the times that we live in, let us consider that truly God has called us, each and every one of us, from the darkness into His glorious light, and that we do have that hope within our grasp. Let us strengthen ourselves therein and let us strengthen our brethren therein also, knowing that God knows the times we live in, the conditions we live in, and that He will do His part. Let us therefore do our part for ourselves and for our brethren. And with these thoughts in mind, Brothers and Sister, we'll conclude with a poem taken from the *Letters to the Elect of God in a Time of Trouble* entitled, “Courage Brother:”

Courage Brother, do not stumble
Though thy path be dark as night;
There's a star to guide the humble
Trust in God, and do the right.

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary,
Trust in God, and do the right.

Perish policy and cunning,
Perish all that fears the light;
Whether winning, whether losing,
Trust in God, and do the right.

Trust no party, sect or faction,
Trust no leaders in the fight;
But in every word and action,
Trust in God, and do the right.

Trust no lovely forms of passion,
Foes may look like angels bright;
Trust no custom, school or fashion,
Trust in God, and do the right.

Simple rule and safest guiding,
Inward peace and inward might;
Star upon our path abiding,
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God, and do the right.

Bro. Rusty Stephen

We have a Priest: Jesus

Many people don't understand what Jesus is doing now. We are promised in the Bible, that our one and only priest is Jesus and he is a great high priest who can identify with our troubles "*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession*". (Hebrews 4:14) A high priest is the man who is responsible for our forgiveness. Forgiveness, as we know, comes from God. But, how can we possibly approach God? God is so high above us that we could not. But, we now have someone who can go to God for us, Jesus Christ, God's son. We know this on an intellectual level. We studied it to be baptized, we read about it annually in the daily Bible readings too. We read things like "*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.*" (John 3:16), and *Now of the things which we have spoken this is the sum: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;"* (Hebrews 8:1) He offered up himself, realizing that the animals offered by regular priests such as animals, bulls and goats were of no use for saving people from their sins. Saving people from their sins is what Jesus' appearance was for. We are told later in the Bible, that those sacrifices down through the ages were pointing forward to this one death of the Messiah. They were like a school lesson that went on for ages. In fact, they went on for many, many ages.

The Mosaic Law started about 1500 years before Jesus was born. The law was a like a tutor to bring the nation of Israel up to their true savior. "*Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*" (Galatians 3:24) The Law was a system of rules, rituals, teachings and methods to govern the lives of the Jews in every way. There were rules about washing, bathing, killing, giving birth, eating food, building homes, arresting people, worshipping, studying, and many other things. There were a number of rules regarding a system of shedding blood, and offering sacrifices for various reasons, especially for obtaining forgiveness of sins.

Jesus was a Son of Man, and also the Son of God who was especially knowledgeable about the Word of God. He knew the Word of God. Think of Jesus as the embodiment of the Word of God itself. It is the same Word of God that we know and read. "*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*" (John 1:14) Imagine if a person's mind was a complete assimilation of the Bible. When you listened to him you were hearing the words of God. When you saw or heard Jesus' solution to a problem, it was coming from the Bible because he is the Word made flesh.

This person, our Lord Jesus knew that he was the promised Messiah. His very name, Jesus, means "**the one who will save**". "*And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*" (Matthew 1:21) He knew his own background, and that he was the promised seed descended of Abraham. He knew all about the Law being a master of it. He knew that his people could not be effectively saved by the constant shedding of animal blood. He also knew that the Bible was filled with teaching that this Promised One, who was himself, was supposed to die for his people's sins. He was supposed to die, once - for all of them. He would wind up being the high priest, and the sacrifice, and even the altar and everything else. (Read Hebrews 13). Jesus took it seriously, right from the start. He taught the real meaning of the Law and the prophets. He chose when to die, turned himself over to them, even knew how he would die, fulfilling the requirement of the law to die on a tree. He offered his own blood while dying on a tree. He died in faith, realizing that God would resurrect him back to life; after 2 or 3 days of witnessing from the grave that he had indeed died. Then he rose victoriously from death.

After teaching his followers for a number of weeks, he went to heaven to be their priest, and the priest of many others who would believe their words. *“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one”* (John 17:20-22). Jesus knew that many more must believe in him and what he taught - through the words of his disciples. But all these people down through the ages to come, all of those people who would hear about Him and his Teachings would also be sinners with the need of their sins being forgiven on a constant basis. Jesus was the one who would do that. He started doing that after his death, weeks later, when he went to heaven. We know he now sits at the right hand of God advocating to our Father for us. Do we know the details of this? No. But we know that the prayers of the saints go up to God all the time. We who are saints are scattered around the earth. We are all different ages, different genders, and in various positions in the societies where we live. We all sin however. Whether we have been in the Truth for years or if we started lately, we need to be forgiven. And part of forgiveness involves repentance. When we explain to God through Jesus what we go through, it helps our repentance. And there is more. God wants us to develop as people. His son Jesus works with us, because since he went through a process like us, and was tempted in numerous ways like us, he understands our pain, and our difficulties. Always remember that. Jesus understands exactly what we are going through. That means there is at least one person who knows. *“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed”*. (Isa. 53:4-5)

The work of a Brother or Sister in Christ

The promise to us is eternal life, and what that means exactly, is explained in the bible. For example, *“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust”*. (2 Peter 1:4) Imagine having the Divine Nature - being part of God Himself. This takes a time of **probation** or **training** that is our life here now. It's a process that we participate in, and that God directs. We start out as a person of faith. We know the promises God has made. We believe in him and those promises. We have a rudimentary understanding of the things of the Kingdom. But we must begin to develop a moral character that is like Christ's and like God's. Jesus said that our Father says: *“Be ye therefore perfect, even as your Father which is in heaven is perfect.”* (Matthew 5:48) This is a quote from the Old Testament. *“Thou shalt be perfect with the LORD thy God”*. (Deuteronomy 18:13) God wants us to be like Him. Jesus wants that for us. The process is defined as follows: *“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”* (2 Peter 1:5-11) It's a process by which we work with God and Christ, and we develop over time into being more and more like God. We must try to remember that; moral development is the requirement on all of us who are in Christ. Notice: Knowledge, faith, virtue, temperance, godliness, and kindness.

Where do we get the Knowledge?

The knowledge we get comes from the Bible. It is imperative we study it and read it every day. It is imperative we meet with others who understand and believe the Truth and talk about it so that we add to our knowledge. This is spoken of in Proverbs where it says: *“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.”* (Proverbs 27:17) When we get together to practice our beliefs, and we learn more about the Bible, our minds can change to become more godly. A godly being is termed in Hebrew as part of a collective called The Elohim This collective is a group of beings who are more powerful, or as sometimes the world terms - divine or deity. It says in Psalms and in John 10, *“I have said, Ye are gods; and all of you are children of the most High.”* Psa. 82:6 The Word of God has come to us and changes our minds. We grow each time a little bit more. And, at least in a moral sense, we are become part of the Elohim. Later our reward of obtaining the divine nature will be full after we are judged, and if found worthy, given eternal life. That will include immortality and the gift of ruling the world with Jesus. Do we believe it?

It says in 1 John 3. *“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”* (1 John 3:1-3) We don't know what we will be like as immortals. We will be changed. This mortality we now have will be changed to immortality. This kind of hope should purify us and help us achieve our goal of being like Him and growing in Christ.

How does the hope purify us?

Hope is a belief in a good thing for the future. We don't know for sure how that future will be, but we have clues about that future. Those clues are throughout the Bible. That hope must fill our mind. If we can somehow keep our eyes fixed on that hope, that prize, it will often be the ONLY thing that will keep us going. You must be able to guess, that in this life, the

going is sometimes rough. The past is often painful and terrible. If we look only to the past, it will always get us down because the past is the VERY stuff that our flesh is made out of. Think about that, our FLESH is made up of our PAST. Christ carefully taught us that many worldly connections we have are what constitute our FLESH. That is why he used **very strong words** about it. *“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”* (Luke 14:26) That doesn't mean that we literally hate anyone, for we are forbidden to hate people. We certainly should not be hating our parents. So what is it in Jesus words, he tells us we are to hate? And how can he say we must come to him, hating our own life also? It is obviously the past that is what constitutes our flesh, and any other worldly memories and things that do nothing but bring us down, and would cause us to fall away from Christ or what he commands. Our flesh craves those old things. It always tells us how much better off we were in the old days. *“Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this”*. (Ecclesiastes 7:10) We think of something old friends, lovers and relatives gave us that we still cherish so much. We think of old accomplishments and worldly recognitions that made us happy then. We think of money we may no longer have. We think of feelings and emotions that don't work any more and all of those kind of things. We quote that verse all the time, at least our flesh does: *“What is the cause that the former days were better than these?”* But we are not asking a wise question. Our flesh never remembers to Keep God in the picture. Our flesh wants to **be God** and since our flesh gets more and more dissatisfied as our spiritual self develops, it keeps striving to replace God with itself. In fact, as the years go by our flesh tries to make us become more and more foolish. *“A fool hath no delight in understanding, but that his heart may discover itself”*. (Proverbs 18:2) The world teaches us to do that very thing. It constantly tells us to forget about our beliefs, and instead discover what our heart really wants to do. Our flesh tells us to run after all the old goals we had and that our flesh craves. The world says: “just do it”. Whatever whim our flesh craves, the world says “just do it”.

Our flesh, our memory, our desire to sin and our past is the devil that we all deal with. The devil, our flesh is always bothering us. Our flesh and sinful nature is always trying to defeat the very process that God is doing with us. Our flesh is always saying: “follow me”, *“Come, let us take our fill of love until the morning: let us solace ourselves with loves.”* (Proverbs 7:18) Like a woman who would trick you into sinning, who uses everything at her disposal to do so, your flesh will try to drag you out of God's presence kicking and screaming. But what are we to do?

The Bible says *“But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”* (James 4:6-8) James is talking about being double-minded, and unstable. That means that we are always entertaining the thoughts of pleasing our flesh, and that prevents our spiritual development, and makes God resist us. But we can resist our flesh if we try. Our flesh will thrill when we give into it. But we must cast off that whole thing. Resist the devil and it will pass. But it's a bitter and hard trial, very bitter and very hard. It has been no less for any other of the saints throughout the centuries. Everyone must resist that devil, they all had to struggle against their pasts, and memories, and some succeeded and many failed. Many many followers, Jesus explained, will never ever stand up to the test of being a Christian because they love their flesh, and they love the present world far more than they love him. Jesus calls these failures *“miserable, poor, blind and naked”*, who chose the world instead of him. *“And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”* (Mark 4:19)

Well that sounds depressing.

That certainly paints a depressing picture. But, when God plants seeds he wants them to grow. When God calls out people, he wants them to live - not die. Christ loves us dearly, he knows who are his and will keep working with us if we keep repenting, humbling ourselves, and recommitting our mind and thoughts and love to him and to his teachings. Our minds belong to him because we voluntarily gave them to him and got baptized. It is to him that we owe our first love and allegiance.

What do we remember now here together?

When we eat the bread and drink the wine together, we are obeying Jesus in the simplest way possible. We are told that at that time we are to examine ourselves. We must do that examination carefully. What we are looking for is to make sure that there is no hint of loss of faith growing in us, there is no foothold for sin in us, and our flesh is slowly being overcome with our spiritual mind. We contemplate the love and devotion of a man who would allow him-self to be crucified when he could have avoided it at any moment in numerous ways if he decided to.

We must gain that type of devotion that Jesus had. It doesn't mean that we are to become a sacrifice and shed blood like Jesus. We may suffer in some ways like that at times. But it is far more that our devotion must approach his. Our devotion must be to the things he taught, and the message he told us to spread and to shining our light before men. Our devotion must be to forgiveness, and love, and kindness. Our devotion must be to hating sin, and teaching what is wrong as well as what is right.

As we are breaking bread together, please think about these things, we all will think of them together. Remember Jesus loves us. In all of this, he is on our side. Jesus Christ is our High Priest, and helping us to succeed at developing as saints to rule the Kingdom with him. He is an effective and loving High Priest who understands what you and I are going through

every moment. Remember that the next time any of us thinks of giving up, or how much better the world has it, or how wonderful it may have been in the old days. Our hope rests in the future and not in our past. Our high priest, Jesus, knows this and loves us.

Bro. Michael Morrell

The Name Of The Beast

It was a custom to indicate the names of objects of veneration, reverence or worship, such as gods, emperors, masters, &c., by the numbers of their names, that is, *by the sum total of the numerical value of the letters constituting the name*. Thus *THOUGHT*, when the numbers of the letters are added up, gives 1218, which was *the number of the god's name*—the number by which he was enigmatically known. The number of the power represented by the beast of Rev. 13:18, is 666, a number furnished by LATEINOS, or THE LATIN KINGDOM, the political name of *the Papacy*.—See EUREKA III, 366–73.

Analecta Apocalypticæ (20)

The Depths of the Satan Which they Speak

All among the Thyatirans were not impressible by the arts and blandishments of Jezebel and her children. “The rest” were a faithful remnant who repudiated her teaching, and “the depths” which they prescribed. We need not repeat here what has been already adduced concerning “the Satan;” but we may add to this, that the sentence, “the depths of the Satan as they speak,” shows that “the Satan” is not a solitary individual, but representative of a plurality of speakers, whose speech is enunciated of deep things, called “depths.” These depths were adverse to the “Name,” “Faith,” and morality, or “works,” styled by the Spirit “his,” and therefore they were Satanic Depths; and those who taught them “the Satan;” and those who received them, both teachers and disciples, “the Synagogue of the Satan;” “Jezebel the prophetess” and the holders of Balaam's teaching, who styled themselves apostles, and said they were Jews, being the clergy of that synagogue, clerically termed “the Church of God;” but in reality “the habitation of demons, the hold of every foul spirit, and the cage of every unclean and hateful bird.”

Antipas, or the faithful witnesses, were “the rest among the Thyatirans who had not acknowledged the depths of the Satan as they speak.” Antipas still retained his original position in “all the ecclesias,” which, although teeming with “false brethren” both in the presbyteries and among the multitude, had not yet been “spued out of the mouth of the Spirit.” Antipas was the remnant of the Woman's Seed contending earnestly for the faith once for all delivered to the saints against all “the depths of the Satan as they speak,” which in their logical effect upon the minds of Christians perverted the gospel; and made it of no effect in regard to justification and practice.

The Star-Presbytery in Ephesus had fallen from its first estate; still it had not fallen to the lowest “depths,” for Antipas was among them as “those who could not bear them that are evil; but tried them who pretended they were apostles, and are not, and found them liars.” Antipas was also among the Smyrneans as “the rich,” because faithful in works, tribulation, and poverty; also among the Sardians as “the few names even in Sardis which have not defiled their garments; and in Philadelphia as the “little strength” of the ecclesia there which the Spirit says had “kept my word and not denied my name.” But among the Laodiceans the Antipas are not found. Their existence is a supposition, as, “If any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me.” The Satan was triumphant there, and the faithful witnesses reduced to such an insignificant minority as to be noticeable in the prophecy only as an hypothesis. They were “a contemptible few” not submerged in “the depths of the Satan as they speak;” but not enough of them to save the ecclesia from being spued out of the Spirit's mouth.

The Reward Promised

While the Jezebel, or clerical party, which had obtained a footing in the Thyatiran ecclesia, was denounced by the Spirit, and threatened with great tribulation and death; “the Rest in Thyatira” were encouraged to perseverance in their opposition to the clergy by exceeding great and precious promises. “I will cast upon you,” saith the Spirit, “no other burden.” The “great tribulation” that would come upon the ecclesia, and “the death,” which were to fall with pain upon the head of the wicked clergy, would more or less be cause of affliction to the whole body; but with this exception, “the rest among the Thyatirans,” who protest against all “the depths,” and “hold fast to the time that I may have come,” shall be rewarded. The words in italics show that the Spirit who uttered them considered that there would be a class of people concurrently existing with the Jezebel and her children until the coming of Jesus Anointed, who would answer to “the rest among the Thyatirans” — “the Remnant which keep the commandments of the Deity, and have the testimony of Jesus Christ” (Apoc. 12:17). “The time” of his appearance is not quite yet. “The depths of the Satan as they (the clergy) speak “are still in the ascendant; and all the world hears, or gives heed to them, because they are of the world (1 John 4:5). But we also see that there exists a remnant in this Thyatiran “Christendom,” which “not hold this teaching,” and repudiates “the depths.” This remnant was to exist as a standing protest against the clergy, or “Sin-spirituals of the wickedness in the heavenlies,” until the Lord come. It does exist, and will exist till then; and at that time, now not far remote, will have the great and glorious satisfaction of witnessing and assisting in the overthrow of Jezebel, and the everlasting discomfiture of “her children” in the face of all the nations they have deceived.

We, then, who are of this remnant, are exhorted by the Spirit to hold fast what we have till he come.” This exhortation presupposes that we have “the Truth” — “the things concerning the Kingdom of the Deity and of the Name of the Anointed Jesus” (Acts 8:12). We are to hold fast these things “till he may have come,” be that in what age or generation it might; and are informed that the reward shall be great. This, in addition to what is promised in the writings addressed to the Star-Elderships of the ecclesias in Ephesus, Smyrna, and Pergamos, is dominion and government over the nations, delivered

from the power of the sin-spirituals and world rulers; and the possession of omnipotence. This great promise is expressed in the words of the Spirit, saying, "He that overcometh and keepeth my appointments until an end, I will give to him DOMINION OVER THE NATIONS; and he shall govern them with an iron sceptre (as the potter's clay vessels it is breaking to pieces) as also I have received from my Father. And I will give to him the MORNING STAR." This is promised to the faithful and obedient remnant — to them who overcome the seductions of the world by faith, and keep the appointments of the Spirit; or those things appointed for faith and practice as delivered by the apostles (Matt. 28:20; 10:20).

These appointments are to be observed "until an end" — not until "the end," but "until an end." These two "ends" are a thousand years apart. Alluding to the one, Paul says "all in the Christ shall be made alive at his appearing;" and to the other, says, "afterwards the end." The appearing to make alive, is at the end of "the times of the Gentiles;" but the end afterwards he characterizes by "the delivering up of the Kingdom" of the Millennial Period to the Father when he shall have put down all enemies and destroyed death, which is the last of them. Hence, between "an end" and "the end" there is an important distinction; the former marks the beginning of the restoration of the Kingdom; and the latter, of its surrender to the Father, with a long interval of time between the two epochs.

The appointments to be observed are "until an end" indicated by the words of Jesus and Paul, saying, "This do in remembrance of me till I come." Faith, hope, baptism, and the Lord's supper, are appointments to be observed till he come. When he comes, those will be superseded by other appointments more suitable to the altered condition of the world. The new dispensation will bring with it new appointments; sacrifice will take the place of the Lord's supper; and the feast of tabernacles, the sowing in tears by the side of all waters. "Come," shall many people then say, "and let us go up to the mountain of YAHWEH, to the house of the ELOHIM of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word Of YAHWEH from Jerusalem." "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship THE KING, Yahweh of armies, and to keep the Feast of Tabernacles: and they shall sacrifice" (Isaiah 2:3; Zech. 14:16,21). The apostolic appointments will not be modified or repealed till then. Jezebel and her children have in effect abolished them all. As Daniel predicted they would, they have "thought to change times and laws; "they have substituted their own Catholic and Protestant clericalism for the precepts and institutions of the apostles; but it will be found to have been all to no purpose; for there is no salvation for any kind of pietists, however approved by their spiritual conscience-keepers, save by an intelligent and affectionate belief of the gospel of the Kingdom, and immersion into and for the Divine Name — "He that believes the gospel and is baptized shall be saved; and he that believes not shall be condemned;" these are the wholesome words of the Lord Jesus; and every one that consents not to them, Paul says, is foggy, knowing nothing. *Arranged from the writings of Bro. John Thomas by Bro. Bob Widding*

(Continued from page 36)

shall be *upon his shoulder.*" This can mean nothing else than that the government then on the shoulder of Ahaz the reigning prince of Judah, should at some future time rest upon the shoulder of a Divine Son of David's house, named IMMANUEL or "God with us," as typified by one of the prophet's family: and this idea is symbolically expressed by the apocalyptic phrase, "I have the Key of the David, opening and no one shutteth, and shutting and no one openeth." "The key of the David" is an elliptical phrase. The words to be supplied are indicated by Isaiah: according to him, "house of," in the sense of *kingdom of*, should intervene between "key of the" and the name "David." Thus, the Spirit-Man who was dead and is living as the Holy One and the True God, in speaking to the Star-Angel in Philadelphia, and through them to all the ecclesias, declares that he is the Eliakim; and that the government of the kingdom of David is with him; and that holding the keys, he will "set it up as in the days of old."

But furthermore, the Spirit-Man being the AIL-yakim, is also "the Nail" and the "Throne of Glory." "The words of the wise are as fastened nails given from one shepherd." The word of the only wise Deity when incarnated, is therefore fitly represented by "a nail fastened in a sure place." Of this nail, the Spirit in Zechariah said, that it should come out of Judah—ch. 10:4. The "sure place" in which it is to be fastened, Ezra designates as "Yahweh Elohim's holy place," in which he and the remnant of the captivity returned from Babylon, were then sojourning; that is, in Jerusalem. This accords with the true import of מַחְקוֹם נְעֻמָּה, *mahkom neamahn*, which signifies *an established habitation*. This is the "sure place" in which THE NAIL is to be fastened—in Jerusalem then a peaceable, quiet, and established habitation —Isai. 32:18; 33:20.

The Spirit-Man is also to be for "a Throne of Glory." A *throne* is an elevated seat with a canopy and hangings which cover it. Hence, the Eliakim in the passage before us, is styled metaphorically *kissai*, from the root *kahsah* "to cover." "He shall be for a Cover of Glory for the house of his Father;" for "He shall bear the glory, and sit and rule upon his throne"—Zech. 6:13; he shall be "a wall of fire round about, and the Glory in the midst of Jerusalem"—ch. 2:5. As the glory sat enthroned between the Cherubim in the times of the law, so it shall *be seated upon* the Eliakim and his brethren in the apocalyptic Aion of a thousand years.

Isaiah saw this throne of glory in a vision, in the year that king Uzziah died. He tells us that it was an exalted throne, and that the King, YAHWEH TZ'VAOTH, was sitting upon it. Around it stood the Seraphim, who proclaimed superlative holiness, and announced that the whole earth was full of his glory—ch. 6:1–5. This vision has been reproduced in Rev. 4, of which we shall treat more at large when we arrive at that chapter in our exposition.

Isaiah tells us in regard to "the Nail," that all the glory of the house of the Eliakim's father shall be suspended upon him; and appositely informs us, that this glory consists of what in the Common Version is termed, "the offspring and the issue."

These are in the original *הַצְּצַיִם הַצְּפֹרִתִּים* *hatzeatzaim we-hatzphioth*; literally, *earth-products and shoots*; in other words, those who, “sown in dishonor,” are “raised in glory.” They are styled also “*all vessels of the small*,” that is, “the poor of this world rich in faith, who are heirs of the kingdom,” and termed “*the small*” in Rev. 11:18, in relation to “*the great*”—the small, being compared to wash-troughs; and the latter, to the vessels made of skins to hold wine, and other choice fluids.

Such is to be the glory that is permanently to cluster around the Eliakim. But before that glorious consummation is developed, the Spirit declared that “the Nail fastened in an established place shall depart: and it shall be cut off, and fall; and that suspended upon it shall be cut down: for Yahweh hath spoken.” This cutting off the Nail, and his departure, occurred in the nailing of Jesus to the cross, and his subsequent assumption. The apocalypse symbolizes in “*the Lamb slain*” this cutting off, and in the tribulation or trial then “about to come upon the whole habitable,” the cutting down of that suspended by faith upon the Nail.

The Eliakim who hath the key of the house of David informs all of the Philadelphian class of saints, that he opens and shuts, and none can hinder. He reminds them that an open door had been set before them. He had sent Paul to Ephesus, where he continued, “disputing and persuading the things concerning the kingdom of the Deity,” for two whole years; “so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks”—Acts 19:8–10. Hence, the Philadelphians, being inhabitants of Asia, had heard it among the rest.

During all that time he opened his mouth boldly to make known the mystery of the Gospel. The result was that they came to the understanding of “*the word*” and confessed “*the name*,” which, owing to the “*little strength*” they still retained when the apocalypse was written, they had “*kept*” and “*not denied*.”

They had learned “the things of the Kingdom” or “the word;” and “the things of the Name.” That kingdom was the subject-matter of “the word,” styled by Isaiah “the law and the testimony;” and which is the rule of speaking for all who walk in the light. They knew that it was the Kingdom of David to be set up by the Deity of the heavens in the land of Israel; that it was to consist of the twelve tribes grafted into their own Olive Tree upon their acknowledgment of Jesus as King of Israel; and that, although they were by nature aliens from the Commonwealth of Israel, the “*Strait Gate*” and “*Narrow Way*” had been “set before them as an open door, which no one could shut.” Peter had opened the door or gate which gave admission into “the way” which leads to the Kingdom. He had opened it to the Jew on Pentecost, and to the nations at the house of Cornelius; not, indeed, by his own power, but by His which descended upon him in baptism of spirit, even by the power of Him “who openeth and no one shuts, and shuts and no one opens.”

“The keys of the kingdom of the heavens” having been thus apostolically employed, the Philadelphians were all alive to the Spirit’s allusion to the key of the house of David in his possession. This announcement would fall powerless upon the ear of modern clerical assemblies. These have no more interest in David the son of Jesse than had the revolters against David’s house in the days of Jeroboam the son of Nebat, who caused Israel to go a whoring after the calves at Bethel. Not so the Philadelphians. They had kept the word of the kingdom treasured up in their affections; so that any mention of the Key of David would be responded to with heartfelt and abiding interest and joy.

But, they had not only kept the word

of the Spirit, they had also “*not denied his Name*.” They were not contaminated with the current heresies which denied that he had been manifested in Sin’s flesh. They kept the word of the kingdom against those who made it of none effect by teaching that souls went to kingdoms beyond the skies at death; and they held fast to the Spirit’s name against those who abolished it by their gnosis and oppositions of science, falsely so called; which were the pith and poison, or “divinity” of the Synagogue of the Satan, as at this day.

The Synagogue of the Satan with its clergy were arrayed against those who kept the word and held fast the name, in every city. The Satanists, as they have done ever since, contended that they were the true Jews; the genuine Israel of God. They contended for the ascendancy, and at length attained it; and when they had established their usurpation over the faithful, they aimed at supremacy in the Roman State, and acquired it also; upon which they turned round upon their former brethren, and persecuted them to bonds, imprisonment, and death. They scorned the idea of the humble poor in Christ being the special objects of his affection; and not such men as Origen and Eusebius, “the transformed ministers of the Satan.” But, “the seven eyes, which are the seven spirits of the Deity, were gone forth into all the earth.” He had observed their works. He saw that they were irreclaimable; therefore he said, “Behold, *I give up* out of the Synagogue of the Satan them who say that they are Jews, yet are not, but do lie.” The Spirit would abandon them to their own delusions, as Paul had predicted in 2 Thess. 2:10, saying, “Because they received not the love of the Truth, that they might be saved, the Deity for this cause shall send upon them Strong Delusion, that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness”—that system of doctrine they style “orthodoxy.” They were not Jews. The true faith was not in them; and consequently, although immersed, they were not in Christ; and not being “in him” they could not be Abraham’s Seed, and were not therefore “heirs according to the promise.”

But though to be given up as reprobates, they were not to go unpunished. They were to be subjected to “an hour of trial being about to come upon the whole habitable to make proof of them who dwell upon the earth.” This was a proximate visitation. A remoter and ultimate one was in store for them, which would result in their acknowledgment of those who kept

the word, and denied not the Spirit's name, as his beloved; and not only so, but that they shall come up, and prostrate themselves at the feet of those they have despised. "Behold, *I will bring upon them,*" saith the Spirit, even calamity, when they shall "be tormented in the presence of the holy angels and in the presence of the Lamb"—"that they may have come and prostrated before thy feet, and may have known that I have loved thee." Eureka Vol. 1, page 375

What does that mean

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it." Isaiah 22:22-25

This is a very interesting typical prophesy. We presume, that no one will be so obtuse as to suppose that the things written were fulfilled in Eliakim the son of the Hilk-Yah. Very little is left on record concerning him in the Bible. From this we learn, that while Shebna was Secretary of State and Treasurer, Eliakim was over the King's Household in Hezekiah's reign, and at the time of the destruction of the Assyrian host by a blast from Divine Power, and the consequent deliverance of Jerusalem and Judah from the oppressor. His name, the peculiar circumstances of the time, and his position in David's kingdom, all combined to make him a very fit person for a Messianic representative. Shebna was officially identified with the law which was to vanish away; while Eliakim was officially identified with the kingdom of David which *Divine Power will set up* when the time arrives to deliver the remnant of the captivity.

The *Ail-yakim*, or Eliakim, typified, then, is "MESSIAH THE PRINCE," in whom all is to be accomplished that was typically spoken of Eliakim. Shebna's robe, girdle, and government, are all to be transferred to the Christ; who will be both scribe and treasurer when Divine Power, or AIL, shall set up, *yakim* (or *Eliakimize*) the tabernacle of David which has fallen down, "and set it up as in the days of old"—Acts 15:16; Amos 9:11. Then will he be "a Father to the inhabitants of Jerusalem, and to the house of Judah."

Isaiah remarks, that the Eliakim should wear his key upon his shoulder, as a mark of office, of his power to open and shut with authority; thereby indicating that he is the Grand Master and Chief of the House of David. Callimachus says, that Ceres carried a key upon her shoulder; a custom that appears very strange to us; but the ancients had large keys in the form of a sickle, and which from their weight and shape, could not otherwise be carried conveniently.

For the key of the house of David, then, to rest upon the Eliakim's shoulder, is equivalent to the government of that house, or of Israel, resting there. This is evident from the prophet's allusion to "*the shoulder*" in ch. 9:6. In this place, speaking of the "Son to be given" to the house of David, who should be called AIL-GIVBOR, the Mighty Power, AVI-AD, Father of Futurity, SAR-SHAHLOM, Prince of Peace, the Spirit says, "the government

(Continued on page 32)